

Philosophia Maturata:

A N

Exact Piece of Philosophy,
Containing

The *Practick* and *Operative* part
thereof in gaining the *Phi-*
losophers Stone;

With the wayes how to make
the *Mineral Stone*, and the *Calcination*
of *Mettals*.

Whereunto is added,

A Work Compiled by
St. *Dunstan*, concerning the
Philosophers Stone,

And the experiments of *Rumelius*
and Preparations of *Angelo*
Sala, all most famous
Chymists in their time.

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Phys. and *Chym.*

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A Preface relating to the life of *St. Dunstan*, the Author.



How reverent an Esteem Antiquity hath had of this holy man wil appear, in that so many famous Authors have written concerning him, to wit the Author of the *Brittish Antiquities*; *History of Great Britain*; *Malmsbury*, and *Mat. West-*

The Preface.

Westminster. He lived about the year of our Lord 946. having been at first a Monk, after that Abbot of Glastonbury, then Bishop of Worcester, next of London, and finally Archbishop of Canterbury: As to the Religious part of his life, it was so exemplary, that after ages even to this time have esteemed it miraculous: He flourished in the Reigns of Edred or Eldred, Edwin and Edgar three Kings of England.

The Preface.

land. In Edwins Reign he was Banished, during which time the King by the Rebellion of his Subjects was deprived both of his life and Kingdom, whom Edgar succeeding, highly favoured and promoted. He Crown'd Edw. King at Kingston, this Edward was surnamed the Martyr, being murdered by the procurement of Queen Elfrida. After whose death Etheldred was Crowned King by Dunstan, with whom
also

The Preface.

also he was so much in favour that he preferred him before all his Nobles and laid up all his richest royal Householdstuff, Charters and Records with all his Wealth and Treasure in his Monastery, so that all things were in his power, the King without his advice doing nothing either in the publick affairs of the Kingdom or in his own private negotiations: And as he stood thus in his Royal Masters favour, with

The Preface.

with all fidelity to that great esteem he employed his endeavours to enrich religious places either by the Danes wasted; or by himself founded: in this manner did our Author by the favour of his Prince attain the highest honors, and surely not without great merit, his extraordinary acquired parts and learning, deserving greater Eulogyes then this narrow scantling of Paper can allow room for. At last full of honour and dayes

The Preface.

dayes and replete with the grace and affection of his Prince, he received his Quietus est from the cares of this world to enjoy the happiness of a better, leaving behind him the pattern of his Religion, vertue and learning for the world to imitate, a tast whereof you have in the ensuing discourses. Et sic Vive & Vale Lector.

To

To the Understanding Reader.

THOU art here presented with an ingenious peice of curious Art which may well be entituled *An exact Piece of Philosophy*, for its subject is of such a nature as none but such as are φιλοσόφοι *Lovers of Wisdom*, are able to comprehend, and that hath made some even pretenders to Learning cry out, That the Philosophers Stone is indeed an invaluable Gemme, but such as deserves only to pass among nominal, not real Jewels, but it would be a toylsom work, and to as little purpose as *certare de lana caprina*, to give an answer to such Anomalus Caprichio's.

The following tract (there is no doubt) will yeild great satisfaction to all such as knowingly pursue

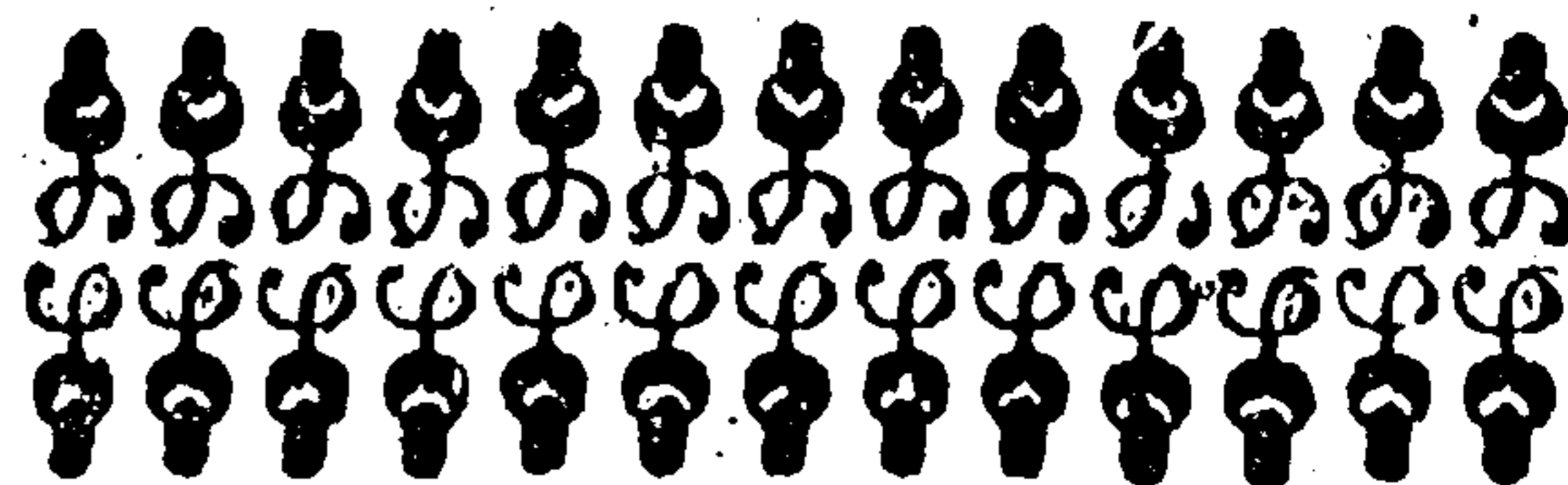
To the Reader.

pursue this kind of Philosophy, especially when they shall consider the eminency of its Author, for it bears in front the Reverend Character of Learned *Dunstan*, of whom the present world, at least those therein that have conversed in this Science, cannot but know, that he was as exact as diligent, and so diligent, that none before, nor hardly any since did ever arrive herein to equal perfections with him.

But why should we waste time in making Eulogyes of him, of whom not only antiquity, but even the wickedness of the present age speak both great and honourable things, (to give them no greater a Title) Let the Work it self advance (as no doubt it will) its own praise, for its Author needed not the stilts of a vain-glorious sustentation. *Farewell.*

L. C.

I



AN

Exact Piece of
PHILOSOPHY.

*Touching the Stone of
Philosophers.*

IT is chiefly to be understood, That the Ancient Philosophers did often endeavour to compose in a most short time above the Earth, those
B things,

things, which by Nature, in many years, were perfected under the Earth; viz. To make most perfect and most pretious *Sol* and *Lune*; wherein they imitated the foresteps of Nature, choosing to themselves most pure Earths, white and Red, which they named their *Sol* and *Lune*; joyning them together as Nature doth, without repugnance, untill at length they were brought to a fixation and subtilty: This thing also is needfull for you to perform, if you desire to obtain the desired end in this Science.

For *Sol* and *Lune*, is nothing else, but *Red* and *White* Earth, to which Nature

ture hath perfectly joyned *Argent vive*, pure, subtile, white, and Red, and so of them hath produced *Sol* and *Lune*.

It is therefore needfull for thee, seeking this *Science*, That first thou get these Earths, *White* and *Red*, subtile, pure and fixed, and in these two Earths to fix two *Mercuries*, white in the white, and red in the red, without division, and by their least parts, so as they may endure the greatest *examen* of the fire, and may have such fusion, that as we see a great quantity of *Water* coloured with a little *Saffron*, so they may in the least quantity abundantly

tinge every mettall, and all metalline spirits whatsoever, so as they be of the same Kind and Nature, and may altogether and fully bring them to their own quality.

And moreover, that in themselves they may be infinitely multiplied, and able to free the body of Man from the worst and most deadly Diseases; which Properties truly are not found in common *Sol* and *Lune*, without great Labour, (and yet but onely in part) because that the Vegetative power, the Mother of all increase, for the most part, is long since extinct in them.

If

If thou know how to perform this, and to imitate the condition of the inferiour nature in making Mettals, thou mayst worthily rejoyce in the name of a Phylosopher, as being not meanly expert in natural things.

It is to be noted, That the more Antient Phylosophers used not common *Sol* and *Lune* in this Work, and therefore they said, That their work needed not great Cost and Charges, but that it might be as well performed by the Poor, as the Rich: Which were altogether different from the truth, if it could not be performed without Common *Sol* and *Lune*: For they are very

B 3

pre-

pretious and rare, and hardly to be gotten of poor men without great labour. Indeed, many have brought great quantities of *Sol* and *Lune* to nothing by this Art, and have unprofitably spent and wasted their Time and Labour, to the destruction both of their Bodies and Souls, which is much to be lamented.

Moreover, in these our Times, we know no man who doth diligently and truly find out the Philosophers Tinctures, but most of them labour absurdly and vainly in vulgar *Mercury*, and in common *Sol* and *Lune*; therefore few of them obtain this grace.

Let

Let us take heed; for although *Sol* and *Lune* may be subtilated and mixed with tinctures, and so reduced into lesser tinctures and Elixers with mean profit; yet the true way according to the Doctrine of Philosophers, is not in them: for *Sol* and *Lune* are two tinctures Principal, red and white, buried in one and the same body, which by nature were never brought to perfect compliment, yet they are separable from their dirty and earthy accidentall dross, and afterward according to their proper qualities, are made most fit ferments for pure earth, white and red, so as in no sort they

B 4.

they

they are said to need any other thing.

For the whole Work is one, and the thing it self is one, and all the whole is derived from an Image. For our Ancestors knew, that the parts of this our Stone are celestiall and concrete; which were altogether absurd, if common *Sol* and *Lune* were needfull to the composition thereof.

For it is said, Take a body wherein is *Argent vive*, pure, clean, unspotted, and incompleat of Nature: such a body after its compleat and perfect cleansing, is much better then the Bodies of Mineral *Sol* and *Lune*.

Of this self-same body,
which

which is the matter of the Stone, three things are chiefly said; namely, that it is a green Lyon, a stinking Gumme, and a white Fume.

But this is spoken of Philosophers, purposely to deceive Folks, and to bring them into doubts, by the many and different names.

But understand thou shalt, one thing alwaies is really signified, though accidentally and by names it is said to be three: for the *green Lyon*, *stinking Liquor*, and *white Fume*, are spoken of one and the same subject, wherein they altogether lie hid, untill by Art they are made manifest.

By the *green Lion*, all Philosophers mean *green Sol* multipliable and spermatick, which is as yet incomplete by Nature, having power to reduce Bodies to the first matter, and to make fixed things spirituall and flying, and so it is fitly called a *Lion*.

For as every Beast is subject to the *Lion*, so every Metalline body is confirmed and strengthened by the power of this *Liony* and *green Sol*; namely, of our *Mercury*, when it is Philosophically prepared.

This is bred and born with a certain water, which we call *Argent vive* of the Philosophers, and white *Mercury*.

Mercury: Therefore their water White and Red, giveth unto us two tinctures, white and red, proceeding from one body and substance: These are alwaies named our *Mercuries*; and after due conjunction, decoction, and digestion, we call our White and Red Stones.

By the *stinking gumme*, we mean a certain stinking smell, proceeding from the unclean Body in the first distillation, which is altogether like unto stinking *Assafetida*, that with a certain sweetness, whereof it is said before its preparation, its smell is grievous; which is most certain: but after that,

in a due manner it shall be prepared and circulated into any quintessence.

This dignified matter of Philosophers abounds with unspeakable sweetness, having power to cure the Leprosie, and other grievous Diseases; and without this our living *Sol*, it is impossible to make *aurum potabile*, to cure with; which of Philosophers is called the *Elixer* of Life, and of Metals.

Yet I deny not, but that Philosophers may very well and with good success, dissolve Mineral *Lune* and *Sol* with radical things of their own kind, and as yet not perfected by Nature, and so may
attain

attain to the highest mysterie of this Art.

But certainly it is not for every mean Wit; it is for *Princes* who do most abound with *Sol* and *Lune*: but this way is universally open and lawfull unto all men, yet chiefly for poor men, as being more brief, and of lesse Cost.

It is called a *white Fume*, because that in the first distillation, before the red tincture doth ascend, there riseth a fume truly white, whereby the receiver is clouded with a frequent milkish shadow and moisture, for which cause it is called the *Virgins Milk*.
Wherefore, wheresoever
thou

thou shalt find a substance endued with these three qualities, know that it is the true matter of the Philosophers Stone.

There ariseth a Question very difficult, which much troubleth fantastick Heads, *viz.* our Stone sheweth it self in a foul shape, because it is in every thing, and in every place; whence many men reading this, make choice of several and stinking things, which with great labour they distil, calcine, & joyn together. But let such hear what the Philosophers say, *who so seeks the Philosophers Secrets in Turds looseth his Labour, and in the end finds nothing but deceit.*

Yet

Yet there is also another thing which troubleth these mens Brains, *viz.* our Stone is bred between two Mountains, it is cast out into the Dunghill, and troden under mens feet, it is counted a most vile and contemptible thing, it is generated between Male and Female, and lieth hid in Thee, in Me, and in such like things. And contrarily it is said, Our Stone cannot be in things differing from its kind, namely, from the Nature of *Sol* and *Lune*; for nothing can give that which it hath not. A Nettle cannot produce a Rose, nor a Woman a Dog; How then shall we resolve so

many

many doubts rising from
Contrarieties?

Truly, it is easily done; for it is plain, That nothing in this World, whether it be Animal, Vegetable, or Mineral, can be generated without a natural and a special appetite.

Therefore according to the Doctrine of Phylosophers, which informs us only by obscure Examples; We must understand that the Stone may be by Similitude in every thing, and in all places, chiefly, because it is nothing else but a specificall vertue and quality joyned with natural heat, whereby every compounded thing is brought to his perfectest determined end. Things

Things generally spoken are alwaies generally to be understood, for what earthly thing can be in every thing, and in all places, but only a specificall Appetite, and a natural Heat; for these are the immediate and near causes without which the Stone cannot be.

Whosoever therefore desireth to understand the Stone, let him not depart from his specificall quality and Original.

Of a Man cometh a Man, of a Rose a Rose; so likewise from a matter which is potentially Gold, having things necessary, and Excrements purged, ariseth *Sol* by an inward Appetite; therefore

fore from a Metall ariseth a multitude of metalline tincture and perfection: The Stone is made of a mettall, living, hot and moist, when natural heat is joyned with it, whereby it is made apt to generate its like. For our Stone is most pure matter, *viz.* the nature of *Sol*, containing in it self a vegetable heat, whereby it hath power and vertue alwaies to multiply in its own specifical and natural form; therefore it is called the secret Fire of nature, stirring up the compound, and perfecting it in our Glasse into a Stone, in like manner as seed, by reason of its own proper naturall heat, and radicall moisture,

moisture, if its mother Earth doth putrifie to admirable Generation and Multiplication.

Whosoever therefore keeps not this our heat, our fire, our balnium, our invisible and most temperate flame, and of one regiment, and continually burning in one quality and measure within our Glasse; I say, whosoever understands not this Dunghill, horsebelly, and moist fire, shall labour in vain, and shall never attain this Science.

Thou seest therefore that the radical humidity, which is that first vegetable Vertue, is the cause of multiplication of every thing in its kind.

kind. Therefore of the Composition of *Sol* and *Lune* take our burning water, that *Aqua vite*, which the ignorant do think, but falsely, to be extracted from Wine, Oyl, and such like Liquors.

I say, such green *Sol* and *Lune*, in which the vegetable vertue is not extinguished, but is living, hot and moist, and hath power to reduce all Bodies to their vegetability; for by this, with Gods permission, bodies extinct, and not multipliable, may more easily get the habit and vertue to germinate, which of Phylosophers is called the beginning and term from whence the Stone is generated.

Marie

Marie the Prophetesse in an Epistle to *Aron*, writeth, That the Body taken from little Mountains, is a Body white and clear, not suffering putrefaction nor motion, and it is that which is generated between Male and Female; By those little Mountains is understood *Sol* and *Lune*, which are naturally separated from us by a great distance, by whose influence Gold and Silver are generated, both which are in our Mercury.

By Male and Female, we understand Agent and Patient, Active and Passive, both which are also in our active Mercury, and in our Passive Earth.

Whereby

Whereby, without doubt, is inferred, that a mineral Earth and Water are the Active and Passive matter, as the Philosophers Stone. And here hence appears that community between the Poor and Rich; seeing that the Stone may be made of one thing, without visible *Sol* and *Lune*.

But here by the way, I advertise thee, that betwixt the Elixer and the Stone there is this difference; for the Stone rejoyceth in unity and simplicity, but the Elixer in plurality.

The Stone therefore is one thing; our *Mercury*, *Sol*, *Lune*, our Lincture white and red, which may be naturally

naturally joyned with its own proper Earth, or with the Earth taken from the little Mountains, and may easily be obtained by mortal men. But the Elixer is the same vegetable *Mercury*, which yet by reason of its fixation, is said not to be common, but consisting of many things, for it is absolutely fix'd in the Earth of common *Sol* and *Lune*: And therefore it alwayes consisteth of many things, *viz.* of *Mercury* vegetable, and of a different Earth, which is neither Common nor fit for poor men. But of this Earth, it is not much to be respected of what substance it is, so it be fix'd.

Alphidius

Alphidius is of the same Opinion, saying, *The Faces*, from whence this Earth is taken, seeing it is of no value, is altogether to be rejected, and the Mercury to be planted in another subtil Earth: For its own Earth is seldom natural in the composition of the Elixer.

Yet, my Friend, I will name it to thee by its own Name, whereby the common People name it; and it is the end of the Egg, whereby we understand the nature of Metals, viz. *Mercury* rightly mix'd by Nature, with its own sulphur, of its own accord inclined by putrefaction and growing.

From

From this Egg, three things must be considered; namely, The Yolk, the White, and the Shell; and this last is only and altogether necessary for Philosophers, which is called the end of the Egg; that is, the last part, rejoycing in perfection, having the likeness of a little Mountain, and also generated between Male and Female; which when it is perfectly calcined it exceeds all Earths whatsoever in whiteness and subtilty, enduring the greatest fire, embracing Tincture, and desiring a metal in Nature, which is hardly believed of Workers in the Art, unless they being
C over-

overcome by experience the Mistress of things, that they be compelled to confesse and admire it. But another Earth, wherein there is any Mercurial humidity, will not drink up our *Mercury* with so much greediness, and therefore it is not so commodious; the reason is, because it aboundeth with its proper and natural humidity, but this hath non such, for its humidity was naturally transferred to the generation and union of the White and the Yolk.

Yet we deny not, that this vertue is necessary, yet profitable for the preservation of man's Body, which is derived from the outward parts

parts to the inward, yet so as it be mixed with the Elixer of life; this Earth is wholly contemned, when the matter included is corrupted, and is cast out on the Dunghill, and every where troden under foot, and accounted unprofitable.

Sometimes I desiring to try whether it would joyn with our unctious humidity: I put it thereto, which it drunk up with so great appetite as that it seemed spongiuous, & a most fat congealation, rather then an Earth naturally naked; from which when I had gently evoparated *Mercury*, it remained very Citron.

Here I will end and shew what matter, and what way of practice is necessary for this Work and Art.

Of the Practick, and Operative Part.

In the Name of God take a Drop of the Green Lyon, which I have mentioned before, and dissolve him in distill'd Vinegar very well for ten dayes, stirring the Compound strongly three times every day, that it may be well mixed: then separate the Fœces three times by filter; afterward evaporate the Vineger with a gentle fire, untill it be thick as
Pitch

Pitch, then pour it out, and keep it safe.

Having 12 pounds of the Green Lyon thus brought into Gum, thou may'st believe, that thou hast seen Earth of Earth, and the Brother of Earth, whereof Philosophers have so often spoken; put thereof three pound into a Glasse, whose third part may contain at least four Sextaries of Wine: put it into a Furnace with Sand, so as the Sand may be two fingers thick under the Glasse, and about and above the Matter; then the matter being a little dried with a gentle heat, put a Receiver not yet luted thereto: after a few hours, having received a
cer-

certain light Water, when thou seest a certain white Fume begin to ascend, put thereto another most long & most large Receiver, which lay close, least the Spirits break forth, which are most necessary in this Work:

Note also, that from the first appearing of the White Fume, the fire must be discreetly increased by little and little: This same tingeth the Receiver with a certain thick and milky humidity which is our Lune, and therewith shal also ascend a most red oyl, called the Philosophers aerea! Gold, a stinking Menstruum, the Philosophers Sol, our Tincture, Burning water, the Blood of
Green

Green Lyon, our unctious humidity, which is the last comfort of Man's Body in this Life; the Philosophers Mercury, the Solutive Water, which dissolveth *Sol* under conservation of its Species; it hath also many other Names.

Continue this Distillation from the first appearance of the white Fume 12 hours following: then remove the Receiver, and stop it close, lest the Spirits be lost, which are very volatile and penetrative: And thus thou hast the Bloud of the Green Lyon, called *The Secret Water*, and most sharp Vinegar, by which all Bodies may be reduced to their first Matter,

and purgeth Man's Body from all Infirmities.

This is our Fire alwayes equally burning in one measure within the Glass, and not without: This is our Dung-hill, our Aquavita, our Balmy, our Horse-belly, working and producing many Wonders in the most secret Work of Nature: It is also the Examiner of all Bodies dissolved, and not dissolved; a Fire hot and moist, most sharp, a Water-carrying Fire in its Belly; otherwise it could not have power to dissolve Bodies into their first Matter: This is our *Mercury*, our *Sol*, our *Lune*, which we use in our Secret Work.

Take

Take the Fœces left in the bottom, as soon as they are cold; for they are our Cross-Bill, far blacker then Pitch, which thou may'st set on fire, by putting a kindled Cole into it; so as they shall be calcined of their own accord into a most Yellow Earth: But this Calcination sufficeth not for its perfect cleansing; put it therefore into a Reverberatory, with a moderate heat, for eight dayes, and so many Nights following, increasing the heat and flame, till it be white as Snow; they may also be calcined in a Potters Furnace, being meanly hot.

Having this white Earth, thou may'st putrifie and alter it, or the Calxes of other Metals prepared, as I will teach you in that which followeth, at thy pleasure, into a new Whiteness or Redness, by meanes of our *Lune* or *Mercury*, which putrifieth with them by Generation, and Vegetation; which Properties they wanted before: for the Phylosophers say, first calcine, then putrifie and dissolve; distill, sublime, descent, and fix often with our *Aquavita*; wash and dry, and make a Marriage between the Body and the Spirit; and if the Water be congealed, by a natural commixture with the Body, then

then the Body shall dye of the Flux, shedding its bloud, and putting on many Colours; after the third Day, he shall ascend and descend, first to the Moon, then to the Sun, through the round Ocean Sea, and without end, sitting in a very little Ship; and when his Journey is ended, he shall immediately obtain the Victory, for doing whereof, there shall not need any great expence: And thus thou may'st wait again patiently the Harvest, and thou should be fill'd with Joy and Riches. And now we will speak of Putrefaction.

Take an ounce of this Calx hidden before in the
Phis

Philosophers egg, and thereon put of the red tincture to cover it two fingers; then seal it, and set it to putrifie eight daies in a most cold place; which being ended, it will drink up the humidity; again pour on as much of the tincture, and let it stand as before for other eight daies, continuing again the said imbibitions and times: let it stand till it cease to drink any more tincture; remove it not from its place, untill it be blacker then any pitch; which being seen, set it into a natural balmy, that the moisture with the black Earth may be digested, and fixed into a white Mineral: then divide it into

two

two equal parts, and work the one for the white, and the other for the red stone: which thou shalt thus easily perform; Ferment the one part with the oyl of *Lune*, that is, with white water, and the other part with the oyl of *Sol*, that is, with the red water; and so by greater heat and digestion, it shall be converted into a most red powder, like Dragons blood.

This powder being joyned with a part of our *Mercury*, and circulated, is called *Aurum Potabile*, Elixer of life and of Mettalls, which transmuteth *Mercury* and all imperfect mettals into most perfect *Sol*.

But

But here learn a general Rule; If thou ordain the Elixer only for the white, then keep one part of the red work, distill the other part with a gentle fire, taking the white water, which we call our white tincture, our Eagle, our white *Mercury*, and Virgins milk, and having these two *Mercuries*, thou mayst practise with them, either upon their own Earths, or upon the calxes of Mettals prepared.

For it is said, The Earth is not much to be respected, so that it be fix'd. Therefore take which thou wilt, being first altered into whiteness; and for the white work, you may ferment thus;

Take

Take the Calx of *Lune* and Earth altered, equall parts, grind them together, and temper them with white *Mercury*, named Virgins milk, which keep safe; sublime the rest not fixed, and that which ariseth to the sides of the glass, like *Mercury* sublimed, reiterate upon his proper calxes, grinding and tempering with our Virgins milk, distilling and subliming as before, untill no fire will raise it.

This our *Mercury* sublimed and fixed, made of the white Earth of bodies altered, arising at first admirably by the vertue and help of water.

This

This is that *Mercury*, instead of which the unlearned take the compounded of common *Mercury*, *Vitriol*, and *Sol* sublimed; wherein they are deceived: when this is thus fixed into white earth, it is afterward calcined, whereof is made an Elixer or stone as followeth; Put it into a circulatorie, and pour thereon Virgins milk to cover it, then circulate it to the thickness of oyl, by drying and calcining it, as often as thou wilt, for by this means it may be augmented infinitely.

But before thou make projection, congeal it into an oily powder, one part thereof converts thousand, nay ten

ten thousand parts of *Argent vive*, and the other Mettals into pure *Lune*, enduring all trialls.

In like manner thou shalt work with the Red Water upon the calx of Metals, by fermenting and subliming upon the calx of *Sol* altered.

And note, That thou canst have no perfect ferment, untill it be altered with *Mercurie* from their first qualities, into a new whitenesse and rednesse by means of Putrifaction and alteration, which before it wanted.

But when after putrifaction, it shall be reduced into Whiteness, then it becomes spiritual, and is more
apt

apt to joyn better with our *Mercurie* sublimed naturally, and by the least parts, and also to be fixed together inseparably; which would not be so naturall, if one part were fixed, and the other part to be separated.

Moreover, when spirits have not vertue to penetrate bodies, nor bodies appetite to imbrace spirits, it is impossible that they should be joyned by their least parts.

But contrarily, when ferments are made spirituall, then spirits will joyn with spirits, and the body which was most perfectly fix'd, is naturally disposed, and inclined to return to his former

mer fixation; which without doubt cannot possibly be in bodies which were never perfectly fix'd, but the body before fixation, desiring a solid habit and fixation, draweth with him, and into his disposition, all spirits whatsoever, which are joyned with him, and not degenerating as *Sulphur vive*, *Arsnick* sublimed, *Bole-Armonick*, and such like.

Common *Mercury* sublimed, may very well be joyned with spiritual ferments, which with calx of ferment not altered, will never be perfectly joyned.

Therefore this part of natural Phylosophie excludeth all citrinations and dealba-

dealbations, which were not produced by a perfect alteration before the tincture, were joyned to their bodies and spirits.

For nothing can be made an *Elixer*, untill it hath pass'd the Philosophical Wheel; which being unknown, all labour comes to nothing.

Of the abbreviation of the Work.

Wherein almost all Elixers are contained, and the wayes to make them.

The First Abbreviation.

TAke Vitriol, calcine it into ashes, then beat them into most subtile powder; put them in an Urinal, and pour thereto Virgins Milk to cover them, stop the Urinal with a Linnen cloth, and let it stand eight dayes,

Of

dayes, then adde thereto as much of the aforesaid Milk, reiterating this from eight dayes to eight dayes, and when it will drink no more, let it stand in a cold place, close stopt, untill a certain Cristalline earth like Fishes eyes, appear in the upper part thereof, which seperate from the gross part remaining in the bottom, which put into the Philosophers Egg to digest discreetly untill it be perfectly fixed.

Then increase the fire, till it be perfect yellow, and then again increase the fire, until it be red as Dragons blood: Then add to this a part of red Mercury, to cover it, and congeal it by circulation

ulation into Oyl, and afterward into Powder, and do thus three times.

Project one part of this Powder upon forty of most pure Lune, melted with one part of most fine Sol, and it shall be converted into most pure Sol: or if you project it upon Amalgum of Mercury and Sol, or of Mercury and Lune, it shall be more certain, and more plentiful.

But if thou wilt have Gold most perfect, and most high, take the Elixer out of the Egg, put it in an Urinal, and poure upon of the foresaid red Mercury, equally compounded, and mixed with a strong Corrasive made

made of Vitriol and Sulphur, which evaporate from the Elixer with a most gentle fire, and by this means the tincture of the one water and of the other, shall be fixed with the Elixer, by augmenting its quantity and colour; which being often repeated, the Elixer shall be converted into the form of Oyl, in which if you quench Lamins of Lune nealed, they shall be throughout ting'd into most perfect Sol, which being melted with a part of most pure Gold, it shall be purer then any common Gold.

But if you take as much of the white Earth of *Mars* altered as before, of Vitriol,

Vitriol, fixing it upon the calx of *Sol* altered, and afterward rubified, and then convert it into Oyl as before, with the said compounded water; thou shalt have a great Elixer, converting every Metall into most pure Gold.

This work may be done in twelve weeks: but it is not good for the health of Mans body.

In the same manner with the ferment of *Lune* altered, thou mayst fix the white Earth of Vitriol, and of *Mars* altered, which are reduced into Oyl with the foresaid Virgins Milk, being equally mixed with water of common *Mercury*, sublimed, fixed, and calcined,

D

so

so hast thou the best Elixer
to convert all Bodies into
most pure *Lune*.

The Second Abbreviation.

IF thou canst artificially
prepare the aforesaid
white or red water, thou
mayst farr sooner attain the
end of the work. First there-
fore fix *Mercury* sublimed,
and calcine it, and then dis-
solve it in the other *Mercury*
white or red, untill they be
made one water:purifie this
water three wecks, and it
will alter the calxes of any
Metall; for in this work is
joyned

joyned a twofold Water,
namely, natural and against
nature.

The way to fix *Mercury*
sublimed, is thus: First sub-
lime *Mercury*; if there be
half a pound of it, joyn here-
to half a pound of *Saltpeter*,
and as much of *Vitriol*,
grinding and tempering the
mixture with distilled *Ace-*
tum, till all become like
white *Paste*; when they are
thus incorporated, sublime
seven times, that of his own
accord he may be clear, then
fix it in this manner: put two
or three pound in a long re-
ceiver, stop the mouth, place
it in ashes, so as the *Globe*
may be wholly covered; the
first weck, give it a gentle

fire; the second week stronger, and the third most strong: this done, it shall be very well fixed. Again, dissolve it in Virgins Milk, after the foresaid way and order; if thou wantest money, thou mayst obtain a branch or particular, in farr shorter time.

Thus, take the foresaid white compounded Mercury, and fix it upon the calx of *Lune*, not altered by circulating it thereon, and when one part is fixed, add more, repeating it often, untill the calx it self melt like Butter on a fiery Cole.

One part thereof projected upon ten of Mercury purged, maketh good *Lune*
for

for Vessels and Household-Ornaments. This self-same way thou mayst handle our red Mercuries composition, being made as before with the said water extracted from Mercury sublimed, fixed, calcined, and dissolved in the said red Water; so as it be then calcined upon the calx of *Sol* not altered, and thou hast the best tincture to convert *Lune* into *Sol*, whereof Rings and other things may be made.

The Third Abbreviation.

Put into a Circulatory, an ounce of the calx of the Egg-shells very well reverberated, and pour thereon of white or red *Mercury* to cover it; then nip the glass, or stop it close with lute made of powder of Iron, Vitriol, and Honey, well boyled together, circulating in balneo, till it be dryed up into powder.

This done, pour in more, observing the same order, untill it be made oyl; This converts *Mercury*, and the other

other Metalls into most perfect *Sol* and *Lune*, according to the nature and disposition of the Elixer.

After the same manner thou mayst circulate our *Mercury* upon the Calxes of Metals. There can be no way shorter than this; for if thou put an ounce of calx of *Sol* with *Mercury*, before likewise fixed, and pour thereto as much red *Mercury* as may cover the calx two fingers breadth, then stop it close with Paste compounded with Honey, Bole-armenick, and Iron dust, mix'd and strongly tempered and boyled, till it be stiff and black.

Then set the circulatory in a Furnace, and with gentle heat digest the red *Mercury* into a red and fixed calx, then adde thereto as much more of that *Mercury*, circulate and dry it as before, till the Calx have drunk as much *Mercury* as it can, and be converted into a thick blackish oyl, and so thou hast an Elixer which converts ten parts of *Mercury*, purged and heated, into a most red powder dry and fixed, which if thou also put into a Circulatorie with increase, and digest by imbibition and congelation, as before, it shall be so much increased in quantity: And thus thou mayst multiply this Elixer infinitely. One

One ounce thereof will congeale a hundred of crude *Mercury* into powder; of which powder, one ounce will convert ten of any metal into most pure *Sol*.

And this way thou mayst work with the Calx of *Lune* and *Mercurie* joyned together, so as evaporation be made by Circulation, and adding our naturall white *Mercurie*, untill it be reduced into oyl, proceeding in all points as in the former, with the red *Mercurie* upon the calx of *Sol*, and so thou shalt have a white *Elixer* converting all bodies into most pure and perfect *Lune*.

The Fourth Abbreviation.

TAke an ounce of the Earth of the quintessence, smelling most sweetly, and an ounce of the *Mercury* of Virgins Milk; powder the Earth, and joyn it with the *Mercurie*.

This way shall be made a perfect composition in the first order for the white Elixer, which by longer time and greater fire is reduced into a red Elixer; put therefore the compound into a blind Urinal (as it is call'd) very close stoppt, and digest

gest it in dung equally for 15 dayes; then take it out, and shut it up in a Philosophers Egge, and digest it in a gentie heat, till it be black, and so unto perfect whiteness. This we call a white Elixer: within this time, the fire being increased, will be red, of which one ounce cements hundreds of *Mercury* into *Sol*.

To multiply it, take a part thereof, and joyn it in the foresaid manner with Virgins milk, digest as before, unto whiteness, and then unto redness.

In this second repetition, the Projection will be upon
four

four hundred. By this Projection thou mayst multiply it at thy pleasure.

The Fifth Abbreviation.

Dissolve the red Calx of *Sol* and *Mercurie* in the first most strong Corrosive composed of Salt-Peter and Vitriol the common way; put the solution in a pellican in balneo, drawing off the one half, then stop it most close, dry it up with a gentle heat; then add more of the Corrosive, observing the foresaid order, in dissolving,

ving, evaporating and congealing ten times, untill the Corrosive cease to arise; which is then done, when by no fire it can be fixed into powder, but remaineth like oyl and thick.

This *Elixer* converts *Mercury*, and every metall into most perfect *Sol*; This work ought to be done in a Circulatory placed in an Earthen Pot, wherein it must stand covered with dung to the middle; This Pot must be full of holes in the bottome, and must be placed upon the mouth of a Copper Vessell half fill'd with hot water, as a Copper Vessell is placed of a Furnace, wherein fire must be made to be

cong

continued discreetly for necessity of digestion.

This Experiment is called *Rustum*.

Of the Minerall Stone.

GOD is wonderfull in his Works, who is Vertue, teaching the Truth.

Take in this name the *Mercury* white or red, simple or compounded, and dissolve therein five stones of the Sea; Doing in all things as you did in *Vitriol*, and thou shalt

shalt have the great *Elixer*.

By the same way of *utrafaction*, all *Mineralls* may be altered, and so of every fixed thing (a due matter being added) may be made an *Elixer*, for our *Mercury* white and red must be joyned with fixed things which want *Mercury*; and this way the *Metalline Bodies* may be brought into a *metalline* form, namely a *Vitrified Powder*, as also *Egg-shells*, which when they are perfectly calcined, will endure fire more than *Sol*; and thereof being well and artificially ting'd, *Philosaphers* have made *Sol* in the space of one day, which *Nature* cannot do under-ground in a
thou

thousand years : A thing hard and incredible to the unlearned ; yet true and most certain, and confirmed by the Testimony of many men.

Be thou therefore not solicitous or curious in choosing thine Earth, so that it be of a Metalline Nature, and induring the Fire.

Hereby Glass is made malleable, and by meanes of this Tincture, is converted into transparent and fixed Metall, whereby it appeareth, that this Science is possible.

For there is no Earth which doth more easily embrace the Spirituality of our *Mercury*, than that which is most

most deprived of *Mercury*, and moisture ; which Privation thou shalt not find in Bodies of another Nature, although yet they be very much calcined.

Wherefore it appeareth manifestly, that seeing *Sol* and *Lune*, are nothing else but Earth, Red and White, wherein a most pure *Mercury* is fixed and joyned by the least parts, that *Philosophers* (having the same Elements) may artificially imitate Nature in her Composition under the Earth, to produce the same effect : for it is certain, that Earth may be fermented to Water, so as it be fixed ; and Water fermented to Earth, if it be perfect

perfect and cleansed; and this without the help of any common *Sol* or *Lune*: And therefore *Philosophers* in their Writings have taught, that the Stone is equally common both to the Poor and Rich.

These things considered, thou shalt understand, that our Stone lyeth hidden, and secretly lurketh, often in places least suspected, and nothing esteemed, whose matter and nearness, if it should be known, would produce most great danger.

It is to be noted, that the *Philosophers* have found out divers wayes of handling this one thing: But I answer for them all, and briefly con-

conclude, That our Earth doth drink up and fix our *Mercury*; and that this *Mercury* doth wash and ting our Earth, and so doth perfect it into the Stone, without any further ferment.

For the white *Mercury* giveth a most perfect Tincture of *Lune*, and the Red *Mercury* of *Sol*: Therefore, when they are fixed in convenient Earths, they make *Sol* and *Lune*, without the help of common Gold and Silver. Behold thou understandest this Tincture, which we draw out from a vile thing of no price: yet note, that he that hath Salt in his Breast, may ferment this Tincture with common
Gold

Gold, whereby he may obtain incomparable Riches, yet with Wisdom, with most great Cost, and not without danger.

For from *Sol* alone, by means of this Tincture, which is our burning Wine, is made a most pretious and a most perfect Elixer, white and red; for it rejoyceth in fulness of white and red Sulpher, whereby may be made most perfect Silver.

Of this Work, I have written more fully in my Seventh Book; wherein I Treat of the manifold plenty of Gold, and of the greatest Elixer of Life: But here also I will briefly touch it. Understand therefore, that it be-

behoveth thee to alter the Calx of Gold (with the foresaid Stone, equally mix'd with the Water of *Mercury*, sublimed and perfectly fixed) into most white and fixed Sulpher.

Then calcine it well, that the strength and poyson of the Fire against Nature put to it, do haften to Putrifaction and alteration, may be utterly destroyed.

Then imbibe it with the foresaid simple Milk, untill the Calx it self have drunk up a reasonable quantity thereof, and that it be fixed.

Dissolve it again with the same Milk, and make it volatile; afterwards fix and calcine

cine, and then bring it into Oyl, with a little part of that Virgins Milk by circulation, and so it shall be a perfect Elixer, converting *Mercury*, and each imperfect Metall, into most perfect *Lune*: and by the same way, thou mayst rubifie the other part with our Red *Mercury*, by fixing and calcining, and afterward dissolving it with the same Red Menstruum; and at last by circulating it into a thick Oyl, which we call potable Gold, a curing and preserving Exixer of Life, and of Metals.

Know also, That if our Red *Mercury* equally with *Mercury* sublimed and fixed, be circulated with Lutrie, Vitriol,

Vitriol, or Iron, before and after Rubification, be digested into Oyl, it will convert thine Lamins, of *Lune* nealed and injected into pure *Sol*, which if thou afterward taketh out, it will serve for all need to live withall.

It is a general Rule, That if thou wilt be a Master of this Art, it is needful to make all Medicines gurous and fusible, melting like wax of their own accord, without Fume, upon a Plate nealed.

For by this means, each part will follow the other in Projection, and will joyntly dilate themselves through the Pores of the Metall, without any disjunction: but if
any

any part be ponderous, it will separate the parts of the Metal, & make it brittle.

Therefore the Medicine must be often subtilated, after that it is perfectly fixed, that at least it may be an incombustible Oyl, and rather may be called a *Species*, then a *Genus*, because it is nothing else but a fixed Tincture of Colour.

If (this thing observed) thou canst prepare thy Medicine thus, thou shalt make fair Metals, and malleable, or else not.

Also here understand, two Bodies to be dissolved with the Natural Menstruum, is always the second Calx, not the first; and therefore it be-

behoveth thee to dissolve Calx of Mettals with a compound *Mercury*, as before is taught, that they may sooner putrifie, and be altered into the second Calx (which we call *Sulpher of Nature*, and *Foliated Earth*) which we then dissolve and circulate into Oyl, with a Simple Menstruum; namely, Natural.

E

The

The Calcination of Metals

NOW learn how Metals are to be calcined: Know therefore, that *Saturn* and *Jupiter* we calcine onely one way, which is this: Put either of them into a great Iron Vessel, and in the Fire, so that the Flame may beat upon the Metall; and draw off the Scum with an Iron Rake, to the sides of the Vessel, stirring it often, until it grow white; then searse it, & gather the subtile Powder; one Ounce is sufficient for thee.

Sprinkle

Sprinkle *Venus* and *Mars* with the best Viniger well distilled, that they may gather Rust: burn this with most strong Fire in an Iron Dish; when it is red-hot, cool it in the best Acetum, evaporate that Acetum, and gather a most red Earth; which dry, and keep safely.

Amalgame *Sol* and *Lune*, and grind it on a Marble with Powder of Salt, prepared without any moisture, untill no *Mercury* appear: then sublime and evaporate the *Mercury* with strong fire; grind that in the bottome into most subtile Powder, and sublime, untill no *Mercury* remain with it; wash the

E 2

Calx

Calx with hot Water, to take away the Salt; dry it, and thou shalt have a Calx more subtile then Meal.

Another way is thus: Take thin Lamins of *Sol*, Neal and cast them into *Mercury*, heated on hot Ashes; so the *Mercury* will drink up the *Sol*.

Note, That every Ounce of *Sol* requireth four and twenty Ounces of *Mercury*; put this a malgame in a larg Glass; bury it in Sand in a great Furnace, give it Fire by degrees; after the sixth hour make it vehement: continue this heat five dayes and nights, at each hour putting down the *Mercury* which ascendeth, with a linnen Cloth, bound with a little

the Iron Rod, and stopping the Glass with Lute, till at last all become a Powder redder then Blood, which then we call the first Calx, good and perfect; with which, if you mix Fire of Nature, to use his Vertues, as it requireth, thou canst not erre in this Science.

The Recapitulation.

I Have told out of what, and how thou shalt make our *Mercury* white and red, and how this *Mercury* is to be actuated and sharpned; how thou shalt prepare

Calx, how to purifie and alter them into a new Whiteness, which we call our *Mercury* sublimed; how to abbreviate the time of Putrifaction and Alteration; how to fix and dissolve again, and then how to circulate into a white and red Elixer; how by Imbibitions, with proper Waters white and red, they may be infinitely multiplied to an incredible profit.

Learn therefore *Patience*, fear God and love him, keep these Secrets, and then the Lord will bless thine Endeavours.

Saint *Dunstan* lived, and was Archbishop of *Canterbury*, in the Reign of King *Edgar*, and *Etheldred* his Son,

as

as appeareth by an Antient Monument yet extant, in *St. Paul's Church* in *London*, containing a *Prophecie* in these Words:

Here lyeth *Etheldred* King of England, Son of King *Edgar*; to whom (on the Day of his Consecration, after his Coronation), it is reported, that *St. Dunstan*, Archbishop of *Canterbury*, Prophecied openly this Curse;

Because thou hast aspired to the Kingdom, by the Death of thy Brother; in whose Blood, the English, with thy infamous Mother, have conspired, the Sword shall not depart from thy House, but shall be against Thee

E. 4

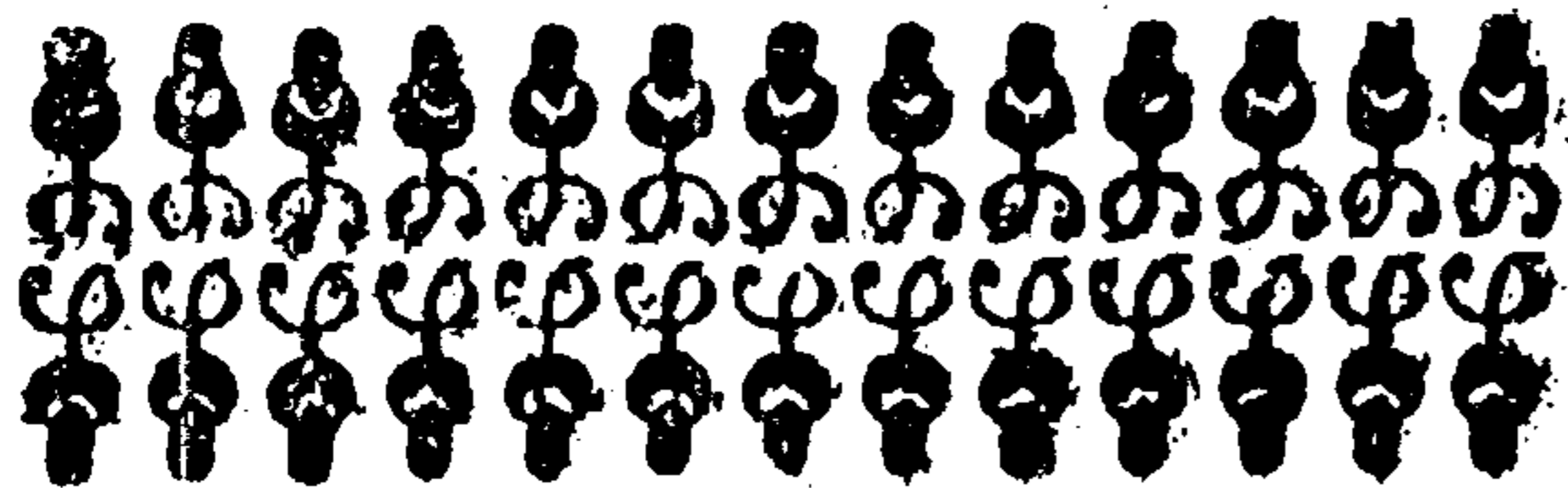
all

all the Dayes of thy Life, destroying thy Seed, untill thy Kingdom be transferred to another Kingdom, whose King and Language the Nation, over whom thou Reignest knowest not: Neither shall thy Sin, and the Sin of thy Mother, and the Sin of those men, who were necessary to that wicked Counsel be expiated, but by a long Revenge.

Which Things came to pass, as were fore-told by that Holy Man: For Etheldred having been in divers Battles miserably vexed, and put to flight by King Swans-Dan and his Son, and at last straitly Besieged, and shut

shut up in London; He there miserably dyed, in the Year of our Lord, 1017. after he had Reigned 36. Years in great Tribulation.

Dun-



DUNSTAN *of the*

*Stone of the Philosophers ;
with the Experiments of
Rumelius of New-Mar-
ket.*

I.

TAke of the best red
transparent oar of gold,
as much as you can have,
drive its Spirit from it
through a Retort ; this is the
Azoth and the *Acetum* of
Philosophers, from its pro-
per minera, which openeth
radi-

radically *Sol* that is prepa-
red.

I.I.

Take the Minera of *Venus*
or *Saturn*, drive their spirits
in a Retort, each of these
dissolveth Gold radically, af-
ter its purification.

III.

Take Pulverised oar of
Saturn, or vulgar *Saturn* cal-
cined, extract its salt with
Acetum, or its *Antine*, puri-
fie it in the best manner, that
it be transparent as *Cryfall*,
and sweet as honey, and be
fluid in heat like *Wax*, and
brittle when cold.

This

This is the Tree, which is cut off, of unwholesome Fruits, on which must be inoculated the twiggs of *Sol*.

IV.

Take of that Earth which lyeth waste in the Field, found every where in Moorish grounds, into which the Astrals ejaculate their operations, being adorned with all manner of Colours, appearing like a Rainbow; extract from it its purest and subtillest. This is the Universal *Menstruum* for all; and is all in all.

V.

V.

Take of the Oar of *Sol* and *Mercurie* a like quantity, grinde each very well, pour on it the Spirit of *Mercurie*, that it stand over 3. fingers deep; dissolve and digest it in a gentle warmth.

VI.

Take of the best *Vitriol*, or of the *Vitriol* of *Venus*, drive their Spirits in a Retort, white and red; with this red Spirit being rectified and sweetned, you may ferment and imbibe the subtile Gold Calx, and with the white Spirit you may dissolve

solve it after it hath been purified.

VII.

Take quick *Mercurie*, purifie and dissolve it so long in alcoholifated spirit of Wine, till its impurity be separated from it, and become into its extream transparent easie fluid essence; like unto the white gluten of the Eagle, and capable to receive the blood of the Red Lyon.

VIII.

Extract the salt of the crude and white calcined Tartar, Purifie and Clarifie it

it as often, till it be as bright as the tear of the Eye, and can be brought no higher; therewith you may sharpen its own spirit of Wine, which dissolveth *Sol* and *Lune*.

IX.

Take of the ranck poisonous matter or stone, called *Kerg Swaden*, *exuvia*, or husks of the Metals, drive its spirit very circumspectly, receive it so, that it may turn unto water, it reduceth all metalls to a potableness.

X.

Take of the ayre or heavenly dew, being well purified, ten parts, and of subtile Gold Calx one part, set it in digestion, dissolve and coagulate it.

XI.

Take the Urine of a wholesome Man, that drank meerly Wine, make of it, according to Art, the Salt of Microcosme, purifie it very well, which doth so much accuate the Spirit of Wine, that it dissolveh *Sol* in a moment.

XII.

XII.

Take of the best Oar of Gold, pulverise it very well, seal it with *Hermes* his Seal, set it so long into the vaporous fire, till you see it spring up and grow a white and red Rose.

XIII.

This last Experiment he calleth the *Light*. Take in the Name of the Lord, of *Hungarish* Gold, which hath been cast thrice thorow *Antimony*, and be laminated most thinly, as much of it as you will, and make with quick *Mercury* an a Malgame, then
ca'cine

calcine it most subtilly, with flowers of Sulpher, and spirit of Wine burnt, as often, till there remaineth a fair subtile Gold Calx, of a purple colour. Take one part of it, and two parts of the above mentioned red matter, grind it very well together for an hour on a warmed Marble, then cement and calcine well by degrees for three hours in a circle fire. This work must be Iterated three times, then pour on it of the best rectified spirit, that it stand over it three fingers deep; let it in a gentle and warm digestion, for six dayes to be extracted, then the Spirit of Wine will be ting'd as deep as blood;

cant.

cant of that tincture, and pour on another, as long as it will tinge it; put all these ting'd Spirits of Wine into a Violl, so that the fourth part only be fill'd, and seal it hermetically, set it on the vaporious fire of the first degree, let it be of that heat as hot as the Sun shineth in July; let it stand thus for forty dayes, then you shall obtain your wish.

The Author recommendeth this last Experiment very highly, affirming upon his experimental practice, that this *aurum Potabile* is the highest Medicine next unto the universal, and being taken in appropriated vehicles,

Cureth

Cureth all Diseases, without causing any pains at all.

Item, With this *Aurum Potabile* is Antimony prepared, so that it purgeth only downwards, and carrieth forth all ill humours without molestation, and is called the *purging Gold*; hence are his *Pills of Gold*.

It is prepared also by the help of *Antimony* into a diaphoretick gold, to expell by sweating all malignant humours; and *Mercurius vitæ* is made also with this potable gold (if it be kept in a long digestion), their dose is according to the Quality of the person.

Some

Some Principall Preparations

OF

ANGELO SALA.

TAke of Sugar one ounce, of Rosewater one spoonful, boyl these in a Skillet, till it afford a small thred at the pouring forth; take it off the fire, being cold pour to it one scruple of Annis oyl, pour it on a Trencher; this serveth against phlegme.

A Purge of his.

Take of the best Rhubarb,
Mechoacan ana one dram,
of *Andromachus* his Treacle
one scruple; infuse these
over-night in Wine, cant
it off, and let the party
drink it, and fast three hours
upon it; it purgeth down-
ward gently.

Hidromel, or Metheglin.

Take of the odoriferous
crude Honey one part, of
Fountain water six parts,
boyl these, do not scum it,
stirring it continually with a
woodden Spatule, let it not
settle to the bottom, boyl it
away

to the third part, then take
it away from the fire, let it
grow cold, strain it through
a cloth, barrell it, hang into
two drams of Ginger, and
one grain of Musk, then stop
it very well, set it in the Sun
or warm place for 6. weeks,
thus the pure separateth
from the impure; draw it
off into a clean vessel, stop
it well, it will keep long,
the staler it is, the better it
is.

The use of it; This Li-
quor tasteth & smelleth like
Malmesey, & is good for such
as have a short breath, and
are troubled with a Puffick;
it is of an abstergent and le-
nifying quality, it purgeth
the Breast and Reins, cutteth
phlegme

phlegme very much, preserveth the vigour of the radical moisture.

A Water for the Tooth-ache.

Take of the Greek Pyretrum, of the root of Masterwort, and Angelico, *ana* one ounce; of Dragons blood, of calcined Lead, of each two ounces; of simply distill'd Vinegar two pound; infuse and extract its substance, in a warm place for a fennight; then adde to it one ounce of *Niter*, dip into it Cotton Wooll; apply and hold it to the place affected, it allayeth the Flux, and healeth all Infirmities, and

and stayeth the Rheum; it mundifieth the gums, it carnifieth, sicatrizeth, and consolidateth, and instantly allayeth the pains of the teeth.

Balsom of Tobacco.

Take spirit of Turpentine, spirit of Juniper, of each one pound; of *Indie Tobacco* leaves six ounces; infuse and circulate it for a fennight, and press it out in the press; it cureth all wounds in 24. hours.

A Stomachical Aqua-vita.

Take of cut *Galanga* four ounces, of *Ambegreece* four grains, of rectified *Aqua-vita*

vita 20 ounces, infuse these for a fennight, caut it off, dissolve as much Sugar in it, as you may; it is good for a weak Stomach, for the Cholicke and griping in the Guts.

Aqua-Theniaca, Against the Plague.

Take of *Andromachus* his Treacle two ounces, of the root of *Angelica*, and *Masterwort*, of each one ounce, of calcined red Corals (which are calcined between two Crucibles, for six or eight hours in a strong fire) four ounces; of Flowers of Sulphur one ounce, of rectified *Aqua-vita* three pound:

pound: infuse these for four days, and extract, then add to it of rectified spirit of Vitriol one drachm; one drachm of this used, serverth against all cold Defluxions, Megrums, Giddiness.

Pills for the Head, comforting and strengthening the Brains, which defend the same against Corruptions.

Take wild Thyme four ounces; of white Agarick, of the best Rhubarb, of each 3 ounces; of Spick, Ginger, Galanga, of each one dram; of rectified *Aqua-vita* 15 ounces: infuse these for a fennight, caut it off, and press it out as much as you can;

can; then take of wash'd
Alloes Succorina six ounces:
boyl it in a glazed Pot or
Pan, to the thickness of Pitch,
mingle one scruple of Saf-
fron, and 5. grains of Musk,
keep it in a Leaden Box. It
is to be used after Supper
from one scruple to one
dram; take it in a new laid
Egg, or in Wine made up
into Pills, purgeth gently,
expels Wind.

For the Gout.

Roast a sweet Apple in
hot embers, and the flowers
of *Cassia*, of a like quantity,
imbibe it with a Womans
milk, make a cataplasme; it
is a certain lenitive against
the

the tormenting pains of the
Gout.

*A laxative Conserve of
Roses.*

Take of old Conserve of
Roses two ounces; of *Dia-
gridium* one drachm and a
half; of Cinamom, of Cloves,
of each one scruple; of spi-
rit of Wine, one dram; of
spirit of *Vitriol*, ten drops;
of the best Musk 3. grains:
make an Electuary accord-
ing to Art, without fire, in a
glass Morter; and when it
worketh too dry, or grow-
eth too dry, then put to it
some Julip of Roses, and
keep it in a Venice glass: its
Vertue is to purge without
E. 3 any

any detriment, it consumeth all superfluous humiditie of the body; its dose is even to half an ounce, to be taken fasting.

A Compound extract of Diagridium.

Take of the best *Diagridium* two ounces, of the root of *Mechoacan* four ounces, of *Galanga*, of *Cinamom*, of each one drachm, of white Ginger half an ounce, of oriental Saffron half a dram, of Musk five grains: Beat these and infuse them in *Aqua-vita*; extract and express according to Art: then reduce it to a viscous matter, then adde of *Salgema* half

half a scruple to each dram, and keep it in a Glass. Its dose is from five to eight grains, in wine or broth; it purgeth the Body without danger.

A Confection of Diagridium.

Take of the Compound extract of *Diagridium* six drams, of the powder of *Diacorels* two drachms, of white Sugar three ounces, of Baulm water a sufficient quantity; Make Lozenges, and keep them in a Glass well stoppt. It purgeth the Body without hurt, and is very good against abound- ing humors; it purgeth the Brains and Back, and pur- geth

geth the whites, and running of the Reins, let the cause be what it will; it is good against the Dropsie, and such like symptoms. Its dose is from 2. scruples to 3, and is to be taken fasting.

A Laxative Unguent.

Take *Alloes Heppatick*, of Mirrh, of each six ounces, of Coloquint, of Agarick, of Scamonie, of each one ounce and a half; of Sallet oyl 24 ounces; of Goats suet six ounces; of old wine four pound; All these beaten grossly: Then boyl them gently in Wine in a glazed Pot, keep close the Oyl and Suet, till the Wine be consumed,

sumed, then strain and keep it.

But if you will prepare it better, first boyl them, then set it in purification, in warm horse dung, for a whole month, then separate it, as above: If the Belly be appointed warm with it, and then a warm cloth upon it, it purgeth the body from abounding humours; it kills the Worms, and operateth in other ways.

Our Dragons Blood.

Take of rectified *Mercury* 12 ounces, of lamins of steel 3. ounces; put these into a Urinal well luted, and precipitate according to Art,

F. 5 itera-

iterating it a second time; then take it out of the Vessel, put it into an Earthen Pan or Glass, kindle five or six times *Aqua-vitæ* on it; then being dried, keep it for use: This is our Dragons Blood, which purgeth upward without any danger. Its dose is seven grains even unto ten, in Conserve of Roses, or Conserve of Baulm. It must be taken mornings fasting, and drink some wine after it.

*A Sweet Confection of
Diadragon.*

Take of our Dragons Blood six drachms, of the salt of Red Corals, and Pearls,

Pearls, of each two scruples; of Saffron, Galanga, Cinnamon, of each one scruple; of the best Musk and Ambergreece, of each 6. grains, of white Sugar six ounces, of a sufficient quantity of Rosewater.

Let the Sugar be boyled to the thickness of *Manus Christi*, in an Iron Pan, then adde the other Ingredients, and make rolls, which are kept close in a glass; This Confection may be used in all Diseases where there is need of purging; it attracteth from the Remoter parts, cuts Phlegme and Humours, where it is needful. Its dose is from one drachm to two, fasting: There is no better

better Purge for Quartan
and Tertian Agues; and is
Medicinal against the Pox.

*The bitter Confection of
Diadaragon.*

Take of our Dragons
Blood six drachms; of the
Salt of red Corals, of Mo-
ther of Pearls, of each two
scruples; of Cloves half a
drachm, of Saffron half a
scruple; of *Aloes Succarina*
two scruples; of Sugar six
ounces; a sufficient quantity
of Marjoram water; make
a Confection, as above: It
may be used against such
Diseases, where Amber and
Musk cannot be used; and
where no sweet things are
admitted.

Head

Head Pills.

Take of fresh Tyme (*Epi-
thimus*) four ounces; of the
best Rhubarb, of Mechoa-
can, of white *Agarick*, of each
two ounces; of *Galanga*, of
Cloves, of each 2. drams; of
Marjoram one handful; of
Musk, of Ambergreece, of
each 5. grains: Beat these,
except the Musk and Am-
bergreece, then according
to Art make an Extract, with
Aqua-vite, to a solid form;
then adde *Ambergreece* and
Musk, then add the powder
of *Mastix*, and the powder of
Amber, of each one dram
and a half; make a masse,
keep it in a glass or leaden
Box. Its dose is one scru-
ple, to be used after Supper,

or

or mornings, fasting; they purge without any danger, and may be used severall times, against several Infirmities of the Head.

Conserve of dry Roses.

Take the subtile powder of red Roses one ounce, of Rosewater 3. ounces, of the spirit of white *Vitriol* one drachm, of the best Musk and Ambergreece, of each one grain, of white Sugar 12 ounces; infuse the Roses in Rosewater and the spirit of *Vitriol*, keep them in maceration for 4. hours, in a glass, then boyl the Sugar with the Rosewater, to the consistence of *Marm Christi*,

Christi, then incorporate with them the Musk and Ambergreece in a glass Morter: Thus is your Conserve prepared, which is sufficiently red and odoriferous: This sort of Conserve is more effectual than those which are prepared in the vulgar way, especially where strengthening is needfull, by reason of the spirit of *Vitriol*; and the older this Conserve is, the better it is.

Electuary of Diacorals.

Take of our Conserve of Roses 12 ounces, of the salt of red Corals 2. rams, of pulverised Orras, and of pulverised red Santals, of each

each one dram; of Rose
Julep two ounces; make an
Electuary without fire in a
glass Mortar, keep it well
closed; it is good against the
Chollick, and illiac passion,
provoketh Urine, and corro-
borates the whole body; it
mundifieth the reins and
panicles of the brains, and
subrillateth the blood by its
mundifying quality; and it
is a very good astringent af-
ter purging, and consequent-
ly it is admirable good for
the superfluous courses of
women, as well of the white
as of the red; yet so, that
the party be first purged.
Its dose is from one dram
to two at once, to be used
fasting.

*An**An Electuary for the Stomach.*

Take of our Conserve
of Roses, of Conserve of
Baulm, of each 3. ounces;
of the pulp of Quinces two
pound; of skim'd honey four
ounces; of spirit of *Vitriol* 20
drops; of *Galanga*, of *Cina-
mon*, of each half an ounce;
It is best to incorporate it in
a Glass; It serveth to com-
fort the stomach, being
weakened by superfluous hu-
mours; it strengtheneth and
exhilerateth the heart, if
continually used. Its dose is
half an ounce, at a time, to
be taken mornings fasting.

Electuary

Electuary Therobininated.

Take of the whitest pulverised Sugar six ounces; of most subtilly pulverised Orras, and powder of Mastix, of each one dram; of Syrup of Cinamom three ounces; Let all these be incorporated in a glass Mortar; then add of the Spirit of Turpentine one drachm, of oyl of Nutmegs 5. drops; keep it in a glass. This is an excellent Electuary to cut tough and viscous phlegme in the stomach and breast; therefore it is good for those that are Rhumatick, and short breasted, it purgeth the Reins, and provoketh urine; being

being obstructed by gross viscous humors; it may serve also against many infirmities and corruptions conceived in the womb: It is of a digestive evacuating and mundifying quality, and consolidateth also; its dose is from one dram to two, at evening to be taken going to bed.

A Confection against the Hart-ake.

Take of the siderial Powder, one ounce; of white Sugar six ounces, a sufficient quantity of *Marjoram* water. Make *Lozenges* of it, they are admirable good for the aking of the heart: its dose is, as

as occasion serveth, from two scruples, to foure scruples, more or lesse, as the Pnyitian shall direct, and it may be ministred at all times; but the party should use it continually, then let it be taken mornings fasting.

An Antidote for the Womb.

Take of *Pulegium Sylvestre*, four ounces; of *Mugwort* two ounces; of *Galanga*, *Ginger*, of each an ounce. Make an extract with these, with *Aquavita*, according to Art, to the consistence of Hony, and keep it in a Glass, adding to each dram, half a scruple of vegitable Salt. Its
dose

dose is six grains, in water of *Mugwort*. It provoketh the Courses of Women strongly, therefore make use of it circumspectly.

An Antidote against the suffocation of the womb.

Take of the Extract of *Castor* [℞] 2. ounces, of the Extract of the Root of *Peony* 1 ounce; of the Magistery of the Mother of Pearls, and Corals, of each one dram; of subtilly pulverised *Craine*, *Humany* two drams; of *Saffron orientall*, half a dram; of *Redified Oyl of Amber* two scruples, incorporate these in a Glass Morter, and stop close, keep it. It is of an admirable efficacy, for the suffoca-
tion

tion of the womb; its use is fasting, and may be continued for eight dayes, or as long as there is occasion for it: Its dose is half a scruple, and are to be made into Pills: it may be ministred also in water of *Marjoram* and *Pyony*.

A Powder of Diacorels.

Take of Red Roses two ounces and a half; of the Salt of Coralls, half an ounce; of the Spirit of *Vitriol*, two drams; of *Sugar-Candy*, one dram; of *Ambergrease* and *Musk*, of each four grains.

Make a Powder according to Art, and keep it well stopt in a Glasse. This Powder

der is good against Convulsions, and pains of the heart; it strengtheneth the brains, and subtillateth the blood, and maketh the heart glad, and causeth a good digestion in the stomach. Its dose is half a dram, in Wine, or other proper Vehicle.

A Confection of Diacoralls.

Take of the Powder of *Diacoralls* two drams; of the Spirit of white *Vitriol*, two scruples; of white Sugar two ounces; and a sufficient quantity of *Rose-water*. Let the Sugar be boyled to the consistence of *Manus Christi*, put in a Glasse in warm Sand, then add the Powder
to

to it, afterward the spirit of *Vitriol*, then cast it forth into Tablets, and keep them in a Box of Wood, this confection is a true Conservative of mans body: It is of an admirable vertue. Its dose is half a dram, which is to be taken fasting.

A pretious Antidote.

Take of our pretious *Magisterium* of *Extractum le Zonydicum*, of each two drams: of our pretious golden *Bezourd*, of our golden *Cordiel Electrum*, of the *Extract* of *Opium Thebaicum*, prepared with the juyce of *Lemons*, of each one dram; of *Ambergrease* two scruples, and

and fifteen grains of pure Musk, *gr. b.* of the whitest Sugar an ounce: the dry Ingredients must be well grounded on a Marble; for two or three hours, to an impulpable Powder.

A Balsum of Treacle:

Take of the Treacle of *Andromachus* four ounces, of the Root of *Masterwort*, *Angelico*, *Pimpinella*, *Tormentilla*, of each an ounce, of *Galangga*, of *Ginger*, of each six drams, of the Salt of *Rede Coralls*, and orientall *Pearls*, of the *Lemnian Earth*, of each half an ounce; of *Oriental Saffron*, one dram; of *Camphire* one scruple; of the

G

best

best Musk, and of *Amber-grease*, of each half a scruple; of the spirit of *Turpentine*, and of the spirit of *Juniper-berries*, of each ten ounces, of the best *Aqua-vitæ* two pound, infuse all according to Art, put it in a Glasse, lute it, let it circulate in a Balny, for a month, then separate the two Liquors, one from another. This Balsom looks very red, and then this *Aqua vitæ*, is deservedly called the Mother of the Balsom, both are very good against all Infirmities, and are admirable good against the Plague; the Balsom is for inward use, half a scruple, and of the water one dram. Both cause sweat & Urine.

A

A Magisterie of Coralls and Pearls.

We have an Universal way to make the *Magisterium*, not onely of Pearls and Coralls, but of all other Gems. And this operation is performed only by the help of our Phylosophick *Aqua-vitæ*: we will tell you the manner how you ought to proceed about the Magisterie of Coralls, which shall be the Patern to proceed also with the rest.

Take of the Powder of red Coralls, six ounces, of our *Aqua-vitæ* twelve ounces. Let the Coralls be infused in the *Aqua-vitæ*, and let them

G 2

be

be dissolved therein to a clear water. Then separate the pure from the impure, by inclination, taking heed that you do not stir the *feces*; then take this dissolution, set it in ashes in an Urinall well luted, distill the Spirits and flegme from it, so that a dry matter be left in the bottom of the Vessel; take out that, and set it into a moyst place, which in a short time, will wholly be dissolved, leaving some earthlines of no value; take this Liquor, set it in Sand, so that the humidity being dissolved into fumes, may have a dry matter behind. Take it out of the Vessel, add a triple quantity of Spirit of Wine to it,

it, or *Aqua-vitæ*, which is thrice rectified; Set it on circulating in a gentle heat, for a moneth, either into a balny, or at the Sun, and it will yield some Sediment; separate the clear by inclination, and in a balny, separate the Spirit and Phlegme, and in the bottom of the Vessel remaineth the Magisterie, in the form of a mucilaginous Oyl, and this is the true *Prima Materia*; and thus you have the Magisterie of Coralls, which looketh very white, but the Magisterie of Pearls, cometh near to the colour of Gold. Thus you may proceed with all precious Stones which our *Menstruum* dissolveth into a clear

clear water. The Vertues of these *Magisteriums*, cannot so easily be described. Their Dose is from three grains to five, and the use of it may be continued as long as there is need of, and that without danger. It is ministered in Wine, Broth, or distilled water. Electuary, or Confections, even as the Physitian shall see it convenient.

The great Magistery of Vitriol.

This Magistery is made by means of the four Principall Operations, which are distillation, dissolution, Sublimation, and Circulation.

The

The first operation produceth this Liquor.

Take of *Roman Vitriol*, or any other, which is good, as much as you please, distill it in a retort, extracting onely the spirit and water, and increase your fire as much as you can, so that at last, nothing appear more in the neck of the Retort, then let the Receiver grow cold, take out the Liquor and keep it: take out the feces also, or the Colchotar, for the following separation.

G 4.

The

*The second operation produceth
the Salt.*

Take the foresaid Colchotar, pulverise it very subtilly, dissolve it in common water, and extract according to Art all its Salt, so that all the sharpness be gotten out of the Colchotar Calcine this Salt: dissolve, and coagulate it five times, so that it be very well rectified, still adding the Colchotar left, to the other, but keep the Salt.

*The third operation produceth
Sulpher.*

Take the foresaid Colchotar,

chotar, burn it in a great Crucible, then pulverise it very subtilly, and add a third part of that quantity of Salt *Armonick*; incorporate these two very well, then sublime it very well luted in an Urinall, observing the degrees of fire, and there will appear in the Alembick, a yellowish matter; continue the fire, when no more fumes come forth out of the Urinall, then let it cool, take out the sublimed matter, put it into common water warmed, that the Salt *Armonick* be extracted, separate the clear water from the *Sediment*; iterate this as often, till all the Salt *Armonick* be extracted, and in the bottom will

will remain the Sulphur of Vitriol; of a green colour, which being dryed, keep it.

The fourth Operation affordeth the Magisterium.

Take all the former Liquor, the Salt and Sulphur, joyn these three in a Circulatory very well luted, circulate it in a Balny for a Sennite, then separate the cleare, and distill it in an Alembick, in a Balny, so that all the water come over in the bottom, there will remain a green Liquor, which containeth Salt, Sulpher and Mercury of Vitrioll, which keep, for it is the true Magisterie of Vitriol.

The

The Compound water of Vitriol.

Take the separated water in the Balny, from the said Magisterie, and to each pound of it, add the following Ingredients; viz. take of rectified *Aqua-vitæ*, two ounces, of the Root of *Peonie* half an ounce, of red *Roses* of *Palm*, *Marjoram*, of each one Pugill, put all into a Balny, into a Circulatory, for 24. houres, then strain the Liquor, which will be very red, then add to each pound of these, the following things of *Cranium humanum* one ounce, of *Spodium* half an ounce; of *Camphore* half

half a dram; of Saffron half a scruple; of Ambergrease two grains; put all these into a Glasse, and circulate it for six weeks continually, then separate by inclination the subtile from the thick, which keep in a Glasse well luted. And this is the most pretious Liquor, which worketh marvellously, in all the Spices of Convulsions, and is administred in the following way.

The use of the Magistery of Vitriol, and its Compound Water.

If you intend to administer such noble Medicaments, which are of such an ad-

admirable efficacy in the Falling-sickness, then this Order ought to be observed; Before you begin, you must expect the new Moon, because this Disease is then in its vigour, and then you must proceed in the following manner: First, the sick party must be kept from all such meats and Sents, which occasion and cause such a Disease; However, Wine must not altogether be prohibited. Secondly, you must make an Aromatick, and vitriolized water to be his Diet-drink, when ever he is thirsty between meales; in the mornings fasting, you are to give three or five drops, according to the constitution.

stitution of the party; if our green Magisterie, with half a dram of the compound water in *Marjoram* Wine, then the strife will begin against the Disease, and will cause a Vomit to the party of clear water, refresh him after four houres are past. Thirdly, the fit must be observed, and alwayes when the fit is past, you must minister unto him one scruple of the Compound vitriolised water, with *Marjoram* Wine, and if the fit cometh often, then you ought to minister but half a dose, continuing it till the Disease be diminished, which will be about the new Moon. At last, when you see it needfull,

fully, minister the Magisterie once more: in brief, he that will undertake to cure such a Disease, must be a Physician, and not a Woman.

The Compound Liquor of the vitriolised Tartar.

This Lemmon Liquor, by reason of its temperature, may very well be used to severall infirmities, and to all such persons, where there is need of opening, subtiliating, mundifying, and consolidating, and it worketh by sweat and Urine.

Take of white crude *Tartar*, of Viscous *Vitriol*, of each two drams; beat these two together, distill them

in a Retort, as much as possible you can, then let the stilling-Vessels grow cold, and take the Liquor out of the Receiver, which is muddy and stinking, poure it on again to the *Caput mort*, in a new Retort well luted, apply a Receiver, and distill again; iterate this work a third time, so that the Liquor be as clear as water: weigh the Liquor, add half its quantity of rectified *Aqua-vita* to it, then take of albified Vitriol, and calcined *Tartar*, of each 20. ounces, put all these into a Retort, adding to it all the Liquor, distill as long as any water and Spirits run over, then let the Vessels grow cold,

cold, and keep that Liquor in a well stoppt glass, to which add the following matters:

Therefore take the said Liquor, and add to each pound three drachms of *Sassafras*; of white Ginger two drachms; of Galanga, of Treacle, of Andromachus, one dram and half; of *Oriental Saffra*, six grains, of *Ambergreece* and *Musk*; of each 3. grains. Put all these into a glass, circulate for six weeks in a warm place, or in the Sun, then separate the subtile from the thick, by inclination or decanting, and keep it as a Jewel.

The

The Vegetable Salt.

Take the *Caput mort* of the said *Tartar* and *Vitriol*, extract its Salt with distill'd common water, coagulate away one moiety, and let it grow cold, to the bottomward you see the transparent salt like *Cristal*, then coagulate the water more, and let it grow cold, continue it so long till all the salt be gotten out; which keep for a Medicinal use.

*The use of the Compound
Liquor of Tartar.*

This Liquor may be used safely against all manner of obstructi-

obstructions of the body, and it is a *Specificum* against the Pox. But its particular operations are against the *Sciatica*, Gout in the hands, *Chollick*, *Illiac Passion*, and against the torments and gripings in the Belly.

The manner of the using of it is this; You must take mornings an hour before day in the best Wine, then the party must abide in the bed for half an hour; then let him take warm broth, and the party will begin to sweat all the body over, which cometh very easily; After two or three hours sweating, let him shift himself, and rise out of the bed, and eat some restorative: And this may

may be used twenty or thirty times more or less, as you shall see occasion, using every fifth day a moderate purgative; in this manner many Chronical Infirmities are cured. Its dose is from two drams to 3. drams in Wine, and the finer the party maketh use of, the better it will be for him, for it removeth all peccant matter, and reneweth the blood of the whole body.

The use of the Vegetable Salt.

This Salt may be ministered with such things which work and operate against the gravel in the Reins, and the Stone in the bladder, because

cause it is very proper for such diseases. Its dose is half a dram at once.

A Specificum against the Cholick.

Take of the spirit of Juniper, and spirit of Turpentine, pour it on *St. Johns-wort*, press it out, add more of the fresh Flowers to it, till it be very red; one scruple of it taken in broth, is an approved Medicament against the Cholick; If *St. Johns-wort* be digested in spirit of Wine for a moneth, then its precious oyl will swim at the top.

The

The green oyl of Vitriol.

Take of *Vitriol* 2. pound,
put it in an *Urinal* in a
balny for a month, let it be
dissolved into a transparant
green *Liquor*, its combusti-
ble *Sulphur* remaineth in the
bottom, decant the *Liquor*
from the phlegme, rectifie it
in a balny, then you have the
purging green oyl where-
with you may cure the Fal-
ling-sickness.

F I N I S.
