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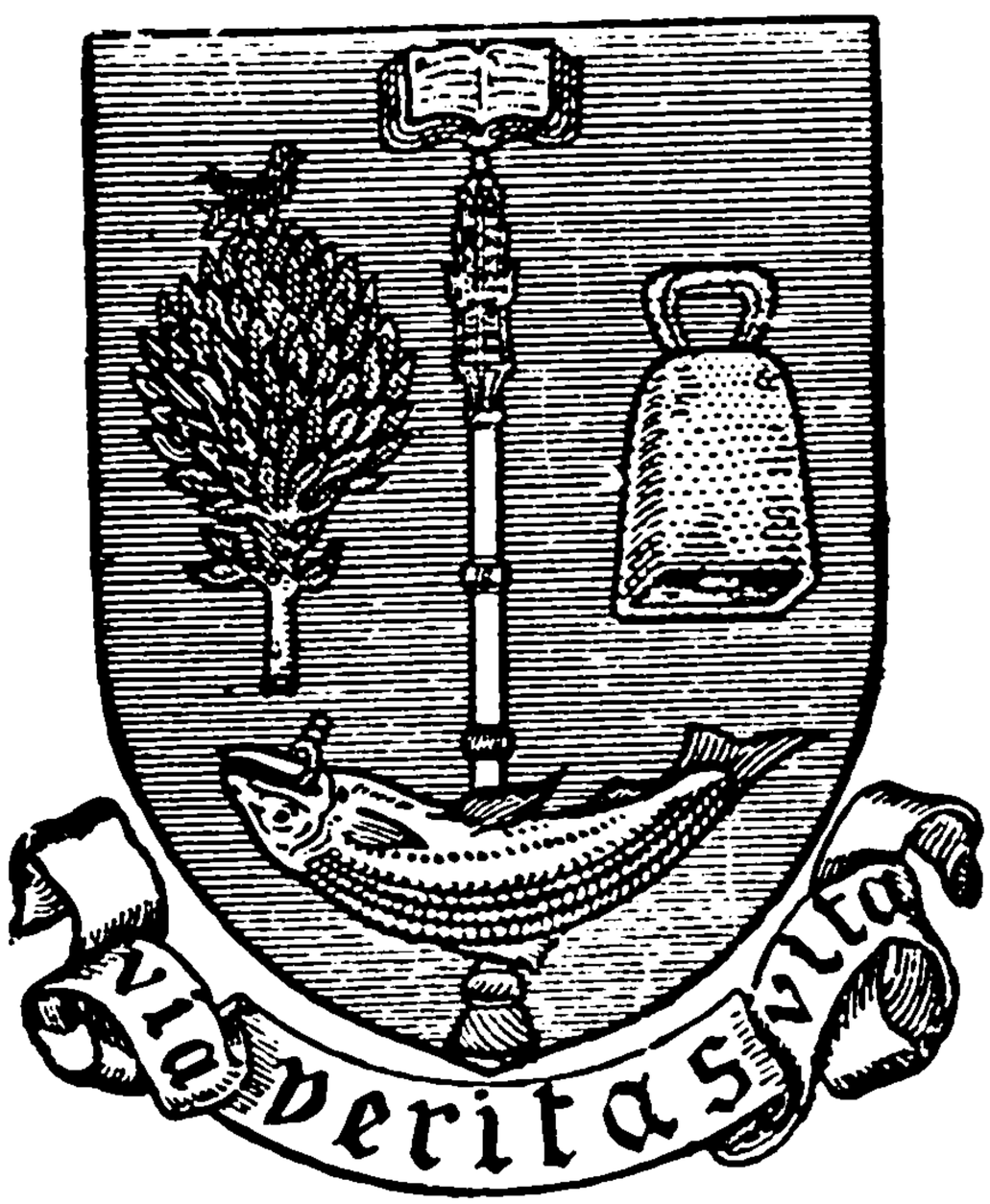

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Basilius Valentinus,

Monk, of the Order of

St. BENNET:

His last

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 Providence 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 impure, 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 unto 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, 1659.

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

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, Juyces, 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 ſeveral 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 wonderfull 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.

PRE-

PREFACE AND ENTRANCE UPON BASILIUS VALENTINUS His last TESTAMENT.

WHereas the time is come, that by the good pleasure of Almighty God my Creator, and his dearly beloved Sonne JESUS CHRIST, my Laboratorie in this corruptible World draweth to an end, and am to approach from this earthly Laboratorie unto the heavenly, and am creeping daily and hourly nearer to the end, and am to close according 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

riches, which have a fulneſſe of everlaſting joyes
I thought it my duty in conſcience, to be reconciled
a Chriſtian way to my fellow Members that are alive
at the preſent, and with thoſe, which are to ſucceed
future ages, ſo that my Soul may be at reſt, patient
waiting for the Lords call, and to become an inhabi-
tant of that heavenly Paradiſe, and to be matricu-
lated into the book of life, and ſtand in readineſſe day
and night to look for my Lords coming. At the conſi-
deration hereof I call to minde my writings, which
ſet down to paper, as other ancient Philoſophers have
done before me, publiſhing all ſuch myſteries of na-
ture, whereby Artiſts, and ſuch that bear an affe-
ction and love unto ſuch myſtical truths may be bene-
fited, and the ſame I lovingly and readily leave to
them, as much as the higheſt Spagyrick, and heaven-
ly Phyſician hath granted and revealed unto me.
My conſcience further hath preſſed me, in the purſu-
ance of a Chriſtian love, and performance of my pro-
miſe, dictated by nature, to make a larger relation, be-
cauſe 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 judge-
ment of ſuch men, addicted hereunto to the full; name-
ly how natures bolts, which ſhe ſeveral wayes thruſteth
forward, to lock ſtrongly her ſecrets, are to be thruſten
back, that the doors of worldly Treaſures might be
unlockt, 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.

I am not put upon either by force or indigencie, 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 Chair-men
diſcourſed of, thereby ſuppoſing to be much enlight-
ned 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 ſearch-
ings 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 precipi-
tated and buried in the earth, and ſunk ſo deep, that
the ringing nor ſounding of bells, and beating of Mor-
ters are able to rouſe it: thus their praiſe and the glo-
rie 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
the judicious poſteritie, the Apoſtles and Diſciples of
them do rightly read, meditate, and underſtand them
well, and do out of a Chriſtian intention ſeek, dive,

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 sear'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

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 perverseneſſe 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-

pen

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 ackowledge, 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 God's special goodnesse, grace, and mercie, several books had not come into my hands, written of ancient Masters which

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*

Creatures above and below; I poor miserable Man, and Earth-worm, return thanks with my babling 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

for the dear merits of Jesus Christ, *come now, where 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 blood 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 succesfully 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 Almightie God would bestow it on others, he could do it immediately,

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 reserving; 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 chiefest 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 contained 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 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

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 Poetical manne 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 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

ſtand, and Gods infinite, mercie and that it together with his gracious goodneſs, 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

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

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THE

THE FIRST BOOK,

Wherein are shewed MINEworks, from whence they have their Existence, Natures and Properties: divided into the ensuing Chapters.

CHAP. I.

of the Ætherial 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 fertilie to their seed, without which the seed could neither grow nor increase. Seed which is barren, hath not that fertilie: by which it is collected, that there is some distinctnesse betwixt

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

It is ſeen by all the works that are undertaken about me
tals, that there is nothing ſo volatile as metal is, and ſo no
thing ſtirs and moveth more ſubtilly than it; but this ſtir
ing and moving I will call here the *Ferch* of metals, b
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*; fo
with the vertue and power of both theſe, it performeth a
that, what it needs for the perfection, puritie and *fixation* o
its work.

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

ignoble body, then 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 *volatilitie*, 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 feeds 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 bodie, conſuming it quite, at laſt it ſtirreth and moveth to another place. Hence is it that treaſures, or fragment, which are buryed, awaken at laſt, conſume their own bodyes, reducing them to duſt, ſo that nothing of them remaines but either a meere ſtone or flux, as in many places is to bee ſeen.

CHAP. II.

Of the ſeed of Metals.

ALl thoſe Authors which have written about the metaline ſeed, agree in that, when they ſay ſulphur is the maſculine ſeed of metals, and Mercurie is the fœminine 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 coldneſſe *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 predominancie, they produce a maſculine body of *Sol*, but if the ſeed of *Saturne* and *Jupiter* doth predominate, then is produced a fœminine body, which is called *Lune*; *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 bodyes, 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 traſmutation hath its ground in the *aſcention* and *deſcention*

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 beleeve 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 fertilitie, 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 ſubterraneal 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 bodyes 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 imployed about it: though ſome might ſay, they could not but bee 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 aknowledgment.

Why ſhould Philoſophers be beleeved to know any thing? But where is it written, that men ſhould ſeeke & find Mercury of the body in a ſubterranean fume, ſtone, glaſſe, but in their books? Where are learned artificial finings inſpiginations, 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 Artiſts, exclaiming upon them to be falſe, & all ſuch as are imployed 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 antient Philosophers have said, which called it a double work: for thus they say, the metal must first passe through the Melters 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 malleablenesse, 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 propertie of the metall is, and is divided artificially into its naturall 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.

ALthough 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 [illegible] bove ground, decocted ones to metals, undissolved in their corporeal

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 Mynes. As in *Hungarie* are digged the faireſt and best sulphur-alloms and Mineral or Myne Victriol. And about *Harcynia* are digged salt Victriol. About *Goslar*, *Mansfeld*, *Zellerfeld*, and at *Etshland* 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 grosly, 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 efficacie and vertue is found wonderfull and sufficient enough, because Nature hath graduated it to a greater siccitie, 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 encrease their pleasure thereby. If any thing is to be made, meet for metalls, then it must be done out of metals, with metals, and through or by minerals, which is the real & only manual whereby may be hit the hardnes of the mineral flowers, always take from them, and adde nothing to them; this is the Art, which asketh great wondering & 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 crystaline transparent redness, are good gold and silver according as they are ting'd, this is a

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 mineralls: 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 works them, have cauſe to look to it, if they fall on them with any fire, their reward furely 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.

CHAP.

CHAP. IV.

Of the metaline ſhop, Officina metalorum.

ALl 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 likned to a Church, in which the ſeed and the *Ferch* are married to the body, therein they eate, 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 aſunder, 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 impartech unto metals, and makes them firm thereby, for it is a ſtony firmament of the earth, and giving to metals their ſtony power, it groweth hollow and ſpongie, full of pores, which at laſt are fill'd up with metals, even as Bees do fill their hives with hony, and in the end it 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-firmamental 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 coldnesse, 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, shee 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 wave 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 *opacum corpus stellatum* 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 a

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 dispose 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 corns, 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 met 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 foliated 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, unlesse 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, not 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 firmamet differs from the earth-firmament, when it meets with that, it goeth abour, 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 thorow eaten or soaked, be it at what distance it will, and attracteth the *Lubicrum*, 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 bodyes are either *masculine* or *fœminine*, 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 wholsome, 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 setled 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 panteth 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 weight and hardnesse: and that is the right coagulating, congealing liquidating and fixing of mercurie; which if done accordingly, then it affords something.

CHAP.

CHAP. VI.

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 hot also, as being oliginous, and its heat increaseth, when it comes to its officine, or shop, because that also being hot encreaseth 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 adde another fluid thing to it, which did not passe through the three heats: see whether the metal will receive it, or no: Secondly they must be dissolved that they may be cleansed: 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 of excrements, or worse things. They take corrosive waters, *acetum aquavitæ*, and the like: pray tell me, what doth Nature take, when she is about the dissolving of a congealed

ater? 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 nd fining is come to us, if you will dissolve and reduce it its first matter, then route the *Ferch*, thus you may make y metalline body potable, being made pure and super-ne, then its excrements are gone, made not with additi-nals of corrosive things: the fluxing of such matters rather ake the metals harder: if a body shall be fixed, we fix from whithout, which Nature doth not, for she fixeth the ed, then the flour setteth and turns to such a fixation, hat the dissolving above ground cannot master it. A wa-r, which congealeth, hath at first a little crust, going on it till it be quite congealed, but here it congealeth from ithin to the outside, hence you may guesse at that glori-us foundation of projection, on mercurie of the body, ma-ing a natural *stratum super stratum*, thus are the metals yned, according to which the artificial work is ordered: e have a hint given how mercurie of metalls is clipt and llayed, and its *lubicrum* is catched. Conceive not of this xation, to be as when iron is hardened to steele, and then educed to a softnesse as Tin is of; this is called only a lose hardnesse, which keeps the body in a malleableness, nd keeps it so close together, that the fire above ground nnot hurt it, all hardnesse above ground may be mollified fire, but not the other; because it holdeth all fiery tryals: herefore as the hardnesse made above ground hardneth odies in the water, so on the other side, the water, which in metalline bodyes must be taken out, then it congea-th. The subterranean ayre hardneth the earth, earth maineth earth, and turns not to stone, and the same eeps the water from running together, or congealing: eeping it from turning to pearls and pretious stones, and ch may be made of that water. To get the internal fire t of metals, though it be most high skill, however it is aseable, and found in its place, where I write of the like, a more ample manner. I give a hint of it in this

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

CHAP. VII.

Of the ascension and descension of metals.

THis new kind or manner of speaking and writing of me
tals is caused by experience, for the first perpetu
ingression of the *Ferch* encreaseth and strengtheneth at fi
in the *officina* and *Matrix*, the *Mercurie of bodies*, bringin
it on to its perfect and full strength; being made wholl
effectual and potent, then it begins by degrees to cloth i
selfe with a body, at first he attracteth and receiveth th
meaneſt, which he puts off again in the first place, which i
done the easier; for no body amongst them all is soone
put off. For the body of *Saturne* is so thin, that it ap
peareth to the eye like as a faire body doth through lawn
or tiffenie; its spirituality appeareth through its body; it
spiritual body is the metal of Mercurie, or as I should ra
ther call it, its proper, near, and special bodye, which wor
giveth a manuduction unto many other faire works; for i
maketh a garment for *Saturne* out of the subtileſt earth, a
ter he riseth higher, puts a harder and better garment o
him, which is not so easily put off as that of *Saturne*, or a
least not with so small a work, which is caused by the wor
of the *Mercurie* of bodies. For the *Mercurie* of bodies b
reason of its fluidnesse is the hotteſt, as he maketh it appea
in *Saturns* ascension, putting a cinereal body on him ou

of earth, hence is it why *Saturn* is so full of cinders incli-
ing to a britleness of ashes, and begins to sound by reason
the metal, though it be not very firm, however yet it
at the next place for incorporation: its sound is more
eak, is further off from iron, and nearer unto mercury by
ason of heat. Observe now at the ascending of this metal,
lyeth near the ashes, cleansed by the Saturnal water, but
bove ground it turns not to be glass out of the ashes, out
salt or earth-water, or Saturnal-water, or out of sand
stone. But what is that pure subterranean Earth-glass,
hich if it soundeth breaketh not: it is a matter which Na-
re thrusteth upon a heap together, which if you touch,
soundeth, and is very clear, of a great compactness,
d very firm, in this work it doth mingle with ashes and
lt water, and turns to a glass of earth, or to a dark glassey
rm iron. Nay tell me, if a metal or Earth-colour, yea a
od sound metal be dissolved to a colour, and is brought
to a glass, doth it not look of a copper-colour? yes truly.
herefore iron may soon be turned into another thing,
hich 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,
ough the colour hath exicated it somewhat through the
ercurie of bodies: for the liquidness it hath still, and is
obilitated further to a malleableneſſe and fixation, there-
re take notice of this tincturing matter, which you finde
epared 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
odies is passed through many white bodies, and hath still
air white *fuligo*, and that very fixed, how finely is it clad
it, and maketh a fair and pure body of *Luna*, into which
clads himself so strongly that it can not be taken from
ence by burning, because it passed seven times thorough
e greatest subterranean heat, which destroyeth corrupti-
e bodies, unless they be closely and compactedly incor-
rated to the mercury of bodies: nothing goeth beyond

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

CHAP. VIII.

Of respiring Metall, or of Quick oar.

BEcause with and by Myne-works an obstruction
made upon Nature, which is the cause that several me
tals are gotten, and distinctions put on them, that damage
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them. For as each received a particular name and proper
in or at the work, so in the digging of them, several man
als are invented for the finding of them, and hereunto u
was made of the Rod. To distinguish metals by colours
a curious skill, as Red gold glass, Myne green, black oa
however their working is not so exactly known that wa
That I may loose nothing in or at their melting, I use th
means; first, I must certainly know the property of t
oar, before it be beaten our, whilst it is yet under grou
in its breathing: for oars and metals breath onely und
ground, though they breath in some sort above,
the same breathing is very weak, not going far in
the body; and the rod also sticks onely upon the upp
metals, which is the greatest advantage we have: for
caus

causeth metals to breath into a flame, and the fire-erates
and *pit-diggers* cause onely a volatility and closing com-
pactness, where a threefold damage ensueth. First, there
lieth away, not only much of the metal, but that also w ch
taieth turns to be volatile, and in the several 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 advantagious in the
After-work, and chiefly they would be very useful in *Me-
dicina*, being naturally prepared thereunto, which is the rea-
son why many in their After-workings labour in vain, taking
other improper minerals thereunto. For that *fossile Vitri-
olum* 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 affor-
deth 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, af-
terward 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 considera-
tion, because this distinctness being observed, affords a neat
and pure work. Hither belong all mixt oars, which at se-
parating 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 wor-
king 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 *payment*, 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 confide 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 thrusted toward that which is uppermost, in a marvellous subtile way: so dead bodies bring still more to it, making it heavier in the mercury, then 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 *rubeum* 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 purely therein one among another, like in a *Chrysolithe* or trasparent *Amber*.

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CHAP. IX.

Of expiring metal, or of dead metal.

METals 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 *adspiration* is, then it descendeth by degrees, and decayeth, and then is it called a dead oar or metal; for still one external body or other 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 also asketh a particular place and work, because great gain is afforded both by this and by the living one. Consider it 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 then 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-

longeth meerly 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 *Hungaria* 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, (sable) 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 always 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 elevate 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 or enureth, 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 Melters 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, loseth 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 *Lorrayne* is more fine then others. Super-fine is called that, when a metal is pure and rid of its excrements or drosse, 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*, *Chrysocolle*, 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, & the mercury of the body come from the mercury of the metal, puts the gold together into a close body and reguline, 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 Myners ought to do, of whose expressions I bo
row now: The rest which wholly extracteth this fire, whic
lyeth betwixt the *project*, leaving nothing behind, that
where the *Lubricum* and *Volatile* is together, leaveth i
produceth it, and excerneth it. The *Mansfieldian* fla
makes it appeare, that its *Volatile* is gone, and its *Lubri*
cum also, where its impurity is yet betwixt the *project*, a
is not a faire pure work, but a compound one.

CHAP. VII.

Of the ascension and descension of metals.

THis new kind or manner of speaking and writing of me
tals is caused by experience, for the first perpetu
ingression of the *Ferch* encreaseth and strengtheneth at fi
in the *officina* and *Matrix*, the *Mercurie of bodies*, bringin
it on to its perfect and full strength; being made whol
effectual and potent, then it begins by degrees to cloth i
selfe with a body, at first he attracteth and receiveth th
meaneſt, which he puts off again in the first place, which i
done the easier; for no body amongst them all is soone
put off. For the body of *Saturne* is so thin, that it ap
peareth to the eye like as a faire body doth through lawn
or tiffenie; its spirituality appeareth through its body; i
spiritual body is the metal of Mercurie, or as I should ra
ther call it, its proper, near, and special bodye, which wor
giveth a manuduction unto many other faire works; for i
maketh a garment for *Saturne* out of the subtileſt earth, a
ter he riseth higher, puts a harder and better garment o
him, which is not so easily put off as that of *Saturne*, or a
least not with so small a work, which is caused by the wor
of the *Mercurie* of bodies. For the *Mercurie* of bodies b
reason of its fluidneſſe is the hotteſt, as he maketh it appea
in *Saturns* ascension, putting a cinereal body on him ou

f earth, hence is it why *Saturn* is so full of cinders incli-
ing to a britleneſs of ashes, and begins to sound by reason
f the metal, though it be not very firm, however yet it
s at the next place for incorporation: its sound is more
eaf, is further off from iron, and nearer unto mercury by
eason of heat. Observe now at the ascending of this metal,
lyeth near the ashes, cleansed by the Saturnal water, but
bove ground it turns not to be glass out of the ashes, out
f salt or earth-water, or Saturnal-water, or out of sand
r stone. But what is that pure subterranean Earth-glass,
hich if it soundeth breaketh not: it is a matter which Na-
ure thrusteth upon a heap together, which if you touch,
soundeth, and is very clear, of a great compactneſs,
d very firm, in this work it doth mingle with ashes and
lt water, and turns to a glass of earth, or to a dark glassey
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obilitated further to a malleableneſſe and fixation, there-
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it, and maketh a fair and pure body of *Luna*, into which
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a transmuting and elevating quality, if the other body b
awakened also: for a body which is between awaking an
sleeping effecteth nothing, it must be awakened wholly
if at the on boiling of a metal, as of that Italian gold, b
but the least impurity, that is, a heterogeneal part, it coul
not be brought to a compactnesse, which is seen at gilding
Therefore you must give an exact attention to learn to un
derstand what the *prima materia* of metalline bodies is, an
how their *Elevation* is either obstructed or augmented
how homogeneal things are brought to a body. It is ap
parent in the mercury of metals, how close and compact i
stands together in the flux, which flux cannot be take
from it: purity is the reason or cause of that compactnesse
being there is no other metal mixed with it; assoon as an
metalline body joyneth with it, then is it disjoyned, be i
what metal or body it will. Hence it doth appear, how
metals are brought to rest from their labour, namely, if the
be first pure; for into pure matter may be brought what i
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eye, but onely in its flux or hardnesse. The mercury o
metals is the flux of the mercurie of bodies, that is, whe
water comes to it, or the mercury of metally bodies is com
into the water instead of the air, which otherwise is in th
water: take it into consideration, what manner of skill i
required to get winde or air out of the water, and to brin
another mercury into that place, if you get the air, which i
in the earth, out of that earth, and in its lieu you get in th
mercury of metalline bodies, then you have a Mercury i
Coagulato; endeavour now how you may coagulate it, bu
not in the ordinary, common, and vulgarly known way
Bring still another mercury of bodies instead of the Marin
water into that water, then you have a fair pearl, take tha
same mercury of bodies, reduce it to an earth, which mu
be pure, instead of the air then you have a pure jewel a
pure as may be had from that, earth is in its colour, or yo
may put one to it, which you please, it is a thing feasable
Thes

ese and the like pieces are afforded by purity, all which
e work of nature is a leader unto. (Men that cast so ma-
foul aspersions upon Philosophers are unworthy and not
be regarded) nor credited, what they can foame against
eir rare and glorious inventions about the three princi-
es, from whence all these things have their Original.
ake trials of it, you will affirm to be true, what I have
id.

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 cleansing requireth from their grossenesse 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 seperating, differs from the former fining, and requireth a singular way of melting. Cunning and subtile Artists 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 n
other oars but impure ones, that is, a mixture of them, fo
their nature maketh them, as much as I ever could learn; i
you can shew me the contrary, I will assent unto thee, An
this is the second Argument, that metals are in their a
censions and descensions unto perfectnesse: if each had it
peculiar work and instrument, then men needed not to take
so much pains in melting, to separate them. For it is a dif-
ficult work to joyn weeds and stones, because these are he-
terogeneal, and are of differing matters: but the other
joyning soon together, require special working to be sepa-
rated; therefore view exactly the bodies two manner of
wayes, which is no small instruction. First, in what man-
ner you separate the ashes from the fumes or food, this mi-
nisters already a twofold separating of metal, the earth
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 loss
and damage, use thy self exactly to it, and be careful in ob-
serving 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 me-
tals, 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 *Lixivums* 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 Myne-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
last

to cinders. These slacks are the cause of the cold fire,
cenders cause the warm fire, or the *uredines metallorum*:
se cold slacks are hardly got off from the metal, be-
se they come from the cold flux fire of mercuries alti-
e: for as the cinder comes from bodies; so are these
cks of mercury; it is seen, when you will have slacks of
her matters then usually they belong thereunto; then the
rcury of bodies is rouzed, which by the work is no-
ng else but a closure and stream; for if you can conve-
ently get away the slacks, then you may perform and ac-
mpiish something else with the fire of mercurie, and it is
ither usual nor artificial to deal much in cold fire: some
iners call it *Mispuckel*, *Nodus æris*, that Latine name they
t upon: it is true, it is very hard knit together, it is dif-
cult to dig it, and to make its oar to good, and Antimony
so is hardly gotten from other metals (except from *Sol*)
ithout damage: however, with advantage it may be done
riously, onely you must be expert in *Antimonie's* quali-
es. For they belong together and are joyned, as tin and
ad, *Wismuth* or *Magnesia* among or betwixt iron and cop-
er. This is a good direction, and is sufficient for such,
ho 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 per-
fect, it appeareth, when they have their colour, their weight,
their malleableness, their flux and hardness: and this per-
fect 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

Pure is, because metals are not pure before they are p
fect; and so there may be a perfect oar, which is not pu
which defect is found in many of our metals, which co
to their perfection assoon as in any other Foreign parts, b
in their perfect purity they are defective sometimes. Th
is to be noted by this metal; a body must first be perfe
or brought to its perfection, before it can be fixt; and
is of great concernment to know rightly what fixednes
meaneth.

A body which hath its due tincture, weight, and grad
ation, yet it hath mixed other obstructive impurities, he
comes the work, and nature begins to copulate these tw
tincture and gradation brings the metal into a purifying
this purifying is fixation; for pure is as much as fix. An
note, that the ground of the first is the body, which is
secret, into that I must bring the tincture and gradation
well as I can, and take the tincture from *Sol*, which is
thing feasable: then is it an *Electrum*, which is a wa
ter; for in water it abideth, then I take its ponderosity fo
it, and bring it into an *Oleum* or into a *Sulphur*, the bod
remaineth still, for in the ascension Mercury lyeth the foun
dation of the body, as an *Embrion*, to it comes pondero
sity, which maketh it formal, then comes *Lubricum*, afte
that comes the *Volatile* with the tincture, and perfecteth al
the rest it hath need of to its perfection. Why doth reaso
play the fool in despising the wayes of nature, not obser
ving her course? For behold how wonderfully she bring
eth redness into copper, turning it into brasse, 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. There
fore 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 ana
tomy 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 an
na or Sulphur, the ponderosity is called the salt or bo
for the after-work confirmeth the same, that that fixa
doth not onely hold in the fire, and all corrosive wa
especially that of *Saturn*, which is a precious one,
e then other aqua forts, but better in the malleablenesse
hout the *Quart*; it holdeth also in the cement, because
omes out of it. Therefore it is to be admired, why
talk so strangely of it, when they know nothing of it,
whence it is, or what the cause of it is! But it is so,
one hearkeneth to the tale of the other, and know no
e then they have from hear-saying; for they know not
at to say, nor how to help what the work aileth, if out
tune and disordered; and if any fix and lasting medi
e is to be made, then that metal is best, even as a vegeta
which is come to its maturity. This processe must be
served, else all labour is in vain. For how can ye destroy
body of a thing that hath no body, much lesse can you
e the tincture of it, before it comes into the body: a
ture may be gotten from it, but not all the colours of
t tincture: here exactnesse must be used, because it is
e greatest skill to do so. One thing more I must needs
ak of, those that aime meerly with a great and deep
ging at riches should view Gods mysteries every where,
they compare the Scripture rightly, will finde an instru
ion, that a spiritualty is held forth in an earthly thing: if a
tal be brought out of the earth, and out of its *Officina*,
e a man that is set into another life, it abideth and liveth
ithout food, is not dead, but is alive; though it doth not
t, yet it resteth, and may soon be awakened: thus we
ope also, that in the other eternal life, where there is *Sab
bathum & Sabbotho*, things will be done in a more glorious
way. God maketh use of us here for his praise, to make use
f metals in that kinde: it will not be for our misuse and
isgrace, but rather put greater honour upon us, more then
ver we put upon metals.

CHAP.

CHAP. XIII.

Of imperfect metal.

THe imperfect metal is the wildeſt among all the re
becauſe it containeth all impurities with a confu
mixture. Uſually there is ſet in a work of many piec
which no man yet knoweth what they are, in which
finde matters joyned, which are prepared and unprepa
of many bodies. Now if you will reduce that matter a
cleanſe its metal, then the unprepared matter muſt firſt
waſhed away, and regard not the matter ſo much as the m
tal, which is yet tender and young in it, you muſt not
cine it but another fire belongeth to it This perfecti
conſiſts in nine ſeveral pieces, which muſt be well con
dered; each muſt be handled as it ought; if ſo be, the m
tal ſhall not ſuffer any wrong and damage,

Firſt, conſider well, whether the oa be in aſcenſion
deſcenſion, then you may help its colour and whole bod
for that metal, which is in its aſcenſion muſt be aided in i
folium, but the metal, which is in its deſcenſion muſt b
helped with *Sponium*, elſe it flieth away, becauſe it is n
perfected in its due place and *Officina*; and that metal is
a form accordingly. Thus make your proof, and be in yo
After-work the more incouraged.

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

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

ew running Mercury of bodies, which *per ſe* are run-
g, would prove a meer duſt and atome.

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

Fifthly, make a true diſtinction betwixt the two imper-
tions: from thence this metal hath its name; the one is
the body, the other is of the inſtrument: firſt, take in
nd the inſtrument, and endeavour to help the body in
preparation, and ſtay its flux or running into another,
d you drive the *Schwaden* or the cuticle of the ſeed;
en goeth the cuticle of the ſeed, and the *Ferch* or
e,

Sixthly, conſider that fire, which nature hath, that you
not incroach or intrench too far upon the bodies: direct
d order all your work upon the *Uredines* or ſoap, joyn it
ith your fire to the inſtrument of the body.

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

Eighthly, we ſee Limners to mingle their colours
ith water and oil, and ſo carry them on, you muſt
arn a due preparation of the water, to imbibe the colour,
hich is a metalline water, whereby you corrode with not
eſtroying the colours, which you intend to have, if you
ake uſe of any other water beſides this, then all your la-

bour

bour is in vain; cool with oil, then it remaineth pure, a
thus you have much strengthened the *Folium*.
Lastly, take notice that the metal be straightened so, t
it look for no more food. All such things belongi
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, y
have natures half work for advantage, with great pity
hath often been beheld, how such noble and pretious i
struments have been consumed in fire, which could ha
been for several good uses, the workmen in their carel
ness not regarding them. All other metals belong un
this: for very seldome is found a whole perfect met
which should not want one help or other. He that is a
quainted with these will perform these works with great
advantage and more utili y. For there must be extrem
perfectness, if any thing shall be purged, so that anoth
pure or fix thing be brought in, be it the colour or pond
rosity.

CHAP. XIV.

Of the Soap-metal, or Metallum Uredinum.

IF our upper Elements could not make a metal to be m
nifest and apparent to us, who would have undertake
to work any metal. The great heat and cold which is un
der the ground is the cause of the body of metal, accordin
to the predominancy of that heat and cold which is in th
body. The deeper the heat or cold is in that body, th
fairer is its tincture; this is a true saying, But what thi
heat or cold is above, and what is attributed to the Plane
above, understanding man must know it.

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

rough the earth with the seed in its firmamental *officina*,
en it comes forth sometimes, as far as its breathing may
ach before it be infringed and allayed; it still carrieth
me of the purest metal, and the superiour elements af-
rd their vertue for their joyning: for where the elements
e in a conjunction, there they make a body, and force
mething from the *Ferch*, then it riseth and falleth, as it
lls, so it lieth still, this is the reason why the corns are so
angely fashioned, they are either round or oval, and so
me to the metal accordingly, and is found: sometimes
falleth into the water, where it was catcht and overtaken,
t most of all it loveth to be in the *Uredines* or soap, hence
t that name. *Soaps* are mineral springs, where the metal
veth to lie, these spring from below, and these are found
metimes wholly gilded over, and they cast upward taps of
ch colour. In this Countrey such springs are neer Rivers
the foot of Mountains, but in the *Almen* they are on the
p of the soap as it were upside down, on these sticketh
e *Ferch* which passeth by it, or the air which forceth it
m it. The whole businesse lieth in the metalline waters
they are dissolved in their salts, thus they easily imbrace
e *Ferch*, or the metal of that *Ferch* and seed which it car
th forth, and that goeth for the best Tin which is on the
p, being of an iron shot, which iron is of several different
grees, but here in this place it is not energetical, as being
structed by two parties.

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

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

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

CHAP. XV.

Of inhalation or inbreathing.

IT is a curious work to build after-clefts and paſſages, fo
it ſeemeth a thing to be credited, that in them the brea
ings have more their going in and out than through th
whole earth beſides, but it is not adviſable to take ſuc
fetches about, becauſe there is a neerer way unto it, name
ly, unto the metals, as if one would goe to the well, and go
eth all the ſtreams down, through and by all the ſpring
whereas there is a neerer way to goe the foot-path, the ſam
condition it hath with the halations and breathings, becau
the fumes and vapours lie therein, and are obſtructive rathe
to the breathing, than helpful. Therefore look not ſo muc
upon clefts and paſſages, but rather upon the halations o
breathings, which keep their ſtroak throughout the earth
becauſe the ſame doth not hinder its courſe, as men ma
deem. For we muſt know that the oars do breath onely un
der ground, and theſe breathings are orderly diſtinguiſhed
This is a remarkable thing, that oars breath from belo
whe

his laſt Will and Teſtament. 53

ere they are, and this is the difference betwixt the hala-
n, vapour, fume, or breath, which goeth oblique, the
ſs way, lateral way, or afar off. Therefore here is to be
ken of that inhalation, when it goeth in its own ſtrength,
at it ſheweth and ſignifieth, the fume is ſent unto the me-
from the ſuperiour *ſolar* rayes, from thence ſhe may
e what ſhe will, and what ſhe hath need of for her ſuſten-
ion, that bringeth the nouriſhment, and driveth all down-
rd to the metal and the lower planets, but no farther than
on the earth, but though the Dam earth *per cutem terræ*,
re the oar or metal receiveth the inhalation, which ariſeth
m the work, maketh uſe of it: for it is manifeſt that the
ments cannot reach deep into the ground. Seeing the
lations are inviſible, whoſe being cannot be ſeen in them,
nans breath can ſooner be diſcerned and ſeen, than the ha-
ion may; which may be known by a *Rotten*, when a me-
worketh, then it breatheth, which breath it draweth a-
n, and ſo forth: then the Sun muſt come in to help, for
the *Syſteme* is at the inhalation, which muſt be known ar-
cially, there is the pureſt earth, from whence man is ta-
n, as ſome ancient writers do conceive, which earth con-
neth many hidden vertues in the afterwork of Metals.
is inhalation ſerveth chiefly for thatpurpoſe as you heard,
draw, ſwallow, and take down the food into the body. For
u muſt not think, that ſhe lets it lie in the body, after ſhe
h brought it in, but it is a *Vis retentiva* to keep that faſt,
ich it drunk in, and to that end ſhe prepareth in that
ole journey from that place where ſhe receiveth or bor-
veth of the Sun, which driveth down all ponderous things,
we ſee by all ſuch juyces and ſaps which are driven down-
rd; in this drawing down it hath this quality, what ſaps
juices it taketh, the ſame ſink down deeper more and
re, and ſublimeth them the more highly into its *flores*.
t this I call *flores*, when it cannot ſublime any further,
d brings it at laſt to a garment or body of a metal.
He that knoweth theſe flowers rightly, he hath learned
mething of nature, and he that knoweth of what they are

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

CHAP. XVI.

Of exhalations or out-breathings.

SEeing, stirring, and moving, must be continually at th metalline work as long as the metal attracteth, and e specially the in-moving or taking into, hence the next in halation of the living oar must be stronger, therefore Na ture affords so, that because the halations can come no fur ther in the metal, because metal is the end of the work un der ground, that then the exhalations must draw on, an must turn into the metal, the return of that metals breath ing from below into a true natural breathing of metal groweth so strong, that it kindleth, yet without a light o flame, but gloweth without a flame or light, and purge that which is to be purged in the work, not onely in th work in the *officina*, but in the whole matter, till she het veth and protrudeth the pure atomes of the earth, whic the Sun gloriously dissolveth again into juyces; for the a tomes are the flowers of the terrene-salt, she cannot indur them, neither are they useful in the earth, but must be dis solved again in the upper air; but this exhalation, thoug

t be alwayes about the metal, yet is it apparent in its *Rot-en*, 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 predomi-nant; hence we see what *uredines* are able to do, when they are predominant in metals, then the cold gets the up-per 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 af-fordeth the place of it. For *uredines* are the cause of some-thing, but fire destroyeth it, and the *uredines* may be with-out the fire, and above the fire. The most ancient Philoso-phers call it *cœlestes & 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 can-not 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 shew 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 *so-lar* 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 fumes, breaths, saps, minerals, soaps, &c. and bringeth forth gold out of their seed. He that understandeth these ne-ther, 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 corruscation, or of adhalation, or to breathing or glittering.

Miners seeing this breathing ascend by night, like a 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 cenders, 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 corruscation seizeth on, is 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 casteth any flame, neither doth it consume in burning, but flieth away and vanisheth, you cannot know which way it is gone; therefore these *exuviæ 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 apparant, 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 metals, but a warmth which doth not come from fire, as a natural 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.

The 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 darkness, in which they naturally are, they are elevated and brought to a *Folium*, or are exalted through a *Folium*, as an obscure and untransparent *folium* doth the same in a *lucidum & translucidum corpus*, the same must a transparent *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, unless 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

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 *exuviæ 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 doth 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.

TOuching the white foot 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 foots 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 neer 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

require great toil, and is a dangerous work by reason of their poison. Though the Halation and breathing goeth along, 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 indiscreetly 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 other common salt; Ashes of *Saturn* are seen here neetly, before they come or goe any higher, and before they do turn unto silver, for soon do they imbrace *Animony*; 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 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 neer the day. The condition of *Potabilia* is otherwise, they must be brought into potablenesse, 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 to 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 de creaſe, ſome things are coming, and others are going and as above ground at the melting, and at the hammer me tals do loſe ſomewhat, ſo it is under ground. But how theſe ſubterranean decreaſes are diſcerned, which like crum of bread ſhould be preſerved, Nature being provident keep them together alſo, bringing them unto the day light, tha 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 ſuck ed nature drie in her work, theſe are the offals, if empty o 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 fore runner of metals, and it diſſolveth ſtill in the work, and looſeneth 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 *Schwelnitz* 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 exſiccated, 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*, ſavouring 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, inſomuch 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,

CHAP.

CHAP. XXI.

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

THe 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 corruſcation 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 cenders which every metal leaveth behinde in the fire, which however are not like unto this. By this cender it is ſeen alſo, that there are metals at hand; for the cenders of Minerals, which the corruſcation cauſeth, are palpable, known, and viſible: Underſtanding Miners know the ſame; There is a metalline cender among the ſlicks, 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 cenders.

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 *Spolium*, 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

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

CHAP. XXII.

Of the ſhining rod, or of the fire rod.

HE 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-working 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.

CHAP.

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 know and to bring forth the metals, if duely and natuly uſed. It is an undeniable truth, as I made mention of fore, that metals do breath, and the ſame breathing is inible; the beſt means to learn it is the Rod, this is the ſon why I call this Rod the glowing Rod, becauſe it releth and ſheweth the exhalation of metals, which exlation is of a fiery heat, though it caſteth neither flame r ſparks, yet it is of ſuch an heat, that it gloweth in its nner, and brings the Rod into a glowing, which is an fallible ſign that there is a living metal at hand. This od, if it ſhould be more glowing without a flame, there uſt be uſed ſpecial matter, which receiveth that fire, elſe cannot be done with any utility. Concerning that Rod; is a ſtick or ſtaff, of the length of half an ell, of hard ood, as of oak, unto it is faſtened the matter, even as a rch or link is made of pitch or wax: this matter muſt be an unctuous matter, either of an animal, vegetable, or mewhat elſe, which is upon or above ground; it muſt ot be too ſtrong, otherwiſe it ſets the breathing on fire; o talk, wax, pitch, or reſein is fit to be uſed, nor any miral, otherwiſe that breath, mineral, or metal would ſet its od on fire, and conſume it; it muſt be a calx of earth, hich catcheth that heat ſuddenly, and ſmothers in a heat calx doth above ground, being moiſtened, it falls thus o: off from the rod. This lime, burnt above by breathg, is good for ſeveral uſes. But this breathing doth not ize on the unctuoſity or Mine-wax; elſe how could the ouriſhment of minerals proſper? Miners call it a *Spath*,

a

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

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

CHAP. XXIV.

Of the leaping Rod.

WHilst metal is in its purification, that it neither ri-seth 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 Marcasite, 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 Marcasite; because the condition and property of the Marcasite is to strengthen the breathing of the purification. There is not a better way of Refining, as to use to each metal its peculiar Marcasite; there is a twofold Marcasite, one above of the *uredines*, or upper ele-

mental heat, and the other of the nether, of this Marcasite
chlich or small dust is put to the point of the Rod, the
metals breathing causeth the Rod to leap asunder. At mel-
ng of oars and metals there must be added a double slack,
upper and a nether, that the metal may bleak the bet-
r; the like must be observed here at this purifying and
fining. The Marcasites, because (especially those above,
ot those under ground) carry soap-metal, and are pure,
lp the purifying very much; pure ferment put to dow,
rmenteth the same quickly; the same condition is in oars,
small addition will further their Refining. There is a ge-
ral complaint, that Marcasite requireth a great deal of
bour, before it can be brought to any good, what is the
ason? the true manual is unknown.

A Manual, what it is.

tall that a manual, when Nature can
e assisted with advantage and skill.
dde to any meral or oar calcined, which you intend to re-
e, that is fit to be added, you will quickly see the effect.
could speak of the several Marcasites, of the several oars
d metals, but it is needlesse for the after-works: I would
t willingly have perverse men be acquainted with these
gets; they have it often in their hands, but they do
t know what they have; for what

The Marcasite of iron is the Magnet or Load-stone.

the Marcasite of iron? is it not the
gnet? and what is it of gold? is it

The Marcasite of gold is the Lapis Lazuli.

t Lazul? and so forth of the rest.
e down into the mine, take this rule
ng with thee, then you will come
of it more wise than you went
wn, and be thankful for it.

CHAP. XXV.

Of Furcilla, *or of the striking rod.*

AS mans natural breath goeth in and out, so is the hal
in also,& it carrieth all the rest. Mans breath when h
drinketh wine, smels not little of it, or after any other ha
sened food, this carrieth this breath in and out all oth
senting-breaths out of mans body; even so do I compa
this halation also, with a natural quick breath, which c
rieth all the rest, that come in the *Ferch* and feed. So the
is no other stricking-rod for it, but what is of a years growt
which otherwise is called a Sommer-lath, this the Min
cut off after the usual way, and so in the Name of God th
goe: if it strikes in, then is it good; if not, then his u
lucky hand and misfortune is blamed, which is fallen up
him, and thinks that his handy-works are not blessed; th
out of a false conceit men suppose their own aptnesse a
disposition either hinder or further them therein, not con
dering Gods gift and blessing; and the most of them do
not know, after what and at what these rods do strike, th
wear it under their girdle, or on their hat-band, keep it i
devotion, as their superstition leadeth them unto, to g
their bread according to their necessity: God hath bestow
enough on them, if they knew how to manage their thi
judiciously.

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

he upper air, where it effecteth the juyce, leaves, fruits,
s it is seen, that the blessing cometh from above at first,
hich is palpably seen in propt twigs, they make the
wig and the fruit twistingly firm, and this sap sinketh in due
ime, which is drawn up by degrees by a hot air from below,
hich is their food, their work, matter, and all aeriall
hings.

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

This rod draweth the Halation naturally after the sap so
rongly, that the rod doth bow to the Halation and to that
rth, unless it were so strongly pinned that it could not
ow. It doth not draw obliquely, and stricketh neither at
e upper nor the lower, but at the middle part, which is
lled the wind, and is good neither for the one, nor for
e other, neither doth it breath, thrusting together the
eams, making their outer rind, according as it is either
ood or bad, so it hurteth or furthereth the upper and low-
breathing. This distinction must be well observed; the
eams and oars run that way also. Hereunto are used the
ps of Almond trees, and of such fruit-trees as do consist
a meer kernel, and an hard shell; for such shels and the
hes of such trees, and all that they have, are much aeriall
d fiery, which serve best for the metalline work, and the
st kindling coales are made of them, and are very
ght.

CHAP. XXVI.

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

THe 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 thruſted below the dam earth, at the end of that earth theſe breathings and halarions 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 ſtricking rod, if there be an aerial halation at hand, you ſee how that rod quaketh for the inferiout 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 appea-

CHAP. XXXIII.

f 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 *um Petroleum*, or *Naphta*, but is like unto an *Uredo* or ne-ſoap. It differs much from ſoap; ſoap doth not rn, becauſe it containeth a hidden Sulphur, not a com-ſtible one, but an incombuſtible one; this is the reaſon y it doth not burn in a flame, neither doth it ſeize on a-other thing but onely on the pure metal, if that ſhould t continue with it, the metal couldnot come neither in-aſcenſion nor deſcenſion, it conſumeth firſt of all in the tal, even as greaſe doth in the animals. This fatneſſe is t far from the oar; when it is predominant it conſumeth e 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 dy that no breathing can paſſe. Fatneſſe hath a great inity with iron, and is one of its next kinde; of the hich great volumes could be written.

In the County of *Schwartzburg*, at *Wackersberg* there is ore of ſuch fatneſſe, looks like quick ſilver, and ſwimeth nd tinctureth red, like Bole, this colour it took hold on, nd it may be extracted from it, ſome call it a Mercurial ody or a Tin-glaſſe, Lead-glaſſe, Wiſmuth or Antimony; t ſeizeth on all thoſe, and when this fatneſſe doth ot turn to a fatneſſe of ſuch metals, where the ſeed s predominant, then it turnes to a volatility, and to a reat Robber. This fatneſſe is a greaſie earth, glit-ering like a ſalve, of a red and browne glowing,

as

as if it were Quick-silver or beaten *Talk*, or glasse strow into. In the Rocks of *Bohemia* and *Transßylvania* there great store of it at *Goslar* and at *Slackenwald*, even as qui silver or lead oars are; many of them are found here there.

CHAP. XXXIV.

Of Metalline streames.

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

CHA

eth in the clouds, how they move to and fro, before any now or other weather comes, and before the vapours be digested, which ascended; the same processe 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.

THat 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 thorow, 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 lustre 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 relie and lean on them; from hence hath the rod its origi-

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 ſtricking downward. There is uſed a ſtricking 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 ſtricking 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.

CHAP.

CHAP. XXVIII.

Of the ſuperiour Rod.

AS the Planets have not their fixed and certain volution in the firmament, for the which they are called erratick 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* in 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, unless 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.

MIne-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 salm matter lieth on close, is like warm meal, I 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, choaking the oars, turning them to a rottennesse, 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 Melusus.

THe 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 seeling 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.

CHAP.

CHAP. XXXI.

Of Cos metallicus, *or stone-salt.*

THe air, being of one piece of pure earth, at last turneth to a stone. There are severall sorts of stones, as there are several bodies in the earth, though all of them are but an earth. The longer the matter lieth, the harder and better it will be. Such stones cannot be stirr'd or heav'd, unlesse 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 rottennesse under ground, yet the bones do not consume so soon, the fire consumes them being turned to earthishes.

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 hardnesse, 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 highth 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.

CHAP.

CHAP. XXXII.

Of the ſubterranean pooles.

THere is a moſt heavy caſe which befalls clefts, paſſages and ſtructures, 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 proves 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.*

WEE ſee in this our air that no ſume or wind aſcendeth in vain, it diſſolveth again into one thing ther, thither reſort many meteors; the like meteors h the earth under ground: For the ſume which aſcend- from the fire-halation of the oar, or of the metal, and rds the ſtone meal (*Creta*) wherever it falls or lighteth, grindeth more, and increaſeth abundantly, having a dan- rous ſalt, whereby it hurts thoſe places, where metals , eſpecially when they are in their aſcenſion, hindering ir colour. It is apparent in the flat at *Mansfield*, where ieth betwixt the ſpoaks of the ores, and can hardly be ten from thence, it robbeth and conſumeth *Folium* and *olium*: The ſtone-meal maketh a *Kuff* with ſtone-mar- , turning it to a kind of marble, called the *Potſtone* or *blit*, a double ſtone, and is dark and very firm, it ſtriketh e, being for the moſt part of fire.

Hither belong the *ſalks*, but intending to make mention them in another place, I wave them here; however they o are ſuch a meal, and differ from others herein, becauſe inclineth more to a cold fire, wherein it melteth like ow, as the others do, and diſſolveth ſooner into water an into meal, and this turnes ſooner to meal than to wa- r; if it be of leſſe matter than it hath of the ſtone- arrow, then it affords a fair ice or cryſtal, called *Vitrum lexandrinum*, or *Mary*'s Ice, which cannot be maſtred in t fires, but it melteth in cold fires, is very hurtful unto etals; inſomuch, that by reaſon of it Mine-works fall to ine, as it happened at *Stolberg*.

CHAP.

CHAP. XXXVI.

Of Spiro, *or of the Blaſt.*

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

In this inſtrument there dwell together fire & air, whi take their power and matter from the malignant weathe where they conſume all ponderous matters through fi inlightening the remaining matter it hath. Make that *Spi ro* or blaſt into a ball of copper, of an heads bigneſſe, ſo der it bright and light, let no air get into it, leave a ſm hole, where a needle may enter, attracting the water whi purpoſely muſt be made and ſet for it: there muſt be had pan of coals at hand, which muſt be kindled, and the ba laid into it, turning the little hole toward the coal-fire, an it will blow the fire forcibly; which being done, it grow eth hot, and maketh the water boil in the ball, which ſu meth and carrieth it forth with a great fierceneſſe, blowin on the coals ſtrongly, and thus it maintaineth the fire b breathing ſtrongly in the manner of a pair of bellowes, dri ven from without: hereby ſeveral good things are effected and the condition of this ball is, that it ſheweth what ma be done above ground with the like, no uſe can be mad of it behinde that place, becauſe Nature herſelf hath ſuc 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 nes be very hard, then there muſt be made a fire of wood, here the fume draweth to the ſtone-fire, and groweth ck, and if the fumes of *Succinum*, and of other things are ned, it turneth then to ſuch poiſon, that the oar muſt be ed, elſe it periſheth, for that fume lieth on the oar fuli- ous *Kobolt* which corrode and conſume the oar; there a l muſt be applied, which is round and hollow, having ole at a bigneſſe at which a quill may enter, it muſt be ſo ſe, that no air may either enter or get out, this ball muſt filled with gun-powder, cover the ſame with cotten- ol boiled in Salpeter, then dip it in melted pitch, which ixed with ſome Sulphur, kindle that ball, let it go down box, or fling it on a *Stolln* or chamber, when the ball th aſunder, it expelleth that fume, not onely by that oak, but with the blow or report the gunpowder makes. ch a ball may be applied alſo to water, and be ſunk in an ſtrument under water, in which noiſome fiſhes are feared; crack will kill the fiſhes that are there; there is a paſt, ich giveth no report, but onely burneth, and deſtroyeth, d heaveth this ſalt; but have a care what paſt you make e of, and have a reſpect to the upper Scaffolds, whither ey be old or new, that they be not imbezled, and your ſt muſt be mixed, ſo that it may do no hurt.

CHAP. XXXVIII.

Of Clathrum, *or of the blank fire.*

THis fire needsnothing for its food, shineth in darkne
is a special fire for Mine-works, quitteth the charges,
applied, more than the expences do, bestowed upon T
or *Bromith* work; For oil in some places may be had che
enough, casts no smoak, destroyeth fumes; it is put into
glasse ball which is put into a basket, to keep it safe fro
water and sand, which affords a light to the workme
Miners ought to know how to enter their ground for th
hight or metalline *Speculum*, which is a singular manuali
for the metalline breathings, and after-halations joyn a
come together, require special instruments whereby the
may be known; for where these do joyn, and the diurn
breathing is predominant, then it exhaleth by day, shine
out of the earth; Miners call this a metalline breathing
true it is so, but they leave out something, so it is but hal
breathing; if the after-breathing is predominant, then
appeareth by that *Speculum* and light wherein it maketh i
self known. She is in work with something, and there
at hand such a metal; merals do shine, though it doth n
appear so to our eyes, like as rotten wood doth: by da
they are not quiet, as long they are working, but there mu
be a reflexion of their work, which is this light. It cas
eth no beams, as the day-light or rotten wood doth, b
night it receiveth one from such a dark or duskish shadow
light.

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

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

his light is twofold, the first lighteth, being thus pre-
d in a ball of some fishes or worms, of juyces of herbs,
saps of wood, being distilled, and the distilled water be-
out into it. Take a pure Crystalline glasse, it casts a cu-
s light under ground, if mercurial water be put into it,
aduateth the waters made of worms and of woods ve-
ghly in this darkneſſe, which is called the Light; it
be done and used also by day, but much better in sub-
nean darkneſſe, in which the fire lieth hid, and must be
ed and awakened by such material and instrumental

he second light is *Speculum*, which receiveth that light,
giveth an intimation of such hot or cold fires, which
very Clown or Miner understands: for as it shineth in
Speculum, so kindleth this fire, and is the oar. In
s 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
same with that which is above ground, I can view all
members of my body, but not my face, I can behold
light, but what the Sun of this light is, which mini-
h the lustre unto it, the same I cannot behold or discern

CHAP. XXXIX.

Of the Gluten, *or Mine-glue.*

He best help and remedy which may be applied to sub-
terranean pools, are wells: for where these break forth,

they carry that water away: a better and neerer is not th
the Gluten, to dam up or keep out the day water, that th
do not run any farther; this damning hath great utilit
it maketh the water not onely slimy and tough, but it d
veth it backward, that it be served for some other issue, a
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-wa
may soon be drawn away at the sink; the deeper the sin
are cleansed, the more these ground-waters or springs a
diverted, and at last are turned also to day-waters, or m
be dammed up, and made run another way, where th
may not be obstructive to the Scaffolds; and where D
vings of mils are not had at the same places, the Glut
may be used, then the Scaffolds and Structures in the pas
ges, clefts, and Mines may be seen, the dams and the Gl
ten are the best helps hereunto.

CHAP. XL.

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

THere is almost nothing which is a greater hinderan
unto Mine-works, than water is, and where the Glu
is not sufficient to keep it out, and in places where it is s
in, and must be drawn away with lower buildings, as w
Stoln, or beams and pipes: it is an huge and danger
work, to make these thorow-breathings good and holdi
it costeth many mens lives, and great expences must
made, therefore wayes and means must be thought upon
make wayes through with burning, to make such a
which corrodeth the rock, and grinds the stone, eatin
sm

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

There are some saps and gums, which if boiled to a hard-
sse, and mingled with unslaked lime, kindle and burn
strongly, that they corrode the rock, make an hole into,
big and as deep as you will have it, so that the water
ust sink away, there must be set a pipe of wood or of
her materials, as deep as the water rose, and must be
t and sunk to the very bottome, and of this Gluten,
ast or stuff must be put into, let the hole of the
ipe be closed with pitch, to keep out the water, make
all bullets of this Past, kindle them, it eateth down
en out at the *Stoll*, or beams end, the bigness of the hole
ust be according to the Pipes mouth below, which must
e equally wide with that above, when the Pipe is clear-
d, and way made for the water to runne out at the
ole, then all that water-pool under ground will sink a-
ay, and clear the chambers below. This is a cu-
ous skill for to break through rocks, if well con-
ived and well ordered with exact manuals.

CHAP. XLI.

Of the Traha, *or heaving materials used instead of a dray or stead.*

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 winde tied; the great reparations in such structures signifie so much.

There is a place in *Zips* or *Sepusium*, called the *Tobschaw*, where firm steel ascendeth 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-bals from Mountains about *Saltzburg*, and in *Styria*, where great pieces of rocks fall down with such snow bals, 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 through; oil doth the like, if well prepared. *Acetum's* made of vegetables of wine, beer, fruits, are pretious for such purposes. *Cistern*-waters may be turned into *Acetum's*, if cocted 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, not *Naphta* neither, drawn from *Osteinmark*, or calcined flints, such water-*acetum's* being poured upon, & other frighting waters, whereby the hardest stones 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 efficacie 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 wates; 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 sharper 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 imployed 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.

WHereas there is occaſion for great and ſmall fires in Mine-works, which muſt be learned and applied according to the ſeveral ſorts of metals, and not after the manner of their ſeveral 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.*

THings 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, roaſt, or calcine the metal, that as they ſuppoſe they retain nothing

thing thereof, or of ſuch offals you heard of now, they eld their *exuvium*, and copper yields cinders and ſlacks; ut if frightened, then it rubbeth and conſumeth iron; erefore nealing is more commendable, as they do at *ansfield*, a great heap of oar is laid together, which they ndle, let it ſtand in a gentle glowing heat, and burn aay that which ſhould come off in that glowing. Metals *Swedland* are healed thus at the heat of the Sun in Somer, there it runs finely together, and purgeth it ſelf ſo atly, inſomuch that it would be refined, if it ſtaid its me in that heat. This nealing I do better approve of an of the calcining in a fire-flame. There is a twofold owing fire, and metals require a twofold glowing or neang: one ſort of it is uſed at *Mansfield*, they kindle with ndles of ſtraw the heaps of ſlats, let them glow of their n accord, and they do it like an heap of coals, and the r is nealed, which is put in for that purpoſe. Secondly, aling is good alſo for bodies of ſtones, reducing them into calxes; but thoſe that made metalline calxes in an inoſing heat. or glowing fire, they got onely the calxes of e bodies *exuviums*. Therefore neither themſelves, nor hers have any cauſe to marvel, if they do no good n that way.

CHAP. XLV.

Of the corroding fire.

THis 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 e burning fire hath; it ſhineth and burneth; its burng is corroding, in that it is better than the other, ecauſe it doth not burn it to aſhes, but brings the bodies to duſt or ſand, which would be toilſome, if by filings it ſhould

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

CHAP. XLVI.

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

THis fire is purpoſely ordered upon metalline bodies,
conſumeth them, being their matter is naturally incli
ned thereunto: This fire is of great concernment, makin
their bodies very malleable, their *exuvium*'s ſtay on th
Float, and is the beſt quality they have, that they put off
that glowing the thing which will be gone, and the goo
thereof remains. Things now adayes are ſlighted, th
world ſuppoſeth to have skill enough. it wants no further
knowledge, *Quot capita tot ſenſus*; every one thinks hi
wit beſt, though ſome have ſcarce begun to know an
of theſe things; which is the reaſon why men are ſti
kept to their rudeneſſe. Men may ſuppoſe, I mean by thi
corroſive water an *Aquafort*; it is no ſuch matter: how
many tuns of precious *Aquafort* is uſed in vain at *Goſla*
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.*

THis fire ſerveth when metals are wrought openly, and
not luted in, then the metal doth not flie away in
duſt, nor doth its beſt run away; for you heard that a fla-
ming

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

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

CHAP. XLVIII.

Of the cold fire.

THis is a ſtrange fire, little can be ſaid of it to thoſe
which cannot conceive of it; whether it was not
ken notice of, or whether they did deſpair of it I know
t: this is it which elſewhere is called coagulating; it
nnot conſume the other fire; it can melt the work, but
conſume it is impoſſible; it works in the air as well as in
e fire, where it ſheweth its efficacy, and is the ſole proof
its fuſibleneſſe; metalline mercury is of a cold fuſion,
l other fuſions are hot; if you believe it not, feel it;
e fixation of the warm flux is called coagulation, there
e one oppoſeth the other; the one congealeth, the o-
er keeps in a liquidneſſe: 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 exceſſively 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 contein 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.

OF 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: needleſs to be repeated here.

Thus much of this firſt Part; where I infirmed 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 conſidersit, worketh with advantage and utility, and is great help to proceed ſucceſsfully in Alchymie, which imitateth and treadeth into her ſteps. I wiſh hearty ſucceſſe to all ſuch, which bear an affection and love thereunto.

Praiſe, Honour, and Glory be unto the Supream 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

BASILIUS VALENTINUS,

Friar of the Order of S^t. 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.

LONDON,
Printed *Anno Domini*, *M DC L V I.*

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, muſt know how to uſe the Magnet of the Compaſſe, here Eaſt, South, Weſt, and North lieth, and learn the ayes of this and that oar, and where their iſſue is, and well informed of the long and ſhort ſtroaks of metalline ſſages, and where they draw together to a metalline m. The forms of metalline oar are ſeveral; ſome car- Talk ſlats, an oar which containeth ſilver and lead; o- ers are very brittle, having little of ſlate and Talk, and

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

CHAP. II.

Of general operations of ſeveral metals.

ALmighty 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 bright true, 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 oars in their propreties, as gold, ſilver, copper, iron, tin, lead, Mercury, the Vitriol, Antimony, Sulphur, Wiſmuth, *Kobolt*, or brass oar, allom, ſalt, and other mineral growths.

That the true center may be comprehended and conceived of, God hath made the firſt ſeparation according to his 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 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 bee reduced againe unto water: all other creatures, be they animalls, vegetables, mineralls, all theſe are produced from the firſt water, the ſeveral 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 wiſdome, 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 bleſſed, according to his good will and pleaſure from eternity, purſueth ſeveral periods unto them; and in his unſearchable 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 to return hearty thanks unto the Creator for it.

God in his gracious providence, next unto the knowledg 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 laſt, and are become the firſt, and they the laſt; but in the end Heavens gate will be opened unto them again, 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, pebles, 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, hardnesse, or liquidnesse, are known and discerned by their fragrancie and tast: 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.

GOld 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; into much that none of all other metals hath an higher, compacter, 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 it 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 oar,

oar, 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 slats and other spermatick matter, which detracts from the goodnesse 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 crosse passages. Its fixednesse is found in the deepnesse 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 exemines, 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 *Zinn* stones are such, which must be stamped and beaten, and drawn to a narrownesse, 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 clifts 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 peebles, 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 curl'd with black specks unsprinkled, is granulated, like

like drops found in the subtilest firm stones, spotted wi
iron moals or spots, and are protruded in fair yellow flowe
and are a black exhalation thrust out. It is found also
streaked slat-works in pure passages, mixed with a bl
Horn-stone and slat; in flinty glittering passages it is fou
hoary, and compact wrought. There are found also fl
marble floats, wherein in all your clifts is wrought inhere
gold, mixed with green grit, and iron spots; sometimes
is found also in square iron shots, or porous marble Marc
sites; but for the most part in grits, sometimes gold oar
found also compact & firm in black passages: some gold oa
and gold passages are found also to be of Minerals and
Vitriol, and Miners in *Hungary* especially can discourse of i
because gold oar is found in that manner in those parts.

CHAP. IV.

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

SIlver oar is wrought in its own stone, of a perfect nature and most noble earth, and of a fix clear Sulphur, sal 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 fining 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 roor, whereby the Gold passages acquire strength, and get the more power in that mixture, and ge

t their oars from their roots. Ancient Philosophers wrote rangely of her Vertues, to be a fertile yoak-fellow of *Sol* hich may be applied to the upper and nether metalline ork, because nothing is so fix, next gold, then silver is in s perfection, and is the reason why silver-passages are ac- ompanied with white fluxes and Mineral-veins, next hereunto are such passages, in which are generated red ineral-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 naturally thus tinged of white copper glasse, which ause such oars and passages, by reason of the food of their erfect Minerals, and with the glasse oar black fumes are xhaled, and feed upon Wismuth, Lead and Tin oar, herein Minerals that strike neer upon the Lunar passages, e greedily refreshed; thus groweth the finest and com- pactest silver oar of its pure, proper, and unmixed stone, meliorating the bad places and instruments which silver oar hath many remarkable vertues 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 clifts, but also several hard and sturdy mixed oars in whole flint-works, and other copper flowers, yel- low 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. Some- times there is found in such a vein or passage firm and com- pact 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 u-

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 held 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 hollow fluxes, in sprinkled Marbles, and carry flint-works of several colours, and these passages and clifts are full of pleasant silver colours, of yellow and green, of a colour of Geslings, 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 floars, 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 transmuted into the other.

This

This metalline oar is much wrought in flar 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 yellow flat works, like unto coals in green flinty passages, in a wooded manner, either current, or in a manner of a floar: sometimes it is red and brown, mixed with a green colour, some are of a lazure colour, some of a copper grasse, flinty and iron shot, or of a white wood. The copper oar in its passage is sometimes rich of gold, and of silver, as it is accompanied with curious *Zach* stones, and inclosed 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 foliated earth, and the mercurial copper is hardly brought out of it at or in an ordinary melting, affords store of iron, and unripe copper-food, which rub very much the copper in roasting, and make it unmalleable: the richest copper-oars are found in *Hungaria*, *Bohemia*, *Silesia*, *Thuringia*, *Russia*, and *Voigtlandia*; the like is found also about *Trauenau*, where it breaketh every where in a manner of a float, mixed with sand oar, and where it breaketh vehemently in the flat work, they call that flar of clifts, 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 assumeth or taketh in much of silver and of lead: it breaks also of a yellowish and lazure like colour, green tinted upon floars & moving passages, in lime & spongeous 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 lieth dry and green in clifts, open caves, and passages, like green frogs insprinkled one in another, in a strange manner,

distinct

distinct, or parted with strange pleasant colours, whi
graduated works are losers in half their worth; in the
rocks are strange clifts of Marble, and of white veins, y
low flint is insprinkled and mixed with copper passag
which yield much silver, have few flowers, are of a po
derous form, break very flinty, of a red glass, of a gre
colour mixed with yellow flowers, these flints are joyn
with white gold marble, of a green colour, besides t
rocky passage.

There is found also copper oar which is rich of silv
flinty, and not white goldish, is of a white shining glass
mighty in dry hollow slat-Mines, some whereof are mixe
with iron, or sorts of Wismuth or fire-stones. At the or
hanging of some passages is wrought the *Chrysocolla* a
copper oar; on the other hanging of the Mine is wroug
pure flint, all according to the quality and condition of t
oar. And it is to be observed, seeing that copper or
are usually mixed with Sulphur, easily unite with the m
ther metal, and joyn with their stones, therefore green fli
ty copper oar which carry in the dry lead, slatty passage
a black *Molben* are Mineralish, and are not rich in silv
nor rich in *Species*, encompassed with immature iron & pe
fect copper oar, and some are free of it, if far separated
sunder, from dry mineral slats, are richer in gold and silve
according as the stones take, in a good natured oar, the
usually intrench upon gold and lead rocks, or antimoni
oar, as also upon iron and silver stones. There are found sl
so flinty passages, that have their Mineral juices of Vitriol
and Sulphur; some whereof partake of allom, & *alum*
plumosum.

These commonly have the best and most copper passage
which are least mingled with other metals, as lime, and ta
tareous stones, in which black floats and slats do break
are inclosed with green, and are of mild quality; at *Eisleb*
and *Mansfield* Miners put their several proper names to
very exactly, according unto their nature. Miners in *Mi*
nia know least how to distinguish these, the upper part o
clay

y-earth they call *Pistredo*, in which the true earth is al-
and when they come to the stones, they call it the *Day-*
rk, because they cover all the rest, & turn quite to stone.
he third place they come unto they call *Night-work*, be-
ase it is easily lifted and heaved one after another, and is
re, then they come to the Cave or *Hole-work*, which must
hollowed and set, here are the stones which must be
oken, then they come unto the slat, and below that slat
ey come unto the sand oar, though sometimes it be on-
own at the *Lochwerg*, or hole-work above the slat, then
ey turn unto the dead earth again. Slat and richest cop-
r oar at the silver breathing lieth also on the rocky, horn-
ony combustible oars, which have their gold and silver
ssages of your special kind, among which there are found
veral forms how each of them is discernable. In *Hun-*
ry and *Carinthia* the passages yield copper oars, which
pper is very malleable, and is at a dearer rate than any is
the whole *Europe*, as their Minerals also, and especially
e Vitriol there is held to be the best: as also their An-
mony is counted the best. That Vitriol hath the best and
rest vertues, which is known to true Naturalists, and ex-
rience hath proved the same to be true. I speak some-
ing now, which if Reason and Understanding were an-
verable, many expences, hard work, and good time could
e saved, and it comes onely from hence, because Gold
eaks so near to it, and at the same oars is found, where
at earth is impregnated with goldish seed, and make use
f the same food in many subtile unitings. Minerals in their
enerating qualities are better supported among perfect me-
ls, where they are higher, and more effectual, and are best
sed for both such perfect metals, in case Nature be rightly
mitated, the ancient Philosophers have had experience of,
nd made trials of it. There is a remarkable difference
ound among Minerals, which have their descent from gold
nd silver oars, and partly from copper oars; they are Mi-
erals and metals, each have their particular nature and be-
g, among which some oars look green, and bleach at the
day,

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

CHAP. VI.

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

IRon-ſtone and iron-oar is wrought in its Mine-ſtone, a
cording to the heavenly influence of *Mars*; For he
Trinus magnus, the great Lord of war, and an inſtrume
whereby others are forced and compelled; of an hu
earthly, impure ſulphur of putrified ſalt and groſſe Me
cury, which three principal pieces in their juncture mi
much of earthlineſſe, therefore is it a difficult labour t
mollifie iron with or in the fire, carrying much of impuri
by reaſon of its ſulphur, and above other metals it hath
deep red quick ſpirit, which if it be taken from *Ma*
then is the iron gone alſo, leaveth again a putrid earthli
neſſe. Iron is not eaſily mixed or joyned with other me
rals, or united in the caſting. Iron hath a threefold part
tion, and ſeveral parts in its earthly oar, namely, a Magnet
a quick metalline oar, which hath its quality from quic
Mercury, and muſt hold communion and affinity with iro
muſt be quickened and renewed with iron filings, in whic
he lieth like an Hedge-hog, and is indued of *Sol* in na
ture with glorious gifts and Adamantine vertues; at on
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 th
true hour in the body of the Compaſſe, by water and b
land.

Secondly, ſteel, the hardeſt and pureſt moſt malleabl
iro

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

Thirdly, there comes the common iron-oar, ordered to-
her by its earthly Sulphur, which three miniſtred good
ughts to the firſt expert Naturaliſts, that Maſter of
ne-works *Tubal Cain*, who made his three principles in
things, and made his dimenſions in the Mines in three
inct parts, in which ſuch metalline oar, he found at firſt
iron ſtone wrought in ſeveral wayes, namely, upon ſtan-
g paſſages and floats, fallings and proper pieces ting'd,
er the four Elements and colours of the Rain-bow.
en he conſidered exactly its flowers, according to the
dition of each ſtone-work, how and out of what the
n ſtone may moſt conveniently be melted, and what man-
of inſtruments may be uſed thereunto, where it may
ſt and moſt firmly be wrought; for its oar affords a three-
ld ferocity and wildneſſe, which are uſeful, as namely
laſſe heads, which are like a ſharp blood-ſtone, breaking
the manner of a ſkull, are ſcalie, and brown *ſpiſſie*, ſome
hereof are white thorns, like the wood upon which *A-
aham* purpoſed to offer his ſon *Iſaac*. Secondly, the
rown-ſtone, out of which is made glaſſe and iron colour.
hirdly, granulate iron-filings in the float-work, which is
hard, that it can ſcarcely be forced to be gotten off, or
brought to right, and when the iron-ſtone is come to its
rfectneſſe, then it breaketh off by piece-meal through
e ſtone and rock, that there are found whole Mines of
on ſtone, ſuch is the iron oar in *Styria*. The beſt iron-
one is black, or red brown, ſometimes it inclineth to a
ellowiſhneſſe, ſome is of a cherry-brown in the floats
nd ſtocks, ſome are black and ſmall *ſpiſſie*, ſome yellowiſh,
hich glittereth among the reſt, like a copper ſtone of a
rown black marble, & of a fair glaſs, ſome looks like ſ-pa-
ated float-work, throughout the whole Mine, ſome is c oldy
hoary in clayiſh fields, which only is called the Driving, is

as the sand stone, most hurtful unto gold, because it affo eth most of the slacks, and very little of iron. Some sti in the gray clay, which affords most malleable iron, bu 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 gro clift stones break some in their slats. It usually breaks a in the fore and after Mine-works, where some of it li off-washed among the Roasts, like a brown arch; and the day there is no oar so common as the iron-stone, becau it assumeth and taketh in other oars, and setteth it thoro thus often it changeth its colour and nature, after it the insues *Glaßheads*, *Emasites*, brown stone, *Osemund*, *Bolus*, to gether with the red oaker and iron shell, all those assu the Nature of iron, and the iron stone receiveth the highe metals, Gold, Silver, Copper, Tin, Lead, whereby it grow eth untoward, but gold and silver are not hurtful unto i they make it malleable; that which is mixed with cop per, or with other poor metal easily falls asunder, brittle, of the same condition is iron-flint, producin out of many passages an huge flint, partly porou like unto a black slat, which besides the iron stone yieldeth another grosser or subtiler iron. By this exchan ging *Tubat Cain*, the great and first Mine-master did per ceive, that the stones have their activity, he looking about, and finding that the Lime-stones, which contain iron oar, are of such mixtures, which may be burned to lime or calx, to raise walls with them; and how other sorts of *Tapff-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 mine ral. 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 of

most necessary use, whereby things within and above earth can be forced, no man is able to remember all the it may be imployed unto, for every day things fall out, which there is need of the use of iron: iron easily re- eth a malleablenesse in a transmuting way, of which e of the ancient Philosophers have spoken; our iron rawn from the Magnet, performeth many useful works he affinity with copper, which it is neer kin unto, as al- nto the gold and lead, for thereby are made the most rious *Alcali*, which appear helpful in many things unto er creatures, as Poets write of, and attribute many ange qualities by way of parable unto iron; and if in iting all the vertues thereof should be comprehended, it uld rise to a great Volume; its stones have in many untreys decreased, all other metalline stones are upon ir decay, onely gold, silver, copper and lead keep their l iplying 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- h Sulphur, impure metal and salt. First, generally there is rought a brittle glittering lead-colour in that oar which called *Glasse*, breaking in many rocks, containeth gold nd silver, yield grosse and lasting Mine-works. Some lead tones 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 ead oar turn to a blue colour, mixed with a white transpa- ency, like unto a shot *Bolus*; some is like unto the stone- alt and allom; some are of a dark green, like unto green floats,

floats, which lie gritty in a yellow or glue-coloured cl
some are of a brown black, some are yellow red, like
nium, some is pure and compact, some is insprinkled
moving, some is mixed with iron, some with silver & le
some are mixed with marbles and flowers; some bre
also upon standing and level moving passages, and some
wrought in pieces here and there in slate-mines, whe
black lead lieth along through the whole Mine; some
glassie in Lime-stones, and some is very rich of silver
huge marble passages. There is a twofold Marble; t
silver passages have an earthly mixed grosse marble, white
red goldish, red glassie, and ponderous. But the Lea
passages have a subtile ligh, & glassie brittle Marble, whic
looks like the glasse upon gold Mine works, is of a curio
white glittering quality.

Lead-oar is wrought several wayes, and the colour of
changeth after the manner of the oars, especially in th
sorts of glasse oars. For if *Satuan* lieth below, or is i
subjection unto others, then the glasse hath no power
bring *Saturn* unto *Saturn*, an imperfect mineral, which ei
ther is too hard, or else unroward, and the *Nodus* of *Venus*
is a *mispukel*, or a mixture of lead and silver, which is knit-
ted very hard, but if soft, then it is water lead-glasse, of the
which are found in gold juyces and rin-oars a kinde of iron
glasse or iron mole, but is heavier and more brittle than i-
ron-glasse, by reason of its terrestrity or earthlinesse, 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 oares. True lead glasses and oares afford
half or the third part of lead, mixed with some other me-
tal, 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 oars are more won-
derful 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 supream Finer in the
tial Fruits of others. It easily mingleth naturally
other metals, and the qualities of other oars, toge-
with the leaves, bulk and roots into other stones of
n: And *Saturn* in his degree and power is the Highest,
singular division of all his works, in which he sheweth
lelf in a clarified transparent soul, runneth into Anti-
y with its sweetnesse, which should meerly imbrace
gold; this is done so, not without a cause; for in its
derosity it yieldeth the lightest remedy to all melan-
y 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
ngland and at *Villach* it is seen in the Lead-stones also.
or lead-oars which are mixed with other stones, espe-
y with such as contain silver, iron, copper, yield much
ight stones, and lead work, which are picke out for se-
ting, and the rather if they are rich of gold. Such wor-
metals there are in *Hungary*, lesse pains are taken about
m in their fining. Mineral flints with their unripe juy-
in the weak joynings of Lead oar unite the *Saturnal*
sse; if without any mixture affords to *Potters* a green
Zure, if all be not melted into lead: but if you get a
tle mixed flint, there the glasse is half upon iron, and
h that are most pliable afford melting glasse for fining
such sturdy wild oar, which will not melt. Artists
y prepare such Saturnal glasse, mingling with it a small
ntity of metalline flower, which will look as fair as if
were a natural one. There may be extracted from lead
effectual medicine for mans health.
If slate oars are found with another mixture, there are
netated most fix and firm copper, Vitriol and calamy al-
, as they are at *Goslar* in *Harlynia*. The best lead is in *En-*
nd and at *Villach*.
Man cannot well be without any of his members; me-
ls, according to Gods ordinance are of the same quality,
man knew to make good use of them, for nature hath

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

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

CHAP. VIII.

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

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

own, and yellow. These sand and *Qwitter* oars are invi-
ned, or inclosed in mighty broad standing passages, which
pear to the day with *Qwitters*; some contain also rich
int work; some of these flints must be calcined, some
e mixed with store of *Talk* and *Cat-silver*, which is a food
to *Qwitter*, & loveth to stay there, some there are which
oweth in a *Glimmer* or *Cat-silver*, and is iron-moul'd, o-
ers also do strike in a fire stone or flint, so that fire must
applied thereunto, others are in a soft stone, and as it
ere swimmeth along. Some are richer than others. That
hich groweth pure, and in black small stones, and heap-
together that natural work, that giveth the greatest
n. And because *Jupiter* is the potent Lord of it, there-
e it hath a mighty throne and seat, that is, a mighty huge
ne-oar, out of which Tin is made by heaps, and is of
t nature and property that it presseth outward, and
ssometh to the day, thrusteth off Soap-work, whence
me the wash work of Tin-soap: For *Qwitter* doth not
w in the sand of earth, besides in its body it is removed
ther from the seat of its throne to the foot-stool, ma-
h for itself a twofold dominion, in one it bordereth and
cheth to slates and other stones that lie about it; inso-
ch that his dominion increaseth, in which is not a little,
t much, on the blue stones, fallings, floats, passages,
ools and clifts, which incline one upon another, and do
n; many times a mighty Tin-stone is wrought, which
keth down among its own cinder and slate, and at its
king purgeth it self, and there come other fumes like
uds, which at all sides shoot into, and then breaketh a-
n as good as ever it did before; and it is of that good
dition, that it despiseth no lodging, nor passeth by any,
t as poor and as despicable the stone is in that place, be
ed, brown, fresh, or stale, broad or small, it will press
o, and mingle it self with it, and will not be forced out
it, making it self great, little, grosse, milde, tame, sub-
e and pliable, even as the rest will have it, and all this in
atural way; it loveth to border upon silver and iron-

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 mould, 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 extreamly 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 *Quitter*, at first brought out of the Mine.

CHAP. IX.

Of Mercurial oar and its passages.

MErcurial-oar 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-oars lie higher than silver passages. It requireth many iterating effectual operations unto other oars, and is multiplied up- on 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, com- t, and best binding inclosed, speaking to all other white inged Metals; I, *Sol*, of an essential being am Lord of ds in power, might, and perfection, I overcome all, and vercome and bring them into subjection, and none of m can master me, but I do conquer them all, they are ject to me, and to my Being, for my Kingdome is esta- hed with infinite and invincible Power and Dignity; by all metals, minerals, animals & vegetables are strength- d and rectified; for I give to every one that knoweth in my green, blue, and red Nature, all what I have, all what he desireth, I cause to drop down after the r cardinal streams of *Pison*, *Gihon*, the noblest substance Mercury, in the form of a most pure transparent crystal- e water, and the most noble substance of Sulphur, of *Hi- el* and *Phrath* the cleerest fairest Astral salt from a Vitri- alt, which through all Mines flew upward very fruit- ly, and penetrates all the mineral stones. I alone gradu- and exalt the silver, unto *Lune* I give light and lustre in righteousnesse, of my vertue do spe k all *Magi*, Natu- ists, and Scribes all the world over, from the East to the est, I am the Lord over the heavenly clarified garments d colours, I adorn the firmament, the weather, I cloath e Rainbow after Gods will, I exalt all jewels, all such owths and creatures, and what I cannot inwardly walk rough and reach unto in my course, I leave it to be per- ted with my friend and lover the *Lune*, she receiveth the st part of me, and of the subtilest an abundance, the *In- s*, *Hungarie*, *Carinthia* rectifieth the same, for all what is live, and is to receive a life, rejoyceth in me, and next od, in none else, for to him honour and glory belongs ely after him, I finde no higher Lord and Commander. for my part I do not rest, neither do I desire any rest, do office readily into which my Creatour hath placed me, my pliableness be found gloriously, like a wax in ones, which have by reason of hardness fire enough, if ed.

I am

I am hid from unwise men, and am ready to be discern by men of understanding. I am predominant abundan in a well known Mineral, as also in *Mars* and *Venus* whi are of low degrees: in them I lye hid also, all these have double spirit, well known unto *Lune*, pleasant to her, a next unto her. Hence God suffered *Moses* to erect a brae Serpent, in the desert after my colour, in hearkning un the people, at the mount *Sinai*. My best and fairest c lour appeareth in transparent juyces, as vitriol, which aft my condition in due time penetrateth Ors, whereby the grew rich in lust, & are train'd up in a pleasant form corr ded into a greenness, like sealing wax, green like Goo dung, blew like Saphir, and so forth, sometimes of t colour of a water flint: my red and white colour is the bes which are heartily wish'd for. I love to be kindled i vitriol, and further it after descension in its green food unto a deep red spirit, after whose laxative purging co meth that expected *aqua Saturni*, the true *acide-well*: fro whence I my self and all other Metals, animals and vege tables have my off-spring and life. For Metals and Min rals rise onely from thence, have their beginning and or ginal from it, for it is that quickning water, which ord nary Myners do not know of, is known onely to Philos phers. It worketh Minerals and Metals in several ways in form of taps which did skept, pure, white, compact, found like purified Suggar, in a blue slate-work. An extraordi nary pleasant Mineral for all colours. Salt Ors are at farther distance, which by my attractive changing, ar found in floats, blocks and passages, which in many place bring the water unto the day-light, so that it often is found a pure and dry Salt above ground, of glassie light flames, o in a great frost like unto flocks of snow, there shooteth brittle, glassie light stone, wrought in great pieces: in th same order are all other Jewels according to mine inligh ned heavenly stone, distributed among their operation worths and vertues, and clarified in a most fix'd transpa rency, and indewed with an everlasting spirit, distinct i

produce many strange miscreants; this is the reason 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 cor- the worst of poisons, and is a true Robber, taketh a- what ever costs have been bestowed on him; but if can be catched in his nature, then is he in subjection obedience unto quick and dead. He is very effectual in *dicina*, especially for outward sores; he is naught to ught, and good to good, and is not every bodies friend, ough he is willing to do what you put him upon. His me- line stones are of the same nature with pure white flate th, inclined to a water-blew, in fresh intermingled ite marbles, in a glassie grayish and porous *Glimmer* or at-silver] which lie beneath betwixt the flates, in a float ay, which are mingled in their metalline passages with- fled *Marcasites*, and with the subtilest small streaked hite Talk, and are thorough grown with two sorts, anding and float-striking passages, in which is wrought a rious red shining quick-silver ore, not unlike unto red ine-sulphur, and sometimes floweth purely out of the ifts and caves of the passages, stands in a sink or puddle gether like water, which its natural quick substance suf- ciently evidenceth.

CHAP. X.

Of Wismuth, Antimony, Sulphur, Salt, Salpeter and Talk.

WIsmuth 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 s
phur, according as it hath gotten a *matrix*, after it was c
ceived: then it turneth a bastard of a brittle nature, t
uniteth with Mercury, and is wrought naturally in a t
fold form, the one is fluid and metalline, is melted with
wood, being mixed with clay, yielderh much of white Ar
nick. The other is small streaked, or *spissie*, remaineth
unripe substance, yields a fix sulphur instead of Arseni
both these are silver *wismuth*.

Antimonie comes from perfect Mercurie, wrought of
tle salt and a wateriish fluid sulphur, though it shineth bl
naturally, and its out-side is of an antimonial form, ye
graduateth and purifieth the noble nature of Gold, a
doth much good unto man, being artificially prepared
its several wayes: notwithstanding its colour, it keep
its high and mighty praise and vertue: For meeting wit
Masses, which can clarifie it, and gets its natural Gold
of it, and extracts a bloud red Oyl from it, that serve
gainst many Chronical diseases; it must be reduced to
transparent glasse: this black evaporated unripe metall
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*, *Tu*
witz, and *Engadin*, and groweth in a black blue slat-stone,
hath singulas innumerable good vertues, wherein lyeth h
a mighty purifying quality, lyeth on with its colour u
the red goldish silver oar, or Cinober oar, and looks almo
like unto it, whose redness shineth forth most ple
santly.

Salt hath its special vertues to penetrate and to preser
from putrefaction, containeth a noble spirit: and it wo
very necessary, that men would not be so careless and n
glectfull in their seasoning with salt, suffering matters
stinck and corrupt, considering too slightly, and taking
small notice of the noble gift put into good mineral work
peter lying on their hoary old vvall's.

Ta

Talk is an ingrown sulphur, shineth incombustibly like
ld and silver, closeth and boweth, is transparent like
sse, is called *Sulphur*, *Lutum*, keepeth in the fire incom-
stible, like *Alumen plumosum*, lyeth in Rocks and stone-
orks, serveth for graduating of metals. Every meral,
neral and salt in particular is good to be used, each is
stinguished in its particular name: even as those that
ake glasses, put their several names upon them, and put
eir several forms upon them, making them into drink-
g glasses, flagons, bodies, bolt neads, helmets, recei-
rs, pellicans, jar-glasses, wine-glasses, funnels, all
ese he frameth after his own fancie, either into
all, great, long, or round forms, even as he plea-
th.

CHAP. XI.

A comparison between Gods word and the Mine-ralls.

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 righteousnesse, 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 Zebaoth, 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 righteousnesse, 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, smoak, 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, α & ω, 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 perfect 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, unless he be first born again, that is, through water & blood, which throughly 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 Mercery and Sulphur that doth it, neither in the body under ground is any goldish silver wrought to any blood red oar, the blood out 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 Spirits are furnished for the praise of God: thus the earth also is created in her stones, oars, veins, passages, for the honour of God, and the welfare of man, which imitateth Gods wisdome, filled with infinite and uncessant forthbringing 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 body and essence; no more can men see these things in metals.

Why doth Saint *John* in his Revelation speak of smoak 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 vated to the clouds: so in the subterranean works the e and spoil, or outside of the oar are sublimed, and the of the frost which rouzeth the effectual powers, vars and spirits maketh them come to a perfect unity in alline bodies. Now if there were not a fire & vaporous e in the earth, how could they produce their fruits, ich are the minerals and metals under ground?

s the fiery element is covered with the airie, and the ven with clouds, and the earth is filled by them, and ther with the fire was incloſed as one element with other two. In like manner, at the first Creation, the erranean passages and veins were laden with oars, as s were with fruit, which the Lord God in Paradise implanted into them. This effectual fire, vapour and e is likened unto Mercury, Sulphur, Salt, and Sea-wa- wherein earth lieth incloſed and hidden, even as the eamest throne of God is encompassed by other thrones heavenly habitations. §. 19

s the four Evangelists are witnesses of the New Testat and Covenant; so they are a type and sure testimony he four elements, that the earth is created after the haeaven; thus are we taught in the Lords prayer, as it is aven, so in the earth, in which, and beneath, and under is every where. This is in action still, King *David* d confesse, that he could not hide himself from the any where.

eing the holy and blessed God hath laid the creatures e earth with the four elementall qualities, therefore ational Miners open their eyes, and learn judicially to w the passages and clifts of oars, metals and minerals, they will get a lasting name with great praise, and will ke the noble gold, which in a glory and beauty appea- when it comes from the *Quart*, and can be then redunto an oil, which preserveth man in a lasting health, nd any balsom, and is become a vegetable, which is ble.

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

Such vertues there are in minerals alſo, as in vitriol, timony, allom, ſalt, and the like. All theſe are a nouri ment unto metals, even as Manna was to the *Iſraelites* the deſart. 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 th ſtill worſhip the Calf; of this I have ſpoken more in th book where I treated of *Foſſilia*.

CHA

CHAP. XII.

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

Ewels are wrought out of the ſubſtance of the moſt perfect, tranſparent, and nobleſt earthlineſſe, with mixture of the nobleſt Mercury, Sulphur and Salt, thout any ſume, or moiſt matter: are of a dry coagula- n, and commonly are engendred in a round form in ir dwellings, lodgings, ſtocks, and paſſages, fixedly und together: ſome are of a tranſparent luſtre, o- rs are more dark; and they have their ſeveral co- rs.

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

Pygmees, or *Homunculi*, which in former times lived in llow oars of Mynes, theſe could not want ſkill in h wayes, having traverſed and travelled up and down theſe ſlippery corners and wayes The places and ation of ſuch Jewels lying ſomewhat nearer unto aven, in the Eaſtern Countreys, bordering on Para- e, ſo there muſt needs be abounding in Gold and Jewels,

and

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

CHAP. XIII.

*Of the essence of Gold, which is abundantly found, n
only in the metal, but Mineral also, whose energ
is shewed most rarely, and a short closing of m
first and second Part of Minerals and metals
annexed.*

THis Chapter is a breviary of all mineral colours & form
how they after an heavenly operation are daily clad i
the metalline prime *matrix*, and set forth in their sever
works, whereas there shineth forth unto us the eternal lig
of the lustrous Sun, the deity, of the day of joyes, and
the eternal most fixed and fairest *Sol*, as also of a most ye
low, pure, red, and fixed citrin colour of heavens etern
lightning, and the most glorious paradise of all the Sta
a natural created light for all creatures, besides the beau
fi

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

Thus I conclude the second part of my Mineral book,
erein I have shewed faithfully as much as I know, and
ld in my industry apprehend: let others do their en-
avours also, let them produce their knowledge also, that
light of the noble nature may still be supply'd in her
nitude; and may not go out, whereby cause would be
en to the enemy and envious men, to be outragious
inst such truths. Let God still and uncessantly be im-
tuned with prayers and thanks-giving. For these ends
ve written these my two Treatises, and annexed the
nuals at the beginning (which otherwise needed not to
done) that by earnest prayer and thanks giving, and con-
ued earnest worshipping of God, every one might care-
ly exercise himself therein, and be convinced in his
son, how gloriously almighty God hath created, or-
ined and held forth nature, to perform her operations

under

under ground, and to produce unto the day light form
their Nativities and fruits, that we may reap thereby
onely our sustenance, but may acknowledge Gods infi
mercy and goodnesse, for which none can return suffici
thanks. However let every one do his duty, and as m
as he is able to perform with his heart and tongue, pra
God in sincerity for his grace, blessing and wisdom, t
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 Declaration of the XII. Keyes: wherein is significantly expressed the name of the great matter.

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

LONDON,
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1650

THE THIRD PART IS A Declaration of the XII. Keyes.

HEre followeth the third part of my intended writings, wherein is truely 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 necessaries: and this is a Declaration of my former writings, which is left for a love-token to all those that 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 necessary to hold forth a light unto the ignorant, how that one benefit from above frameth all such Oars, Metals, and Minerals, taking their original under ground for to generate thereby. For earth is alwayes ready and covetous to attract and to retain that spirit, which proceedeth from Heaven powers, which it presenteth in processe of time in a minality 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,

Note, that all things proceed from a heavenly influenc elementall operation, earthly substance, from this mixtu arise the 4. Elements, water, aire, earth, which engender the help of fire, hid therein, in a warm digestion, producin a Soul, Spirit, and Body. These are the three prime pri eiples, which in a coagulation come to a Mercury, Sulph and Salt, these three being in conjunction, according to t nature of the seed produce a perfect bodie; be it in t Kingdom, either of Minerals, Animals, or Vegetables. A things in the world, that are visible and palpable, are d vided into these three Kingdoms: the Animal which co tains such that have a lively breath, composed of flesh a bloud, as men, beasts, worms, fishes, fowls. The Vege tables which contains trees, herbs, seeds, roots, fruits, a all such things that are of a growing quality, the Miner contains all manner of Oars, Metals, Minerals, Marcasi Calxes, *Zincks*, *Lobol's*, all sorts of flints, peebles, wismut stones, precious ones and others.

Animals have their special seed, a spermatick substanc which after a copulation generate flesh and bloud, whi seed is their *prima materia*, from a heavenly influence, cre ted of God of the 4. Elements, wrought by nature, whi formerly were quoted in my writings.

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

Minerals and Metals also have their original seed fro God, by the heavens influence in a liquid aereall sub stance, by a Mineral spirit, sulphureous Soul and earth Salt in one body joyned: of these I have spoken in my fo mer writings.

Note further, if any of these Metallin and Mineral kind shall be brought to a farther propagation and augmenta on, it must first be reduced to its first seed and *prima m teria*.

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

This separation is done in, and by a Mercurial spirit, sul- ureous Soul and a white Salt. These three in a due or- ring of a true manual must be joyned again, that they y be brought to the highest and most perfect purity.

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

For the Mercurial spirit is cold and moist, the sulphureous ul is warm and dry, and this liquor is the true *prima ma- ria*, and first seed of Metals and Minerals, which by Vul- ns Art is brought to a *plusquam perfection*, into a transcen- ent fix'd Medicine, out of which is generated the true hilosophick 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 r escent is, he that knoweth that rightly, needs not to de- roy Metals, to extract the spirit from one, the Sulphur rom a second, and the Salt from a third. For there is a earer place yet, in which these three, Spirit, Soul, and Bo- y lye hid in one thing; well known; and may with great raise be gotten, it shall be nominated afterward in several erms.

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

rified gold may be made out of Sulphur and Salt, with
help of the spirit of Mercury, which must be drawn from
crude unmelted *Minera*, according to the Tenor of my fi
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 Laborato
to whom is unknown the other body, or *subjectum*, whic
containeth all the three principles: though it be a thi
well known, yet is it a stranger to their brains, may lea
hereby more wit and knowledge. Many of the ancie
Philosophers, which lived long before me, have in the sa
manner with me obtained the true universal stone of
mysteries and health, as their books, which are extant, gi
evidence thereof. The first time I took great pains a
made great expences, and consumed much time about t
purified Gold, alledged in the first Key, this heavenly sto
I prepared in the Cloister I lived in, and happily obtain
it. The highest in heaven bestowed his further grace m
blessing upon me, that I took into further consideration th

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

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

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

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

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

At the beginning of my XII. Keyes, according to the
nner of Philosophers, in a parabolical way I made rela-
n of the property and work of our stone and balsam, how
was made by Artists, which as by an inheritance is come
me also, wherein I spoke as much as was meet of the
vernment of the fire, chargeable appearance, and of the
iefest planetical colours, and the final end thereof. After
e accomplishment of these peruse well the XII. Keyes, for
ch containeth a *particular* work.

The first Key informeth you, that if you seek for the
ed in a Metalline body, as in the Gold, then before all
ings it must most exactly be purged from all its impure
profie, and that nothing must be mix'd with our Foun-
in, but such, which is of a pure spermatick quality. This
rifying is perform'd with Antimony, which stands in a
ear relation, and affinity unto Gold, which is the reason,

why antimonial sulphur purgeth the Soul of Gold, gradu-
ting the same to a very high degree. On the other-side, th
Gold can meliorate in a short time the Soul of Antimony
and can bring it to a firm fixation, exalting Antimony an
Gold to an equal dignity and vertue, and can be brough
not onely unto a white Metal of *Lune*, but also to a tran-
scendent Medicine for mans health, of which you sha
have a further direction hereafter, when I shall treat in par-
ticular of Antimony. Although Antimony hath promise
unto *Saturn* a sociable brother-hood, because Antimony
qualification doth rest in some sort on the quality of *Saturn*
in an equal concordance, yet after the fixation of the ex-
alted Sulphur of Antimony, his next friend *Saturn* canno
get any prey from him, because the King received him into
his golden Palace, and make him partaker of his trium-
phing 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: Laminate
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 fixed-
nesse into a destructive form, and passe through the Salt-Sea
of its corruptiblenesse, is drowned therein, escaped again,
and appeared visibly.

The second Key.

MY Friend, note, and take that into a serious conside-
ration, because the chiefest point lyeth herein; cause
a Balneum be made, let nothing come into it, which should
not

be there, that the noble seed of the Gold fall not into
destructive and irrecoverable opposition after its destru-
on, and take an exact and carefull view of such things,
ich my second Key informeth thee of, namely what mat-
you ought to take to the *Kings Balneum*, whereby the
ng is destroyed, and its external form broken, and its
defiled Soul may come forth, to this purpose will serve
e *Dragon* and the *Eagle*, which is *Niter* and *Sal armonick*,
oth which after their union are made into a *Aquafort*, as
ou shall be further informed of in my Manuals, where I
all treat in particular of Gold, of other Metals and Mine-
ls, into which *Balneum* the King is thrown, being first,
in the quoted place you shall hear, brought into an *Amal-
me* of Mercury and of Sulphur, which presently seizeth on
im, corrodeth all his members, and is dissolved, and is
resently mortified of this Salt water into a most splendent
ansparent Oyl. You must note, that this dissolution is
ot sufficient, and the King is not minded as yet to let go
is Soul out of his fixed body, which you can see when you
eparate 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 Mariæ*, the *feces* which are setled, 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, set it into a sand
Capel, drive the Gold with the water over the Helmet, ite-
rate this a third time, then abstract the water in *Balneum
Mariæ*, 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

The third Key.

THen take of good ſpirit of Sal-niter one part, and of d phlegmed ſpirit of ordinary Salt, three parts, pour the ſpirits together warm'd a little, into a body on the for written Gold-powder, lute a Helmet and Receiver to i drive the Gold over as formerly in ſand ſeveral times wi an iterated diſtillation, the oftner the better, let the Go come to be volatile more and more, and at laſt let all co over. By this repeated driving over, its fixed body is di vided, all its Members are torn aſunder and opened, an leaveth willingly its Soul to a ſpecial Judge, of which m third Key will give ſufficient information.

Note further, that after this work thoſe ſalt ſpirits mu be abſtracted from the Gold, which was driven over, ver gently in *Balneo Mariæ*, 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 if 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 tranſmuteth *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:

e: whither this extracted dry Soul and Sulphur of the g be juſt that Soul, of which Philoſophers have this ng: the Philoſophick work for the preparation of the t precious ſtone requireth three things, *viz.* a wet volaMercury, or a Mercurial ſpirit, a wet volatile ſulphurous l, and a dry aſtral Salt, which after its diſſolution toge- with the two firſt muſt be apparent and known in a eriſh 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 s book, and I will perform my promiſe, and ſet his xious and intangled minde at liberty, which is ſo much ubled about this doubt, and will deal with him as a od father may deal with his ſon; in and with this ſcope, herein our Maſtery lieth, have been fooled moſt of the its, leading them captive in their erroneous wayes, being d about in a deſart of miſlead wayes, becauſe in their ppoſed deep wits, they had not conceived ſo much of the anner, how all things of the world are generated, and that very ſpirit muſt have a Soul, and every Soul a fit ſpirit, and at both ſpirit and Soul are ſpirits and ſpiritual, which muſt ave a body, in which they may have a dwelling.

Gold and Silver, but chiefly Gold is brought to the higheſt ixedneſſe, by ſuch degrees as nature did afford, inſomuch ts nature is found very hot and fiery, freed from all phlegmatick humidity, of which *Lune* is not ſo wholly freed, though ſhe hath obtained a ſulphur-fixed degree, and ſtayeth 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 unprofitable 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 nam
would deſire, of a white quality, as alſo a Soul and Salt of
glorious eſſence.

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

The ſolar Mercury *Sol*, being never brought ſo far un
deſtruction, neither did the ancient Philoſophers ever mak
uſe of that way, as being a thing clean contrary unto na
ture, containeth indeed an humidity, but it is a meer Ele
mental wateriſh humidity after its diſſolution, and good fo
nothing, water and other principles do not ſtand in the Ele
ments, but the Elements reſt in the principles and ſeeds o
Metals, of the which I have ſpoken formerly. Therefor
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 ſub-
ject 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 no-
tice 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 na-
ture 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-

manded, at the changing of my minde, not to bury the
arted talent, but to do the like to thoſe, whom God
ks worthy, to leave it to them. One rule more I muſt
to thy remembrance, of ſuch points, which formerly I
e ſet down, of which I ſpoke now, that you may the
e blame me, as if I did refuſe theſe things now, which I
merly wrote of.

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

Many have called Gold Lead, and Lead they called Gold,
ecauſe it was found not onely of the ſame ponderouſneſſe,
ut becauſe three deep glittering ſtones have ſolely gotten
om this Planet their tranſcendent perfection, and many
ther cauſes beſides, which to relate here, would fall too
ong and needleſſe. And this is it which aſketh wiſdom
o 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 blind-
neſſe, therefore mens underſtanding are ſo eclipſed, that
hey can hardly conceive of this, and of other myſtical mat-
ers 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 unwor-
thy 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, underſta
ing ſtill the one and the ſame. In ſeveral places th
ſhewed, that the Philoſophers ſtone is, and comes from
animal, others from a vegetable ſeed, and a third ſort ſa
it comes from a Mineral ſeed: others write that ſtone
made of an animal, vegetable, and Mineral ſeed togeth
All this is onely underſtood of the Mineral and Metalli
ſeed, and conſiſteth not in any plurality of ſeeds. Hence t
Art grew eclipſed, inſomuch that ſcarce one among ma
thouſands hardly attaineth unto the knowledge thereo
and for that reaſon is it held for an Art, becauſe not eve
Booby ſhould bring it into his Beetle-head, and why ſhou
it? For if this Art were as common as brewing of Beer, a
baking of Bread, then any one may judge what good cou
be look'd for, would not all manner of vices be practiſe
publickly without any controlling.

Therefore ſuch men, which in their lofty minde ar
meerly for Pomp and Pride, muſt be clipp'd in their wing
and theſe things ought not to be put into their mouth
things are clear enough for theſe, on whom God intend
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 ex
tracted Soul of Gold: Truly it is much to diſcover ſuch my
ſteries: I warn every one to make good uſe of them; and
note, that if you have the purple Cloak of the King, a
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 Tenor 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 ex-
alted 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

Guild

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

It is requiſite, that you be ſtored with water for the body
Salt to diſſolve the ſame alſo, and coagulate the ſame in-
a new clarified body, which will never part aſunder, nei-
r in love nor woe, becauſe they are of one nature, nati-
y, and original, and have been ſo from the beginning.
r they all have their beginning and birth from the power
this volatile bird. But remember well that theſe Mineral
rits are in other Metals alſo, and are found effectual in
e Mineral, from whence with more eaſe and leſſe charges
may be had: he buſineſſe is onely herein, that you learn to
ow, what this Mercurial ſpirit, Mercurial Soul, & aſtral Salt
that the one may not be taken in ſtead of the other, which
ould cauſe a huge errour. You will finde, that the nature
the golden ſulphur conſiſteth onely in all Metals, which
e comprehended among the red, and have a fellow domi-
on with other Minerals, by reaſon of the fiery tinging
irits, but the magnetick power and its quality reſteth in
s white Mercurial ſpirit, which bindeth the Soul, and diſ-
lveth the body, therefore the *Aſtrum* of *Sol* is found not
nely in Gold, that with the addition of the ſpirit of *Mer-*

cury

curie and the *Solar* Salt onely the Philosophers stone c
be made, but may in like manner be prepared artifici
out of Copper and Steel, two immature Metals, both wh
as male and female have red tinging qualities, as wel
Gold it self, whither the same be taken out of one al
or out of both, being first entred into an Union. Besi
this Mineral in our Mothers tongue is a Mineral, called
per water, and of broken, or digged Verdigreece, or Cop
there can be made a Vitriol, in all which is found glori
ly a Soul of the best Gold, and come well to passe very p
fitably many wayes, no Countrey clown can believe
Therefore note here, what you ought to observe, int
thy thoughts, and give not over, unlesse you be come
far, that you know natures mystical conjunction and her
solution, then you will finde, what is requisite for you
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 Philosophe
which hath been before me, and will be after me, witho
which the Philosophers stone, and the great mystery can
made, neither *universally* nor *particularly*, much lesse a *pa*
cular transmutation. And this spirit is the Key to the ope
ing of all Metals, and their locking in again. This spirit is
sociable unto all Metals, because they have their desce
from his sanguinity, as you heard often. For he is that m
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 befo
the eyes of all men, for if this spirit be fed with a Metalli
sulphur and Salt, of these three there will be one matt
made, not much unlike to the Philosophers great ston
however duely must be proceeded in, and a true proces
from the beginning to the end must be observed: for th
corporal Salt must be dissolved into this spirit, dissolve
turn'd, and brought into its *prima materia*, as the spirit hi
self is: then both these of one equal descent and birth b
means of fire with coagulating of the spirit may be gen
rate

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

And that you may be informed, how in this manner both
ur dissolved seeds, as the spirit of Mercury, and the Soul
the Gold be made again fix and corporeal, note that it is
ne onely by the proper Salt of *Sol*, which in this Art is
led a body. Now observe here, that you take no hetero-
neal thing in stead of it. What manner of processe is here
d, read my fourth *Key*, where the truth of it is held
th with singular examples, and proves; but you are
cially to observe, (in case you do not understand that
) this plain and true information, look upon the body
Gold, not as if no other benefit could be reaped of it,
tonely his Soul; not so: impute no such weaknesse unto
t body, but after you have drawn forth its *Sulphur*, there
get in it the Salt of glory, and of the triumphant victrix,
thout which your spermatick seed cannot be brought un-
any coagulation. And even this Salt now, of which I
de so long a discourse, how you ought to bring it out of
corporeal form through means of the spirit of Mercury
o its *prima materia*, is afterward turn'd again into a deeply
rified and exalted body.

Therefore take your *Solar* earth, out of which you drew
ur seedr, or the true *Lions* bloud, and reduce it by rever-
ating to a fix'd powder, and subtile impalpable ashes,
ract from thence a very subtile Salt, as bright as Ivory
hereafter I will teach you in the Manuals, how the body
Sol is anatomized by the *particulars*, and to bring it into
Sulphur, *Salt*, and *Mercury*. Then proceed unto the pra-
ck and conjunction, and have a care, that you be pro-
dent therein, that at their conjunction you do not too
ch to the one, and too little to the other, take notice
the quantity, and observe exactly the division of the

eeds, hereunto miniſter a certain meaſure, and mark
ixth *Key*, then proceed in the begun proceſſe, accordi
o the order of the ſeventh, eighth, ninth, and tenth K
s formerly I had informed you about it, go on with it
he appearance of the Kings honour and glory, to
ighest purple garment, and pure golden piece, who is c
ed the Triumphing Lord and Conquerour over all his fu
ects, from the Eaſt to the Weſt; which if you have attain
nto them, return thanks to God, be fervent in praying,
nindfull of the poor, be a ſtudent unto ſobriery, temp
ance, abſtinence, and above all unto taciturnity: for it
he greateſt and moſt hainous ſin, to let unworthy m
know of it.

The augmentation of this heavenly ſtone, as alſo the fe
nentation is needleſſe to be ſpoken of in that place, as b
ng deſcribed in my two laſt *Keyes*, and held forth to the fu
ot doubting if God grants ſo much bleſſing, and impart
his ſtone, the ſenſe of theſe two *Keyes* will be more co
eived of: for no heterogeneal things muſt be broug
o our Metalline ſubſtance, neither at the beginning, m
lle, or end, but the Mercurial ſpirit and the digeſted Me
ine, ſpoken of in my eleventh *Key*.

To be further as good as I promiſed, concerning oth
hings, quoted in my *Keyes*, know ye, that no Philoſopher
ied wholly unto the Metal of Gold, of which I ſpo
rgely hitherto, and diſcloſed the true fundamentals ther
f, and as you heard afore, the whole myſtery lieth herei
viz. in the tinging of red fiery ſpirits of Metalline Sou
nd all what is tinged red, and is known to have a fierc
ulphur, all ſuch are kinde to the *Solar Aſtrum*, and wh
he Mercurial ſpirit is joyned with, then the proceed
nay go on *univerſaliter* and *Particulariter*, that a tincture
btained from them, whereby Metals and *vulgar Mer*
an be exalted, and be ordered according to the tenor
he proceſſe.

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

d 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
fectual, herein is that, which is broken, and digged in
ungarie, of a very deep degree of tincture, not very unlike
nto a fair blue *Saphir*, having very little of humidities, and
her additionals, or ſtrange Oars: the oftner it is diſſolved
d coagulated, the more is it exalted in its deep tinging
olour, 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
undantly tranſported from thence into forraign parts, in-
much that ſometimes there is great ſcantneſſe of it in thoſe
rts, and elſewhere.

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

If you get ſuch deep graduated and well prepared Mine-
, called *Vitriol*, then pray to God for underſtanding and
ſdom for your intention, and after you have calcined it,
t it into a well coated Retort, drive it gently at firſt, then
creaſe the fire, there comes in the form of a white ſpirit of
riol in the manner of a horrid fume, or winde, & cometh
o the Receiver as long as it hath any ſuch material in it.
d note, that in this winde are inviſibly hid all the *three*
nciples, and come together out of that dwelling, therefore
s not neceſſary, to ſeek and ſearch alwayes in precious
ngs, becauſe by this means there is a nearer way open
o 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
ely, *per modum diſtillationis*, from its earthly humidity,
n 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
sixth *Key*, then proceed in the begun processe, accordi
to the order of the seventh, eighth, ninth, and tenth K
as formerly I had informed you about it, go on with it
the appearance of the Kings honour and glory, to
highest purple garment, and pure golden piece, who is c
led the Triumphing Lord and Conquerour over all his su
jects, from the East to the West; which if you have attain
unto them, return thanks to God, be fervent in praying,
mindfull of the poor, be a student unto sobriery, temp
rance, abstinence, and above all unto taciturnity: for i
the greatest and most hainous sin, to let unworthy m
know of it.

The augmentation of this heavenly stone, as also the s
mentation is needlesse to be spoken of in that place, as b
ing described in my two last *Keyes*, and held forth to the fu
not doubting if God grants so much blessing, and impart
this stone, the sense of these two *Keyes* will be more co
ceived of: for no heterogeneal things must be brou
to our Metalline substance, neither at the beginning, m
dle, or end, but the Mercurial spirit and the digested Me
cine, spoken of in my eleventh *Key*.

To be further as good as I promised, concerning oth
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tied wholly unto the Metal of Gold, of which I spo
largely hitherto, and disclosed the true fundamentals ther
of, and as you heard afore, the whole mystery lieth herei
viz. in the tinging of red fiery spirits of Metalline Sou
and all what is tinged red, and is known to have a fierc
fulphur, all such are kinde to the *Solar Astrum*, and wh
the Mercurial spirit is joyned with, then the proceed
may go on *universaliter* and *Particulariter*, that a tincture
obtained from them, whereby Metals and *vulgar Mer*
can be exalted, and be ordered according to the tenor
the processe.

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

d 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
fectual, herein is that, which is broken, and digged in
ungarie, of a very deep degree of tincture, not very unlike
nto a fair blue *Saphir*, having very little of humidities, and
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d coagulated, the more is it exalted in its deep tinging
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This high graduated *Vitriol* is found crude in those places,
here Gold, Copper, Iron, is broken and digg'd, and is
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calling it onely a *Copper-water*, however, ancient Philo-
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t it into a well coated Retort, drive it gently at first, then
rease the fire, there comes in the form of a white spirit of
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o the Receiver as long as it hath any such material in it.
d note, that in this winde are invisibly hid all the *three*
ciples, and come together out of that dwelling, therefore
s not necessary, to seek and search alwayes in precious
gs, because by this means there is a nearer way open
o 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
ely, *per modum distillationis*, from its earthly humidity,
n in the bottom of the glasse you will finde the treasure,
fundamentals of all the Philosophers, and yet known to

none, which is a *red Oyl*, as ponderous in weight, as eve
any Lead, or Gold may be, as thick as bloud, of a burnin
fiery quality, which is that true fluid Gold of Philosopher
which nature drove together from the three principles
wherein is found a spirit, soul, and body, and is that *philos*
phick Gold, saving one, which is its dissolution, during th
fire, and not subject to any corruptiblenesse, else it flie
away with body and Soul, for neither water nor earth ca
do it any hurt, because it received its first birth and begin
ning from a heavenly water, which in due time is powre
down upon the earth.

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

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

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

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

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

The scope I aimed at in so doing, was not to hunt after any
ain glory, but rather, that Gods gracious provident good-
esse might be held forth unto posterity, that the future
ges 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-
ng into whose hands after my departure these my writings

may come: However, I hope, let them be what they will that they will remember, and lay to heart my faithfull warnings 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 put its 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 *particularities* are a help to further that work and Antimony alone is a sufficient Master hereunto, as in 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, wherein 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 hi-

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 thrift 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 terræ* 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 dissolutiõ 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 *Turba* of Philosophers, and you get more Art,wisdom, and understanding than all Sophisters, which prate much of these mystical 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 darkenesse of mis-understanding, so long till 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 had it first, into his mercy and merits of *Jesus Christ*, here after the departure of the Soul the dwelling, as the dy 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 ve deserved,and from them, as by an inheritance is fall'n oon us: after which putrefaction there are raised again on e great day new and clarified bodies, and the departed oul taketh her dwelling up again in that new body; after at, there is no more parting of body nor spirit, nor soul: t because the Soul finding a clarified body, then with the me she maketh an everlasting Union, which neither Del nor death can destroy and disjoyn any more, nor bring it to any corruption, but from henceforth into all eternity e are and shall; be like unto the best Creatures of God, hich before our mortality and departure of the spirit, of e soul and the body could never be, God help and grant nto us all a blessed resurrection. *Amen.*

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

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

that

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

The augmentatiou of this huge treasure together with the fermentation thereof, for the transmutation of Metalls doubtlesse 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 here 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 sharing in the same fortune, that they must undergo many censures. For some will extreamly 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 shall ac-

tell thee really for the highest truth, that you may dis-*e our Gold*, naturally driven together, in a short way, to ng it to its *prima materia*, and is done thus: take the wn Mineral Spirit, in which our *Mercury*, *Sulphur*, and is shut up, containing that Philosophick mystical Gold, r that *guttatim* upon white calcined tartar, these two trary qualified matters will be tiffing, let them stay toge-r till their contention and strife be ended, and our Gold e it self invisible in the vegetable *Salt acre*, or in the bel-of tartar: lute a Helmet to it, distil it at first gently in *neo*, then increase your fire, then *Hermes* his volatile will fly away from our Gold in that *sublimation*, and sit the highest pinnacles of the Temple, looking about ich way to betake himself, but soon is catch'd in the *ceiver*, which must be pure and very dry: when you see t his flight is but slow, then take the glasse out of the *ry*, set it in ashes, increase your fire, then will she fly re nimbly, keep that fire so long till all is come over; l her brother the *Red Dragon*, hiding his redness under a colour in a whitish fume, will begin to follow after his ng brother. Then cease with the fire, the drops being fall'n from the Helmet, take it off, that which you de in the *Receiver*, you are to keep as a treasure of my-ries. In this manner you have gotten wisdom, under-nding, and skill, the fundamentals also, and desires of Phi-sophers: by this short witty proof you learn and get that owledge, how this water may be sought after, found, and ted on, and is not to be esteemed a common water, but is a real infallible *heavenly water*, of which at the begin-g I have written, and repeated the same the ofter; ich in a spiritual manner from the *heavens power* is red down upon earth, beginneth and accomplisheth generation of all Metals, for that reason the ancient Phi-sophers call'd this water *Mercury*, but I call it the *Spirit* of *ercury*.

Now if you proceed right in this work, and you know at 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 Philosoph
great work, and you may get profit infinitely *particular*
many wayes; you must note, that this is not the true Phi
sophick 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
present confuting of unbelieving *Thomasses*, discover
the blindnesse of ignorant men. The dissolution of
three *principles* I have described unto you formerly, whi
is of a slower pace, requiring time and patience, and
exact attention to make, or bring *three* into *one*, which wo
is done in it self *per se*, without mixing of any heterogene
matter, onely that which lyeth hid in it, must do it. F
the Fountain of Salvation is the illumination of the Sc
and the Salt of the clarified body, are all in that one thi
existent from *one*, *two*, or *three*, which must be brought a
reduced to *one*, which is the golden vertue of all Metals,
alted above all powers, together with the *Eagle* and whi
body, which are no where together, but onely in this *one*
found, and in that which is next kin unto it, which kno
ing Philosophers alwayes held in great esteem, but ignora
and blinde men despised and disgraced the same. But tho
whose eyes are once opened, love to stick unto truth, cor
to hide the matter from wicked men, and study day a
night how the ignorant might be kept from it. Thus I cl
this third part.

And before I begin the fourth part, concerning *Partic*
laria, I must needs speak something of the Philosophers *V*
triol, *Sulphur*, and *Magnet*.

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

nowledge that I have written no untruth, but disclosed
a truth very plainly. And note, that the ancient Phi-
phers endeavoured to describe the preparation of the
e under a notion of distilling of wine and the spirit
eof, which in their work are almost like one to an-
er. For they taught out of the best wine to make a
it, without any strange phlegme, which to this day
ong vulgar Artists must be, and is called the right and
e mystical spirit of wine, whereas it may soon be proved,
this supposed spirit of wine containeth much invisible
midity, or phlegme, in an insensible manner, which is
hing else, but its vegetable Mercury: for the fiery spirit
wine is the true fire and soul of the wine. Every Sulphur
taineth secretly its original and principal Mercury: Ve-
ables in their kinde, the Animals in their kinde, and
Minerals also after their kinde. 2. They taught how
s spirit of wine must be separated in two distinct parts,
mely this spirit of wine be poured upon white calcined
tar, and be drawn over in a gentle distillation. In this
illation is separated the secret and true spirit of wine
m his Vegetable Mercury, as I faithfully informed you
my Manuals. From the remaining earth they taught a
t be drawn, to be added to the rectified spirit, whereby
is fortified and strengthned in his substance, and at last
e Philosopher stone should be generated! It is mightily
ainst Gods ordinance, that a Vegetable should produce
Animal, or an Animal produce a Mineral. By way of
arable, the practice part is held forth under the notion
this preparation. Now as they taught of the wine, so in
e manner also through a short way our Gold can be pre-
red, (not the usual and common Gold) and may be dis-
lved, divided, separated, and brought into its first prin-
ple.

But you must note, that this dissolution and separation
as never described plainly by any of the ancient Philoso-
hers which lived before me, and knew the *Magisterium*,
y I do it, the love to my Neighbour hath moved me

there-

thereunto, which I bear from the Center of my heart to
thoſe, which overcome this myſtery without falſhood,
mingling vices with a faithfull heart, in a ſincere kno
ledge and real piety. In the firſt place be inform'd, t
our Gold (ſo much ſpoken of hitherto) muſt never be
ken for ſuch Gold by any of our Diſciples, which hath b
melted, and fully digeſted by nature, for herein ſuch
rour is committed, that men dilapidate all what they h
and looſe both the beginning and end of all their wo
Although not onely from Gold, but from other Metals
this *Elenodium*, and Jewel may be had, in the prepara
of it, *particulariter* much profit and advantage may be g
ten in that, which concerneth mans health, as hath b
formerly told; however, without the ſpirit of Mercury
Univerſal of the World to be gotten meerly from the bo
of *Sol*, is impoſſible, and will be impoſſible, unleſſe
Creatour of all things produce another ordinance, to cha
and alter his Creature after his own will. But as tha
impoſſible, ſo it is impoſſible alſo, to deal againſt G
Creature in that kinde, as to finde out that wholeſom p
fir, which to your longing deſire you expect. You m
believe it for a truth, as Chriſt himſelf is, that the Philo
pher's ſtone would not be ſo ſtrange, rare, and unkno
a thing, it would be common to Kings and Potentates,
God would permit to be made of Gold alone, and the th
Jewels of infinite fixed vertues hid therein, could be h
out of it!

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

cannot well poſſibly be without it, for it carrieth
nd eateth through, by reaſon of its ſharpneſſe,
h is diſtinct from other Salts, in reſpect of their qua-
: for the *Mineral* of this Salt is ſtrange, of a very
nd fiery quality, as apparent in its ſpirit, and con-
th a twofold ſpirit, which is *miraculum naturæ*,
is not found the like in other Salts; and this Salt is a
aphrodit among other Salts, it is white and red, even
u will have it, it hath an extraordinary medicinal qua-
performing things in an incredible manner. This Salt
ineth a combuſtible *Sulphur*, which is not in other
. Therefore in Metalline affairs touching their tranſ-
tion, it performeth more than others, becauſe it help-
ot onely to open ſome, but helpeth the generation of
s, by reaſon of its *innate* heat. When Vitriol is ſepa-
by means of fire, then its ſpirit at firſt comes in a
e form, after that there comes from its earth a ſpirit of
condition, ſtaying in the earth, the Salt being united
its expell'd Mercury and Sulphur, can ſharpen them:
emainder that ſtayeth behinde, is a dead earth, of no
cie. Let this ſuffice for your learning, and conſider
what the Creator holds forth unto thee, in nature by
ow kindled *ternarie*: for as you finde in Vitriols body
diſtinct things, as Spirit, Oyl, and Salt, even ſo you
expect from its own ſpirit again (which without the
ling of its Oyl, is driven from its matter) three diſtinct
s, even as you did formerly from the body of Vitriol,
h deſerveth very well the name of *Speculum ſapientiæ*
e, held forth purpoſely to man to view himſelf. For
u can ſeparate this ſpirit of Vitriol as it ought, then that
ds again unto you three *principles*, out of which onely,
out any other addition, ſince the beginning of the
d the Philoſophers ſtone hath been made: from that
have to expect again a ſpirit of a white form, an Oyl of
uality, after theſe two a Chriſtalline Salt, theſe three
duely joyned in their perfection, generate no leſſe
the Philoſophers great ſtone; for that white ſpirit is

meerly

meerly the Philosophers Mercury, the red Oyl is the S
and the Salt is that true Magnetick body, as I told you
merly. As from the spirit of Vitriol is brought to light
red and white tincture, so from its Oyl there is made *V*
her *tincture*, and in the Center they are much distinct a
der, though they dwell in one body, possessing one lo
it matters not, for the will of the *Creator* was so, to h
that mystery from unworthy men: observe and conside
well, if so be you intend to be a true follower of Ph
sophers: In this knowledge lyeth hid an irreco
able errour, worldly wits cannot conceive of it,
the spirit of Vitriol, and the remaining Oyl should be o
great distinction in the vertue. Touching their proper
the spirit being well dissolved, and brought into its th
principles, Gold and Silver onely can be made by it, and
of its Oyl onely Copper, which will be apparent in a p
made. The condition of the spirit of Vitriol, and its
maining Oyl is this, that where there is *Copper* and *Iron*,
Solar seed commonly is not far from it, and again wh
there is seed of Gold at hand, Copper and Iron is not
from it, by reason of its attractive Magnetick quality
love, which they, as ringing spirits in a visible manner
tinually bear one to another. Therefore *Venus* and *M*
are penetrated & ringed with the superabounding tinct
of Gold, and in them there is found much more th
of the *red tincture*, than *in Gold* it self, as I made further
lation 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 *rubed*
crude indigested tincture, and in very truth (as God h
self is) is indeed not found otherwise.

But this spirit, as you heard, must be divided into v
tain distinct parts, as into a spirit, soul, and body, the sp
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
other) as it appeareth plainly, when afterward they
joyn

ned, the one in their mixture embraceth the other, even
Magnet draweth Iron, but in a meliorated essence, ber-
than they had before their dissolution. This is the
ist, beginning, middle, and end of the total Philosophick
dom, affording riches and health, and a long life; it may
her be said, and really proved, that this spirit is the es-
ce of *Vitriol*, because this Spirit and Oyl do differ so
ch, and were never united radically, because the Oyl
eth after the spirit, each can be received apart; This
y spirit may rather and more fitly be called an essence,
bur, and substance of Gold, and it is so, though he lyeth
king in Vitriol as a spirit.

This golden water, or spirit drawn from Vitriol, contains
in a sulphur and Magnet, its sulphur is the *anima*, an in-
nbustible fire, the Magnet is its own Salt, which in the
junction attracteth its Sulphur and Mercury, uniteth
h the same, and are inseparable Companions. First in
entle heat is dissolved the undigested Mercurial spirit,
this is further extracted, after a Magnetick quality, the
burneous anima, in that earth sticketh the Salt, which is
racted also in a Magnetick way by the Mercurial spirit,
till the one is a Magnet unto the other, bearing a Mag-
ick love one to another, as such things, where the last
gether with the *medium* is drawn forth by the first, and
thereby generated, and thus take their beginning. In
s separation and dissolution the spirit, or Mercury is the
Magnet, shewing its Magnetick vertue toward the sul-
r and Soul, which he *quasi Magnes* attracteth, this spirit
medium distillationis being absolved and freed, sheweth a-
its Magnetick power toward the salt, which he attract-
from the dead earth; after the spirit is separated from it,
the Salt appeareth in its purity: if that processe be
her followed, and after a true order and measure the
junction be undertaken, and the Spirit and Salt be set
ther into the Philosophick furnace, then it appears
n, how the heavenly spirit striveth in a Magnetick way
ntact its own Salt, it dissolveth the same within XL.

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

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

At the cloſing I annect this briefly, to hold forth u
to you a natural proof, that you preſently fling and thro
down the *Sophiſter*, and take his Scepter from him. No
that from all Metals, eſpecially from *Mars* and *Venus*, whi
are very hard and almoſt fixed Metals, of each apart can
made a *Vitriol*; this is the reduction of a Metal into a Mi
ral: for Minerals grow to Metals, and Metals were at fi
Minerals, and ſo Minerals are *proxima materia* of Metals, b
not *prima*: from theſe vitriol may be made, other reduc
o

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

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

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

End of the third Part.

THE FOURTH PART OF BASILIUS VALENTINUS His last TESTAMENT,

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

LONDON,
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THE 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.

TAke 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 still with an Iron hook, let the fire be moderate, y the matter 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 grinded peebles, 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 preparations, 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 directly, apply a large receiver, lute it well: let your first fire be gentle, then increase it that the Retort look glowing hot:

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

Note, the ſpirit of common Salt effecteth the ſame, i
drawn in that manner, which I ſhall ſpeak of afterward. I
three parts of this Salt-ſpirit be taken, and one part of *ſpiri
tus 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 pa
with its ſoul; you have your choice to uſe which you think
beſt, and may eaſier be prepared, thus: Take one part o
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, ſet it in warm aſhes, let it diſſolve, that which is not diſ-
ſolved, pour three times as much water upon, that all diſ-
ſolve: 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 Mariæ*, if more *feces* be ſetled, 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,

ſtract it, iterate this work, and make all the Gold come
er the helmet.

Note, at the next drawing always the fire muſt have one
gree more: the Gold being come over into the water,
ſtract the water gently from it in the Balmy, to the oleity,
the glaſſe into a cold place, there will ſhoot tranſparent
yſtals, theſe are the vitriol of Gold, pour the water
om it, diſtil it again unto an oleity, ſet it by for ſhooting,
ore Chryſtals will ſhoot, iterate it as long as any do ſhoot.
iſſolve theſe Cryſtals in diſtilled water, put to it of purged
ercury three times as much, ſhake it about, many colours
ill appear, an *Amalgame* falls to the ground, the water
eareth up, evaporate the *Amalgame* gently under a *muffle*,
irring it ſtill, with a wyar, at laſt you get a purple co-
oured powder, ſcarlet like, it diſſolveth in Vinegar into a
loud-redneſſe. Extract its *anima* with prepared ſpirit of
ine, mixed with the ſpirit of common Salt, eared toge-
er into a ſweetneſſe; This tincture of *Sol* is like a tranſpa-
ent *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;
o the attaining hereof, obſerve theſe following manuals:
ake good ſpirit of Salt, dephlegmed exactly, driven forth,
n 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 man-
ner, 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
moneth, 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 corroſity, 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 breadth over it, ſet it in a gentle heat, the ſpirit wi
be red ting'd, this red ſpirit muſt be canted off, pour
new ſpirit on that, which remained on the bottom, ſet i
luted into a gentle heat, let it be tinged deeply, then cant
off, this work muſt be iterated, that the body of *Sol* re
main on the bottom like *calx vive*, which keep, for therei
ſticketh yet more of the Salt of Gold, which is effectual i
wayes of Medicine, as ſhall be ſhowed anon.

Thoſe ting'd ſpirits put together, abſtract them gently i
Balneo, there will be left a red ſubtile powder in the bo
tom, which is the true tinctur *animated*, or Sulphur of Gold
dulcifie it with diſtill'd rain water, it will be very ſubtil
tender, and fair. Take this extracted Sulphur of *Sol*, a
you were taught, and as much of Sulphur of *Mars*, as you
ſhall hear anon, when I treat of *Mars*: grinde them toge
ther, 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 no-
thing of it evaporate, put it to ſeparated *ſilver calx*, being
precipitated with pure Salt, and afterward well edulco-
rated, 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 po-
table, 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 *Mer-
curie* current, and its *Salt* may be obtained. The proceſſe
of it is thus:

Take

ke the white body of *Sol*, from which you have drawn
nima, reverberate it gently for half an hour, let it be-
corporeal, then pour on it well rectified hony-water,
h is corroſive, extract its Salt in a gentle heat, it is
in ten dayes ſpace, the Salt being all extracted, ab-
t the water from it in *Balneo*, edulcorate the Salt with
ted diſtillings, with common diſtilled water, clarifie it
ſpirit of wine, then you have *Sal auri*, of wch you ſhall
more in its due place, of the good qualities it hath by
of Medicine upon man. On the remaining matter
r ſpirit of *Tartar*, of which in another place, becauſe it
ongeth unto Medicinals: digeſt theſe for a moneths
e, drive it through a glaſſe, Retort into cold water, then
have quick Mercury of *Sol*, many ſtrive to get it, but
vain.

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

I hope you have conſidered and taken to heart, what I
ave entruſted you withall about the univerſal ſtone of
hiloſophers in my third part, namely how it reſteth meer-
y upon the white ſpirit of Vitriol, and how that all three
rinciples are found onely in this ſpirit, and how you are
o proceed in, and to bring each into its certain ſtate and
rder.

Take the Philoſophick *Sulphur*, which in order is the
ſecond principle, and is extracted with the ſpirit of *Mercu-
ry*, pour it in the white body of the *King*, digeſt it for a
moneth 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 mal-
leable and fair Gold, as it was formerly, in colour and ver-
tue nothing defective.

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

the xii. *Key*, where you may read of. There may be p
pared yet in another manner a transparent Vitriol, f
Gold in the following manner.

Take good *Aqua Regis* made with *Sal armoniac*, i. pou
id est, dissolve four ounces of Salmiac in *Aquafort*, then
have a strong *Aqua Regis*, distil and rectifie it often o
the helmet, let no *feces* stay behinde, let all ascends
transparent. Then take thinly beaten Gold rolls, cast t
merly through *Antimmie*, put them into a body, pour on
Aqua Regis, let it dissolve as much as it will, or as you c
dissolve in it: having dissolved all the Gold, pour into so
Oyl of *Tartar*, or Salt of *Tartar* dissolved in fountain wat
it begins to tisse, having done tissing, then pour in again
the Oyl, do it so long that all the dissolved Gold be fall'n
the bottom, and nothing more of it precipitate, & the *Aq*
Regis clear up. This being done, then cant off the *Aq*
Regis from the Gold calx, edulcorate it with common w
ter, eight, ten, or twelve times: the Gold calx being w
seiled, cant off that water, and dry the Gold calx in th
fire, where the Sun doth not shine, do it not over a fire, so
as soon as it feeleth the least heat it kindleth, and grea
damage is done, for it would fly away forcibly, that no
man could stay it. This powder being ready also, then tak
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 carefull
you do not endanger your self: cant off that Vinegar, dul-
cifie the powder, and dry it. This powder may be driven
per alembicum without any corrosive, bloud-red, transparent
and fair, which is strange, and uniteth 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 dy-
ing day, and make no shew of it, else thou art naked and
lyeth

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

Take good spirit of wine being brought to the highest
ee, let fall into it some drops of spirit of Tartar, then
thy Gold powder, put to it three times as much of the
and subtilest common flowers of sulphur, grinde these
ther, set it on a flat pan under a *muffle*, give to it a
tle fire, let the Gold powder be in a glowing heat, put
ns glowing into the spirit of wine, cant off the spirit of
e, dry the powder against a heat, it will be porous.
ng dried, then add to it again three parts of *flores sul-*
ris, let them evaporate under a *muffle*, neal the remain-
powder in a strong heat, and put it in spirit of wine:
ate this work six times, at last this Gold powder will be
oft and porous as firm butter, dry it gently, because it
lteth easily. Then take a coated body, which in its
der part hath a pipe, lute a helmet to it, apply a re-
ver, set it freely in a strong sand Capel, let your first fire
gentle, then increase it, let the body be almost in a
wing heat, then put in the softned well dried Gold
wder, being made warm, behinde at the hollow pipe,
ot it in nimbly, there come instantly red drops into the
lmet, keep the fire in this degree so long, till nothing
re ascendeth, and no more drops fall into the Receiver.
ote, in the Receiver there must be of the best spirit of
ine, into which the drops of Gold are to fall.

Then take this spirit of wine, into which the Gold drops
l fall, put it in a pellican, seal it *Hermetice*, circulate it
r a moneth, it turneth then to a bloud-red stone, which
elteth in the fire like Wax, beat it small, grinde among
Lunar calx, melt them together in a strong pot, being
own cold, put it in *aquafort*, there precipitateth a black
lx, melt it, then you finde much good Gold, as
e Gold powder and the spirit of wine together with the
oyety, as the added *Lunar calx* did weigh, but one moye-

ty

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

Now if you will make this Vitriol, then take the pow
formerly made, boyled in Vinegar, pour on it good sp
of common Sal, mingled with Salpeter water, and the s
rit of Salt of *Niter*, this Salpeter water is made, as a
Tartari is made with Salpeter; Gold is dissolved in t
water: which being done, then abstract the water to
thickneſſe, set it in a Cellar, then there shooteth a pure
triol of *Sol*, the water which stayeth with the Vitriol m
be canted off, distil it again to a *spissitude*, set it in the C
lar, more of the Vitriols will shoot, iterate this work
long as any Vitriol shooteth. If you are minded to ma
the Philosophers stone out of *Solar Vitriol*, as some pha
tastick men endeavor in that way, then be first acquaint
and ask counsel of thy purse, and prepare ten, or twel
pound of this *Vitriol*, then you may perform the work w
well, and the *Hungarian* Vitriol, and others digged out
Mines will permit thee to do it. You may extract fro
this Vitriol also its Sulphur and Sal, with spirit of wi
which being all easie work, it is needlesse to describe it.

Now follow it the Particular *of* Lune, *and of the extraction of its* Sulphur *and* Salt.

TAke of *calx vive*, and common Salt, *ana*, neal the
together in a Wind-oven, then extract the Salt pure
from the *calx* with warm water, coagulate it again, put to
an equal quantity of new *calx*, neal it, extract the Salt fro
it, iterate it three times, then is the Salt prepared.

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

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

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

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

when

when the water groweth white. The Salt being all cu
it, then abſtract the Honey water, *edulcorate* the corro
ſalſe by diſtilling, and clarifie the Salt with ſpirit of wi
the remaining matter muſt be *edulcorated* and dried, p
upon it ſpirit of *Tartar*, digeſt it for half a moneth, th
proceed as you did with the Gold, then you have *Mercu
of Lune*. The ſaid Salt of *Lune* hath excellent vertues up
mans body, of which I ſhall ſpeak in another place. T
efficacie of its Salt and Sulphur may be learned by this f
lowing proceſſe.

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

If you underſtood how their *primum mobile* is to b
known, then is it needleſſe in this manner, and to tha
purpoſe to deſtroy Metals, but you may prepare ever
thing from, or of their firſt eſſence, and bring them to thei
full perfection.

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

Ake of red Vitriol Oyl, or Oyl of Sulphur one part,
and two parts of ordinary Well-water, put thoſe to-
her, diſſolve therein filings of ſteel, this diſſolution muſt
filtred being warm'd, let it gently evaporate a third part
t, then ſet the glaſſe in a cool place, there will ſhoot
ſtals as ſweet as Sugar, which is the true *Vitriol* of
rs, cant off that water, let it evaporate more, ſet it
n in a cold place, more Cryſtals will ſhoot, neal them
tly under a muffle, ſtirring it ſtill with an Iron-wyar,
you get a fair purple coloured powder, on this powder
diſtill'd Vinegar, extract the *anima* of *Mars* in a gentle
my, abſtract again the Vinegar, and *dulcorate* the *anima*.
s is the *anima* of *Mars*, which being added to the ſpirit
Mercurie, and united with the *anima* of *Sol*, tingeth *Lune*
Sol, as you heard about the Gold.

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

Ake as much of *Venus* as you will, and make *Vitriol* of
it, after the uſual and common practiſe: or take good
digreece, ſold in ſhops, it effecteth the ſame, grinde it
ll, pour on it good diſtill'd Vinegar, ſet it in a warmth,
Vinegar will be tranſparent green, cast it off, pour on
remaining matter on the bottom new Vinegar, iterate
as long as the Vinegar taketh out any tincture,
the matter of the Verdigreece on the bottom lieth
black, put the ting'd Vinegar together, diſtil the

Vinegar from it to a dryneſſe, elſe a black Vitriol
ſhoot, thus you get a purified Verdigreece, grind it ſm
pour on it the juyce of immature Grapes, let it ſtand
gentle heat, this juyce maketh a tranſparent tincture,
green as a *Smarag'd*, and attracteth the red tincture of
nus, which affords an excellent colour for Painters, L
mers, and others for their ſeveral uſes.

When the juyce extracts no more of the tincture, t
put all the extractions together, abſtract the moyety of
juyce gently, ſet it into a cool place, there ſhooteth a v
fair Vitriol, if you have enough of that, then you have m
ter enough to *reduce* the ſame, and to make of it the Phi
ſophers ſtone, in caſe you ſhould make a doubt to perfo
this great myſtery by any other Vitriol. Of this prepara
I have ſpoken already *Parabolicè* in the book of the K
in the Chapter of the Wine-vineger, where I ſaid, that
common *Azoth* is not the matter of our ſtone, but
Azoth, or *materia prima* with the common *Azoth*,
with the Wine, which is the out-preſt juyce of unri
Grapes, and with other waters alſo muſt be prepared, th
are the waters wherewith the body of *Venus* muſt be b
ken, and be made into Vitriol, which you muſt obſerve w
well, then you may free your ſelves from many troubles a
perplexities.

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

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

But note, that there muſt be twice as much of the ſpirit
Mercurie, then there was allowed in that place, but in
reſt the proceſſe is alike. The Salt of *Venus* muſt be
racted when the juyce taketh no more of the green
ture, then take the remaining matter, dry it, pour Ho-
water upon it, then that Salt goeth in that heat for
e, or ſix dayes, and clarifie it with ſpirit of Wine, then is
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 ex-
editions, whereas, if known in its internals, more laudable
ploits would be performed with it, and many excellent
edicines be prepared of it. Being it is my intention to
ut an Elucidation to my former writings, to leave it after
e for a *legacie* unto poſterity, that ſimple men of ordinary
pacity might know and conceive alſo of the things I for-
rly wrote of, which after the reſurrection of my fleſh my
ſ ſhall bear record unto, that I have written more then
s meet, which others before me have purpoſely conceal-
it being my purpoſe to declare fundamentally all ſuch
rticulars, which formerly at large I diſcourſed of in a
ilofophick manner, thus: that this my Declaration made
my decrepite age be noted conſcionably by thoſe into
ole hands it comes, that this my Revelation, which in
ods providence will be diſpoſed of, to be a lamp of truth
all the world, may not be imparted unto unworthy

men of Gods mysteries, which acknowledge not the C
tor of them in a pure humble and penitent heart, pe
vering converſation, and a fervent purpoſe to incline u
and towards him. This preſent writing I leave as a p
cious badge with an earneſt proviſo, that men would lo
and obſerve carefully every letter contained in this, a
others of my writings, which in all fidelity I hold for
unto them: And begin now with *Saturn*, who in all pr
bability after Aſtronomick rules is the higheſt and chief
Lord in the cœleſtial ſpheres, by whoſe influence the *ſu*
terranean Saturn hath its life and coagulation, putting th
black colour on it, the reſt from the beſt to the woſt ſo
low after, whoſe ſplendour enlightneth that whole firm
ment, and is incorruptible.

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

Note, *Saturn* is not to be thus ſlighted by reaſon of i
external deſpicable form, if he be wrought in a due pro
ceſſe after the Philoſophers way, he is able to requite a
the pains the Art-ſeeking Laborers beſtow on him, and wil
acknowledge him rather to be the Lord, and not the ſer
vant: a Lords honour is due unto him, not onely in re
ſpect of mans health, but in reſpect alſo of meliorating o
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 ſe
veral examinations, thoſe that are ſold in ſhops are ſeldom
pure, without their due additionals: my adviſe is, that eve
ry Artiſt undertake himſelf the deſtruction of *Saturn*, th
proceſſe of it is ſeveral, of the beſt I give this hint:

Take pure Lead, which yields to the hammer, as much
as

you pleaſe, laminate it thinly, the thinner the better,
ng theſe lamins, or a large glaſſe filled with ſtrong Vine-
r, in which is diſſolved a like quantity of the beſt Sal-
monic, ſublimed thrice with common Salt, ſtop the glaſ-
mouth very cloſely, that nothing evaporate, ſet the glaſſe
aſhes of a gentle heat, otherwiſe the ſpirits of the Vine-
r and Salarmonick aſcend, and touch the Saturnal lamins;
the tenth, or twelfth day you will ſpie a ſubtile Ceruſe
nging on theſe lamins, bruſh them off with a Hares foot,
on, get enough of this Ceruſe, provided, you buy good
ates, if ſophiſticated, you labour in vain. Take a quan-
y of it, if you pleaſe, put it in a body, pour ſtrong Vine-
r on it, which ſeveral times hath been rectified, and was
tified at the laſt rectification with a ſixtieth part of
irit of vulgar Salt, dephlegmed, and drawn over: ſtop
e body well, or which is better, lute a blende head to
, ſet the body in aſhes to be digeſted, ſwing it often
out, in few dayes the Vinegar begins to look yellow
d ſweet, as the firſt, iterate it a third time, it is ſufficient.
he remnant of the Ceruſe ſtayeth in the *bodies* bottom
ſhapely, filter the ting'd Vinegar clearly, that is of a
anſparent yellowneſſe: put all the ting'd Vinegar toge-
er, abſtract two parts of it in *Balneo Mariæ*, let the third
rt ſtay behinde, this third part is of a reaſonable *Rubedo*,
the glaſſe in a very cold water, then the Chryſtalls will
oot y ſooner, being ſhot, take them out with a woodden
oon, lay them on a paper for to dry, theſe are as ſweet as
gar, and are of great energy againſt inflamed ſymptomes:
ſtract the Vinegar further in *Balneo*, in which the Chry-
ls did ſhoot, ſet that diſtillation aſide, for the ſhooting
more Chryſtals, and proceed with theſe as you did for-
erly.

Now take all theſe Chryſtals together, they in their ap-
earance are like unto clarified Sugar, or Salpeter, beat
em in a Morter of glaſſe, or iron, or grinde them on a
Marble unto an impalpableneſſe, reverberate it in a
ntle heat, to a bloud-like redneſſe: Provided, they do

or turn to a blackneſſe. Having them in a Scarlet colou
Put them in a glaſſe, pour on a good ſpirit of Juniper, a
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 ting'd with a tran
parent redneſſe like bloud, then cant it off neatly fro
the *feces* into a pure glaſſe: with that proviſo, that no impu
thing run along, on the *feces* pour other ſpirit of Juniper
extract ſtill, as long as any ſpirit taketh the tincture: kee
theſe *feces*, they contain the Salt.

Take all theſe ting'd ſpirits together, filter them, abſtra
them gently in *Balneo*, there remaineth in the bottom
neat Carnarion powder, which is the *anima* of *Saturn*, po
on it Rain-water, often diſtill'd, diſtil it ſtrongly ſeve
times, to get off that, which ſtaid with the ſpirit of Juni
per, and ſo this ſubtile powder will be edulcorated de
carely: keep it in a ſtrong boyling, cant it off, then let i
go off neatly, let it dry gently, for ſafeties ſake, reverbe
rate it again gently for its better exiccation, let all impuri
ty evaporate, let it grow cold, put it in a Viol, put twic
as much of ſpirit of Mercury to it, which I told you of i
the third part of the *univerſal*, entruſted you upon you
conſcience with it, ſeal it *Hermeticè*, ſet it in a vaporen
Bath, which I preſcribed at the preparation of the ſpiri
of Mercury, called the Philoſophers *fimus equinus*, let i
ſtand in the Myſtical Furnace for a moneth, then the *anim*
of *Saturn* cloſeth dayly with the ſpirit of Mercury, an
both become inſeparable, making up a fair tranſparen
deeply ting'd red Oyl: look to the govetnment 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, forcin
him to the breaking of the glaſſe: but if theſe be well uni
ted, then no ſuch fear look for, for one nature embracet
and upholdeth the other.

Then take this Oyl, or diſſolved *anima* of *Saturn* out o
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 ſou
and

ſpirit is united together, and fit to tranſmute Mercury
cipitated into *Sol*.

The precipitation of Mercury is done thus: take one
of the ſpirits of Salt of Niter, and three parts of Oyl of
triol, put theſe together, caſt into it half a part of quick
ercury, being very well purged, ſet it in Sand, put a rea-
able ſtrong fire to it, ſo that the ſpirits may not fly
ay, let it ſtand a whole day and night, then abſtract all
e ſpirits, then you finde in the bottom a precipitated
ercury, ſomewhat red, pour the ſpirits on it again, let it
nd day and night, abſtract it again, then your precipi-
e will be more red than at the firſt, pour it a third time
on it, then abſtract ſtrongly, then your *precipitate* is at
e higheſt *rubedo*, dulcifie it with diſtill'd water, let it
ongly be exiccated. Then take two parts of this preci-
ted Mercury, one part of the diſſolved *Saturnal* Oyl,
theſe together, ſet it in the aſhes, let all be fixed, not
e drop muſt ſtick any where to the glaſſe. Then it
uſt be melted with due additionals of lead; they cloſe
gether, afford Gold, which afterward at the caſting
ough *Antimony* can be exalted,

I have informed you hereof where I treated of *Mercury*
ſo. But note, that Mercury muſt not be precipitated,
leſſe with pure Oyl of *Vitriol*, or Oyl of *Venus*, with
addition of the ſpirit of Salt of Niter: Albeit ſuch
ercurie cannot be brought to its higheſt fixation, by way
precipitating, but its fix'd coagulation is found in *Sa-*
rn, as you heard.

Beat the abovesaid *Mercury* ſmall, grinde it on a ſtone, put
in a Viol, pour on it the diſſolved *Saturnal* Oyl, it entreth
ſtantly, if ſo be you proceeded right in the precipitation,
the Viol *Hermeticè*, fix it in aſhes, at laſt in ſand, to its
higheſt fixation, then you have bound Mercury with a true
net, and brought him into a fix coagulation, which
ought its form and ſubſtance into a meliora ion, with an
undance of ſuperfluous riches, if you carry it on a white
recipitate, then you get onely ſilver, which holds but little
Gold.

One thing more I must tell thee about this proceſs that there is yet a better way to deal upon *Saturn*, wi more profit, you ſeeker, that you may not have any ca to complain againſt my not declaring, take it thus: ta two parts of the aboveſaid diſſolved Oyl, or of the *Satur nal* Soul, one part of *Aſtrum Solis*, and of *Antimonial Sul phur*, whoſe preparation followeth afterwards, two part half as much of *Sal* of *Mars*, as all theſe are, weigh the together, put all into a glaſſe Vial, let the third part of i be empty, ſet it in together to be fixed, then the Salt o *Mars* openeth in this compound, is fermented by it, an the matter begins to incline to a blackneſſe, for ten, o twelve dayes it is eclipſed, then the Salt returns to its co gulation, laying hold in its operation on the whole com pound, coagulate it firſt into a deep brown Maſſe, k it ſtand thus unſtirred in a continued heat, it turneth to blood-red body, encreaſe the fire, that you may ſee *Aſtru Solis* be predominant, which appeareth in a greeniſh co lour, like unto a Rain-bow: keep this fire continually, le all theſe colours vaniſh, it turneth to a tranſparent re ſtone ve y ponderous, needleſſe to be projected on Mer cury, but ringeth after its perfection, and fixation a white Metals into the pureſt Gold. Then take of the pre pared fixed red ſtone, or of the powder one part, and fou parts of any of the white Metal, firſt let ☿ Metal melt half a hour, and let it be well clarified, then project the powde upon it, let it drive well, and ſee that it be entred into th Metal, & the Metal begin to congeal, then is it tranſmute into Gold, beat the pot in pieces, take it out, if it hath an Slacks, drive them with Saturn, then is it pure and mall able. If you carry it on Lune, then put more of the powde to it than you do upon *Jupiter* and *Saturn*, as half an ounc of the powder tingeth five ounces of *Lune* into *Sol*, let th be a miracle, for I not thy Soul with imparting this myſter unto others, that are unworthy of it. Proceed with *Sol* & *Saturn*, as you were informed about *Mars* and *Venus*, onely diſtilled Vinegar performeth that, which Hon

wa-

did by the other, and clariſie it with ſpirit of e.

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

Ake Pumice-ſtones, ſold in ſhops, neal them, quench them in old good Wine, neal them again, and quench m as you did formerly, let this nealing be iterated a third e, the ſtronger the Wine is you quench withall, the ter it is, after that dry them gently, thus are they pre- red for that purpoſe. Pulveriſe theſe Pumice-ſtones ſub- y, then take good Tin, laminate it, ſtratifie in a cement- way in a reverberating Furnace, reverberate this matter five dayes and nights in a flaming fire, it draweth the dure of the Metal, then grinde it ſmall, firſt ſcraping the in-lamins, put it in a glaſſe body, pour on it good diſtil- d Vinegar, ſet it in digeſtion, the Vinegar draweth the ture, which is red-yellow, abſtract this Vinegar in *Bal-* e, edulcorate the *Anima* of *Jupiter* with diſtilled water, iccate, gently, proceed in the reſt as you did with the *nima* of *Saturn*, viz. diſſolve radically in, or with the ſpi- t of *Mercury*, drive them over, pour that upon two parts f red *Mercury* precipitated, being precipitated with this *Venerean* ſanguine quality, then coagulate and fix: if done ſucceſſully, you may acknowledge *Jupiter*'s bounty, that ve leave to tranſmute this *precipitate* into Gold, which will e apparent at their melting. It performeth this alſo, it tranſmuteth ten parts of *Lune* into *Gold*, if other *Sulphurs* e 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 proceſſe about this Salt, is, to extract it with diſtilled Rain-water, clarified with ſpirit of Wine.

Of

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

TAke of quick *Mercury*, sublimed seven times, *lib.* a ba
grinde it very small, pour on it a good quantity of sha
Vinegar, boyl it on the fire for an hour, or upward, stirri
the matter with a woodden spatule, take it from the fir
let it be cold, the *Mercury* setleth to the bottom, and th
Vinegar cleareth up: if it be slow in the clearing, let som
drops of spirit of Vitriol fall in the Vinegar, it doth precipi
tate the other, for *Vitriol* precipitateth *Mercury vive*, *Sa*
of *Tartar* precipitateth *Sol*, *Venus* and *common Salt* dot
precipitate *Lune*, and *Mars* doth the like to *Venus*, a *lixi*
vium of Beech-ashes doth it to *Vitriol*, and *Vinegar* is fo
common Sulphur in that way, and *Mars* for Tartar, and *Sal*
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 into a grasse green Oyl: set the Viol in ashes for a day and night, rule your fire gently, this green colour turneth into 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 Orpiment; when no more comes over, then set the glasse 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
ableness, one pound of it containeth two ounces of
Gold, as deep, as ever Nature produced any. Re-
ber the poor, do not precipitate thy self into an infer-
bysse, 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 corrosiveness which stayeth there, must be extracted
h good Vinegar, well boyled in it: at last abstract this
egar, the remainder of it must be dulcified with distill'd
er, and then exiccated. Afterward on each pound
st be poured *lib.* 1. of the best spirit of Wine, let it
d luted in putrefaction, then drive over what may be
ven, first gently, then more strongly, from that which is
ne over, abstract the spirit of Wine *per Balneum*, there
yeth behinde a fragrant Oyl, which is *Astrum Mercurii*,
excellent remedy against *Venereal* diseases.

Seeing the *Salt* and *Astrum* of *Mercury* is of the same Me-
cinal operation, I hold it needless to write of each in
nicular, & will joyn their operation into one, and declare
it in the last part about the Salt of Mercury, because
ey are of one effect in Medicinal operations. Take the
ade Oyl, or *Astrum Mercurii*, which by reason of its
at heat keeps its own body in a perpetual running, ca-
ing it on the next standing earth, from which you former-
drew the Oyl. Set it in a heat, the Oyl draweth its own
lt; that being done, put to it a reasonable quantity of
it of Wine, abstract it again, the Salt stayeth behinde,
solved in the fresh spirit of Wine, being *dulcified* by *co-*
hobation:

bobation: Then is the *Mercurial Sal* ready, and prepa for the Medicine, as shall be mentioned in the last p *Mercury* is able to do no more, neither *Particulariter*, *universaliter*, because he is far off from *Philosophers M cury*, as many are deceived in their fancies to the co trarie.

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

TAke good *Hungarian* Antimony, pulverise it subtil to a meal, calcine it over a gentle heat, stirring it fi with an Iron wyar, and let it be *albified*, and that last it may be able to hold out in a strong fire. Then p it into a melting pot, melt it, cast it forth, turn it to a tra parent glasse, beat that glasse, grinde it subtilly, put it in glasse body of a broad flat bottom, pour on it distille Vinegar, let it stand luted in a gentle heat for a goo while, the Vinegar extracteth the antimonial tincture which is of a deep redneſſe, abstract the Vinegar, there re maineth a sweet yellow subtile powder, which must b edulcorated with distilled water, all acidity must be ta ken off, exiccate it; pour on it the best graduated spirit o Wine, set it in a gentle heat, you have a new extraction, which is clear and yellow, cast it off, pour on other spirit, let it digest as long it can, then abstract the spirit of Wine, exiccate, you finde a tender deep yellow subtile powder of an admirable Medicinal operation, is nothing inferior unto *potable 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*, set 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

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

The *Antimonial tincture* being extracted totally from its *rum*, and no Vinegar takes more hold of any tincture, n exiccate the remaining powder, which is of a black our, put it into a melting pot, lute it, let it stand in a sonable heat, let all the sulphureous part burn away, ade the remaining matter, pour on it new distilled Vine- , extract its Salt, abstract the Vineger, edulcorate the dity by *cohobation*, clarifie so long, so that the water be ite and clear. If you have proceeded well in your ma- als, then the lesser time will be required to extract the *timonial Salt*, as you shall hear of it. Whereby you may serve, that the *Antimonial Sulphur* is extracted in the lowing manner, and is of the same Medicinal opera- n, but is of a quicker and speedier work, which is a tter of consequence, and worthy to be taken notice

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A short way to make Antimonial Sulphur and Salt.

TAke good Vitriol, common Salt, and unslaked Lime, of each one pound, four ounces of Sal armoniac, beat them small, put them in a glasse body, pour on it pound of common Vinegar, let it stand in digestion d for a day, put it afterward into a Retort, apply a re-

receiver to it, distil it, as usually an *aquafort* is distil
Take of the off drawn liquor, and of common Salt,
pound of each, rectifie them once more, let no muddi
come over with it, all must come clear: then take
pound of pulverised antimonial glasse, pour this spirit
it, lute it well, digest, and let all be dissolved; then
stract the water in *Balneo Mariæ*, there remains in the b
tom a black, thick, fluid matter, but somewhat dry, la
on a glasse Table, let it in a Cellar, a red Oyl floweth fr
it, leaving some *feces* behinde, coagulate this red Oyl ge
ly upon ashes, let it be exiccated there; then pour
best spirit of Wine on it, it extracteth a tincture which
bloud red, cant off that which is ting'd, pour other spi
of Wine on the remainder, let all redneſſe be extract
thus you have the *tincture*, or *Antimonial Sulphur*, which
of a wonderfull Medicinal efficacie, and is *æquivalent* u
potable Gold, as you heard in the former processe. A
ation preparation serveth now to proceed with it *Particular*
ter, as I shewed in the former. This black matter, whi
stayed behinde after the extraction of *Sulphur*, must be w
exiccated, extract its snow-white Salt with distill'd Vi
gar, edulcorate it, clarifie it with spirit of Wine, observe i
vertues in *Medicina*, of the which in the last part.

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

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

damental Theorie affords the practick part, from
nce flow infinite springs, all from one head. If you go
erwise to work, than I entreated you to do by the Crea-
of heaven and earth, then all your actions will be retro-
de unto a temporal disaster.

I should annex here the efficacies of other Minerals,
ich are next unto Metals: but seeing they are of no abi-
y unto transmutation of Metals, but are onely Medi-
cinal, and are qualified to do their work to the ad-
miration of those that make use of them, I
leave them at this time. The Almighty
hath put wonderfull vertues into Me-
talline Salts, which have been found
approved several wayes.

End of the fourth Part.

BASILIUS VALENTINUS
HIS
XII. KEYES,

Which is

A Treatise about the great stone of Philosophers.

In which many thousands, since the beginning of the World have wrought.

LONDON,
Printed *Anno Domini*, MDCLVI.

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THE PREFACE.

HUman fear coming upon me, I fell to consider out of natures frailty the miserableneſſe of this World, lamented within me the ſin, which our firſt Parents had committed, and how little of repentance e was for it., men ſtill growing worſe, an eternal iſhment being ſet upon all impenitents: it made to make haſte to out-run evil, bid farewell to the ld, vowing my ſelf to become Gods ſervant onely. ving ſpent ſome time in my Order, after I had done appointed devotions, to draw my ſelf from idleneſſe ſinfull thoughts, I took in hand for to imploy my ceſſive hours to ſome purpoſe, to anatomize nal things, to dive into Natures myſteries a thing t the ſpiritual ones I found moſt comfortable and reſhing. Having found many books in our Moery, which Philoſophers had written a long time re me, which had dived very deeply into Na-'s ſecrets, it encouraged me the more to learn t, which they knew, though in the beginning all very difficult, however upon my earneſt prayer o God, the Lord bleſſed me in my undertags.

In our Monastery there was one of my Fell
who was mightily tormented with the stone, wa
ten bed-rid, sought after many Physicians, but
was able to cure him, was left hopelesse, taking
refuge to Gods omnipotencie. Then I began to
tomize Vegetables, extracted their Salt and q
tessences, but none of all these would, or could
my sick fellow; made tryals of many of them, but
were too weak to dissolve the stone: I took his case
further consideration, and intended to know fun
mentally, what efficacie the great Creatour had
into Minerals and Metals; the more I sought
them, the more I found, still one secret issuing fo
from the other: God blessed me herein, opened m
eyes, that I saw marvellous vertues in the Na
of Minerals and Metals, the great Creatour had
planted into them, insomuch, that it is a hard mat
to believe it.

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

This Philosophick stone for mans health and su-
tation of him in this valley of misery I reveal
e posterity, as much as is meet for me to do, fol-
ing herein the steps of my predecessors, these Phi-
phick informations are ænigmatick and short,
t are a rock on which Truth may firmly be builded.
wish good successe and blessings from above to the
dertakers herein. **Amen.**

The Contents of this Book are

I. Of 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.

Of

Of the great Stone of the Ancient Philoſophers, written by Basilius Valentinus.

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 ſophiſtick 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 maſtery 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, but

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 enlightned 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 extinguisht.

Be industrious in your carefull 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:

not: For if our stone were of a condition, as other vegetables are, it would easily be consumed in fire, nothing would 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 thee to conceive of it, for they call our stone a vegetable one, 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 bloud, which the great Creator hath bestowed upon Animals, belongeth properly unto animals: God composed them of flesh and bloud, whereby an Animal is made: but our stone, which from the ancient Philosophers came as by an 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 i
without a beginning and end, whoſe wiſdom was from eter
nity by his inſearchable Decree created heaven and earth
and the things contained therein, be they viſible, or invi
ſible, by what name ſoever they may be called. But of he
manner of this glorious Creation my intent is not now to
Philoſophize much upon: let Scripture and Faith be im
partial 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 conti
nually be preſerved. Man hath no power beſtowed on
him, to make, or bring forth a new kinde 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 beſeem 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 mingleth with ſyde
real 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 off ſpring, as water, aire, and earth, which work
further by an Ænick 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 proceſſe 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 Cre
tor had ordained the ſeed for it. He that purpoſeth to ſeek
after

after the fountain of our work, and hopeth to get the vi
ctory 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 Metal
line 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 briefe it is thus, it will not
be poſſible for thee to reap the benefit of any Metalline bo
dy, unleſſe you have joyned compleatly the forenamed
three principles. Note further; Animals are compoſed of
fleſh and bloud, 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 with
all. 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 glori
fied 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, ac
cording to Gods ordinance, by certain degrees is delivered
from a ſinfulneſſe, and tranſplanted into a better condition,
which doth not befall other Animals, therefore are they
eſteemed to be unfixed Creatures, for theſe being once
gone by death, cannot expect nor look for any reſuſcita
tion, becauſe they want a rational Soul, for which the ſole
Mediator *Jeſus Chriſt* hath ſuffered, and ſhed his innocent
bloud. 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

so 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 standeth out her examens 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 ting'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 preserved, 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 *Particulariter*, if he got up to the uppermost step of that ladder: for the phlegmatick quality or moist Nature of *Lune* must be exsiccated through the hot bloud 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, addicted 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 bloud, 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. Keyes, iterate their reading frequently, & then proceed according to my instruction, which I set down fundamentally by way of a parable. Take

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 falſhood, 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 tayl of the Dragon, and offered a battel 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 careleſneſſe hath put this evil upon me: Therefore, my Lords, I beſeech you, to be pleaſed to revenge my quarrel on him, and [illegible] already into priſon, there to take his life [illegible] not there, that not one drop of his bloud

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 roſe *Mars* with his naked ſword, which was full of ſtrange and admirable colours, glittering like a fire-glaſſe, caſting ſtrange rayes, put the ſword into *Vulcans* the Jaylors hand, to put in execution all that, which the Lords had reſolved upon: 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, behold it was *Lune*, the wife of *Sol*, ſhe fell down upon her face, intreated heartily, and weeping, that her huſband *Sol* might be ſet at liberty out of priſon, *Mercurie* had caſt him into, 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 *Chaldæan* language unto *Vulcan*, putting into his remembrance, that redemption muſt come from a womankinde, 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, devoyed the Executioner, opening his jaws wide, devoured the Lady *Venus*, which made the interceſſion, crying with a ſhrill voice: My deſcent is of women, my ſeed is ſcattered far and near by them, thereby they repleniſhed the Earth: their Soul is kinde to mine, therefore my deſire is to feed and to drink of their bloud. The beaſt having ſpoken thus bloud, it went into a room, ſhut the door behinde, all its

young ones followed it: where more food must be pro-
ded for them, and they drunk the first incombustible O
that meat and drink they easily digested, whereof mo
young ones were bred, which was continued long, so th
all the World was filled by them.

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

disquiet spirits into a deep Fountain, which is never with-
out water, that they also may be like unto their mother,
which lieth hid therein, and she came from three into the
World.

Hungary hath first begotten me, Heaven and Stars pre-
serve me, Earth giveth suck unto me: Though I must die
and be buried, however the God *Vulcan* begets me a se-
cond time, therefore *Hungary* is my Native Countrey, and
my mother compasseth the whole earth.

This being hearkened 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 compre-
hensible to be incomprehensible, and provide, that the
lowermost become to be the uppermost, make the invisible
become to be visible, make the incomprehensible a pulpa-
ble thing. This is the whole Art, and very perfect, with-
out any defect: but therein dwelleth death and life, dying
and rising: it is a round Globe, on which the goddesse For-
tune lets her Chariot roll about, and bringeth salvation of
wisdom unto men of God, its true sense is, ALL in ALL;
but the highest is 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
anguish, let her soar upward, make her flye through the
fire, and be exalted to the highest place of the uppermost
heaven: then burn her wings with a forcible fire, that the
earth may fall into the Red Sea, and be drowned therein.
Then command the Sea to stand, exiccate the water by
fire and aire, reduce it unto earth again, then I say, you
have ALL in ALL, if you cannot finde this, then feel
in thine own bosom, and about thee into all things, that
are found in the World, then you will finde ALL in ALL,
which is of an attractive quality of Mineral, and Metalline
[illegible] descending from *Sal* and *Sulphur*, twice begotten of
[illegible]: More is not meet for me to speak of ALL in ALL,
because ALL comprehended ALL.

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

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

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

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

Hereupon follow the XII. Keyes of BASILIUS VALENTINUS.

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.

MY friend, you must know that impure and defile
things are not fit for our work. For their Leprosi
is no help for furtherance of our work: good things
hindred in wayes that are unclean. Wares out of Mynes
worth their money: but if sophisticated, they are mo
unfit, being adulterated in their former and original o
nature.

s Physicians cleanse and purge by means of Physick the
rd parts of the body, expelling all impurities from
ce: thus these bodies also must be purified from their
rities, that perfection may be operative in our birth.
masters require a pure undefiled body, which must not
mixed with any spot, or strange matter. For strange
itionals are a Leprosie to our Metals. The Kings Crown
t be of pure Gold, a chaste Bride must be married unto
. Therefore if you will work through, or upon our bo-
, then take the greedy gray Wolf, which by reason of
ame stands in subjection unto valorous *Mars*: but
hing his descent, he is a Childe of old *Saturn*, found
lleys and Hills of the World, is very hungry: cast be-
him the Kings body, let him feed upon it: & when he
devoured the King, then make a great fire, cast the
lfe into, let him be quite burn'd, then the King will be
liberty again: This being done thrice, then the Wolfe
onquered by the Lyon, finding no more on him to
upon, then is our body perfect for the beginning of
work.

ote, that this is the onely true way convenient to
our bodies, for the Lion is cleansed by the Wolves
d, and the tincture of that bloud rejoyceth mightily
e Lion's tincture, because they are near kin one to
her. When the Lion is satisfied, then his spirit is, and
yes cast proud rayes, like the lustrous Sun, his internal
nce is of great ability, and good for all such things you
id to apply him unto: and being brought into its due
uration, then the sons of men are beholding unto him,
h were loaden with the falling sickneſſe, and other dis-
s: the ten Lepers run after him, and desire to drink of
bloud of his Soul, and all such that are diseased rejoyce
ly in his spirit. For he that drinketh of this golden
ain, feeleth himself throughly renewed in his Na-
all evil things are taken away, the bloud is strength-
the heart receiveth strength, and all the Members are
full vigour, it openeth all Pores and Nerves, expel-

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

My friend, you muſt have good care that the Foun
of life be kept from muddineſſe; no ſtrange water muſt
mingled with our Fountain, elſe a miſcreant will be brou
forth: and a wholeſom fiſh will be turn'd into a Serpe
if by a Medium a Corroſity be joyned, whereby our bo
is broken, then let that corroſitiveneſſe be waſh'd awa
becauſe Corroſives are not to be uſed for internal diſeaſe
becauſe acidities are rather deſtructive, engendring diſeaſ
our Fountain muſt be without poiſon: however poyſon e
pelleth poyſon.

A Tree that bringeth no good fruit, is cut off at t
bulk, better twigs are propp'd into, which proppings u
ted with the Tree, then its Root, bulk, and twigs bri
forth better fruits, which are more holeſome.

The King in the heavenly firmament walketh through
places, but in the ſeventh he keeps his ſeat, for there t
kingly Throne is hang'd with Golden pieces.

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

The ſecond Key.

IN Courts of great Potentates, ſeveral ſorts of drinks
found, and none like the other in ſmell, taſte, and c
lour, becauſe they are of ſeveral preparations: howeve
of them are drinkable, becauſe they are fitted for ſeve
places, and are neceſſary for the keeping of the Co
When the Sun ejaculateth her rayes, ſpreading th

der the Clouds, then the vulgar ſpeech is, the Sun draw-
h water, and it will rain: which being done often, that
ar proves fertil.

To raiſe to an altitude a magnifick Palace, ſeveral Arti-
ers and work-men muſt be imployed, before that ſtru-
ure and the rooms thereof can be finiſhed. For where
ones muſt be uſed, there wood is of no uſe.

The dayly ebbing and flowing of the Sea, out of an in-
ſed love, which it receiveth from above out of the ſtarry
aven, is to that end, that Countreys are enriched there-
: at every return it bringeth great good unto Man-
ide.

A Virgin, which is to be eſpouſed, is ſet out glorioufly
h ſeveral Garments dreſs't in the beſt manner, that ſhe
y pleaſe her Bridegroom: And the band of love may
the deeper root by a hearty looking one upon the
r: and the Bride joyning with the Bridegroom after
uſual manner, theſe Garments are put off, and the
ide keeps onely that, which at her Nativity ſhe had re-
ed of the Creator.

Even ſo, when our Bridegroom *Apollo* with his Bride
a is to be married, ſeveral Garments muſt firſt be made
them, their heads and bodies muſt be well waſh'd with
er, which waters muſt be learn'd to be made by ſeveral
ildings. For theſe waters do differ very much: ſome
high; ſome are poor, according to the ſeveral uſes they
imployed 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
ſame is drawn up, they conglomerate on high, their
derouſneſſe maketh them fall down, thereby unto the
th is reſtored her loſt humidity, which refreſheth the
th, giveth unto her a nouriſhment, whereby the vege-
les do ſpring up. Therefore ſome waters in their pre-
ation muſt be often diſtilled, the abſtracts muſt be of-
reſtored to the earth, muſt be drawn off again:

Even as *Euripus* doth often disgorge it self to a cert
period.

The Kingly Palace being by several Artificers
wo knen railed and adorned, and the glassy Sea hath
nished its course, and the Palace is furnish'd with goo
then the King may safely enter into, and keep there
residence.

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

At the closing of this I tell thee in good truth, ỳ the
precious water, of which ỳ Bridegrooms Bath must be m
must be of two contrary Fencers, or contrary materials
pared very carefully, and wisely. For one Fencer must
the other, must be fitted for the fight, the one must con
the other. For what availeth it unto ỳ Eagle, that she k
her nest alone in the *Alpes*, where her Chickens by re
of the snow are destroyed by frost, which is on the top
these Mountains.

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

The third Key.

WAter 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, unlesse 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.

Limners 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, unlesse it be prepared, and tinged freely with its own tincture, to give a further tincture unto weak imperfect bodies of Metals. This Sulphur hath not a tinging quality, unlesse 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

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 Sal-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 bloud, as the *Pellican* is at the opening of her breast, nourishing many of her Chickens without the weakning of her own body. This is the Rose of our Masters, of a Scarlet colour, and the red bloud of the Dragon, of which so many have written, and is the Purple mantle of the highest Commander in our Art, wherewith the Queen of salvation is clad and covered, and thereby all needy Metals may be warmed.

Keep this honourable Mantle with the Astral Salt very carefully, which followeth after this heavenly Sulphur, lest por 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.

ALl flesh begotten of earth, must be destroyed and turn to earth again, which it was at first: then that terrestrial Salt affordeth a new birth by heavenly resuscitation: 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

d to ashes again, out of these ashes the *Phœnix* bringth forth again her Chickens; For these ashes contain real the true Tartar, which must be dissolved, after its dissolution the firm and strong lock of the royal room is pened.

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

If ashes and sand be well ripened and digested by fire, hen the Artist turneth it into glasse, which afterward oldeth in the fire; in its colour it is like unto a transparent lone, and looks no more like any ashes: this is a huge mystery unto ignorant men, but not so to knowing men, for hey 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 prepareth 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 strengthned, 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 anaromizing of it, are able to keep apart its Sulphur and Mercury, and make restitution thereby unto the Salt, according to Art, then fire will bring it to that again, which it was before its Anaromy 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 Artist sheweth its increase onely by the seed of Nature.

That Artist, 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 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 efficacie, many vertues are hid therein: Yet the Salt availeth nothing, unlesse his inner most 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.

The life of earth 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

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 fatnesse, 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 whither 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 expression, 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

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 gold-ish water there is no corrosivenesse 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 bloud, these two spirits contain a third, and yet are but one spirit; these are the three spirits, which preserve and encrease 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 meerly natural.

The sixth Key.

MAn 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 suppress't 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 must kill each other, and both must revive again, and the aire of the four corners of the World must possesse three parts of the up-shut dwelling of the fiery man, that the Swans

song may be heard, when she harmoniously sings her farewell; 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 examen, 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.

NAtural 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-

stance, it is sufficient that the earth be strengthned by her rayes, which she ejaculateth unto the earth, and doth that way her duty, for in that way she is of a sufficient efficacy, 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 the fire doth work, and the aire worketh by the help of fire.

The 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 liveless without aire, and without fire the aire cannot shew its due calidity and dryness.

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, that 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 freshness, 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. When the Summer worketh further, brings these blossoms to further ripeness into fruits, upon which ensueth a rich Harvest; for the which thanks are due to the Creator, which set these periods unto Nature.

Thus one year worketh after the other, so long till the Architect 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, th
aire groweth warmer, and the snow is easily melted,
being turn'd to water, it is gone: for the weaker must
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 wholesom fi
would turn into Scorpions: and if you intend to be a r
minister in your office, then take first your spiritual wa
on which the spirit moved at the beginning, shut the do
of the strong hold upon him, because this heavenly pl
will be besieged by earthly enemies, your heaven must
guarded with three Bull-warks, onely one entrance m
be strongly guarded with a watch. All this being finish
then kindle the light of wisdom, and look for your pe
you lost; let the light be of that bigness, as you see the
is occasion for. For you must know that creeping be
and worms have their dwelling in a cold and moist ea
their condition and nature leads them thereunto: b
mans habitation is upon earth, according as his temper
and mixed condition requireth, but Angelical spirits h
ving not an earthly, but an Angelical body, not being
subjection unto a sinfull flesh, as man is, are placed into
higher station, are able to endure both heat and cold in th
upper and neather Region, without any molestation: an
when man is clarified, then will he be able to do like the
heavenly spirits: God ruleth heaven and earth, and work
all in all.

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

The eighth Key.

NO flesh, be it of mans, or of beasts, can bring any further increase, or propagation, unlesse it come first into putrefaction. So all Vegetables, unlesse their seeds be brought into putrefaction, cannot be augmented: Many beasts and worms are generated by putrefaction, this mystery in Nature deserves admiration! Nature permitteth 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, unlesse 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 ordinarily 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 kindes of worms, which are generated by putrefaction.

Some Vegetables also grow in certain places, where never such grew formerly, nor were they sowed in those places, onely by putrefaction they were produced, the reason of it is, that the earth in such places is inclined thereunto, and is impregnated thereby, which the syderial qualities have infused, and wrought a seed into, especially, which seeds putrifie in the earth, and by the elemental operation do generate a corporeal matter, according to that matters 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 encreased. 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 seminal substance he hath not at command, to fashion what or ploughing thus several sorts of Herbs are generated meer-

ly by putrefaction: And whereas the Countrey people hold-
ing it a meer custom, do not take it into a further consi-
deration, 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 aire
containeth fire, water, and earth, which though it seemeth
incredible, yet is it a truth: and fire containeth aire, water
and earth: and earth containeth water, aire, and fire; else
they would not generate; water also containeth aire,
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 aire, being the highest; then at
a certain progresse, there comes the Element water; the
fire lieth hid in the aire, 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, aire 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 aire the other three Elements do dwell. For none
of these can be without aire; earth can produce nothing
without aire, fire doth not burn, nor hath it any life with-
out

out aire; neither can water produce any fruit without aire.
Neither can aire consume any thing, nor exsiccate any
moisture, unlesse it be done by a natural heat, which is
in the aire: being heat and warmth is found in the aire,
therefore needs must the Element of fire be in the aire.
For all hot and dry things are proper for the fiery substance
of things: he that denieth this truth, understandeth no-
thing 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 begin-
ning 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
it self; for without a natural heat nothing can be gene-
rated: and if that breed shall have a living breath and mo-
tion, the same cannot be without aire: for if aire 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 aire. 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 pro-
duce 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 terræ*, 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 aire was Mercury, the spi-
rit; by this inbreathing the aire presently afforded a due
and convenient calidity, which was Sulphur, that is, fire,
when it stirr'd; *Adam* stirred by this stirring, that there was
breathed into him a living Soul. For fire cannot be without

aire,

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, unleſſe 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 muſt 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 in 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 if Vitrum 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 *Balneo Mariæ*, and the yellow ſanguine powder

powder being well dulcified with diſtilled water, to get off all its acetoſity, 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 efficacie, 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 ſets 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.

THe 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 lowermoſt ſtep: though he ſwinged himſelf by a nimble flight to the higheſt altitude beyond all lights, however, at the clipping of his feathers he muſt be brought to the loweſt centre, 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 in 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, of his glorious ſubſtance which is of an extraordinary coldneſſe, be driven into t running fiery Metalline body, to bereave that of its runnin life, and bring it to a plyable body as *Saturn* himſelf is however of a far better fixation; which tranſmutation ha it's original, and certain ſperiod by *Mercurie*, *Sulphur*, an *Salt*. Some may hold this to be hardly underſtood, and i 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 be ſides: ſo the Philoſophers matter muſt overcome and paſſe through many colours, before ỹ 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 booty, 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, diſtributeth 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 Court *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 *Marſhal*; *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 thirſtineſſe; *Geometry* beareth before him a bloudy flag, on which is painted *Fortitude*, in a red Garb: *Mercurie* is Chancellour, *Arithmetica* beareth a flag before him of all manner of colours; on it, is painted *Temperantia*, dreſs't 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 illuſtricus ſplendour overcome's him. *Lune* hath her luſtre alſo; *Dialectica* beareth before her a Silver coloured white gliſtering flag; on it, is painted *Prudentia* in an Azur-Garb. Becauſe *Lune'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 Chancellour, and a new government is eſtabliſhed, and both bear ſway above the noble Queen; the meaninng 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 pull 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 *Septemtriones* 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,

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

The tenth Key.

IN 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 mo
forcible heat; for by its great internal fire the cold body o
Saturn is warm'd, and by that kindling and heating i
transmuted into the best Gold. There must be found in i
also the greatest coldnesse, because it being added to *Ve-
nus*, it allayeth the degree of her heat, and doth congulat
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 brough
unto maturity *per gradus ignis*, and attain unto the highest
perfection, which comes not to passe, unlesse Mount *Etna*
in *Sicilia* be consumed by its fire, and no more cold be fel
on the supposed high Mountains, *Hyperboreis*, which place
may be called also *Filiftus*.

Fruits being pluckt off before they be fully ripe, are
nought, 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 *Elixar* 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 aspe-
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
of

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

In water the matter is dissolved, and is united by putre-
dion, in the ashes it getteth blossoms, in sand its super-
ous humidity is exsiccated: a constant fire produceth a
ed ripenesse, it doth not follow from hence that *Balneum
ie*, horse-dung, ashes, and sands must needs be used, but
ely the degrees and regiment of fire must in such a man-
be observed. For the stone is made in an empty Fur-
ce, of a threefold guard, firmly closed and lockt up, and
gested by a continued fire, so that all vapours and fumes
vanish, and the Garment of honour appear in a rare
lendour, abide in a place in the neathermost part of hea-
n, and its running come to a stand. And when the King
lift up his arms not any longer, then the glory of the
orld is conquered, the King is come now to an everlast-
fixednesse, nothing can endanger him any more, be-
se he is become invincible, unto which I say thus: your
th being dissolved in its own water, must be exsiccated
a meet heat, then the aire will in-breath a new life into
, that being made lively, then you have a matter, which
st needs go by no other name, than by the great stone of
e world, which penetrateth humane and metalline bo-
ies, like a spirit is an *universal* Medicine without any de-
ct: it expelleth evil things, keeping and preserving the
od ones: it is also a transmutation of bad things unto
odnesse, its colour draweth from a transparent rednesse
to a dark brown, from a ruby-red to a garnate: and it
of an exceeding ponderousnesse, and over-weighty.

He that getteth this stone, let him return thanks unto the
reator of all Creatures, for such a heavenly Balsam, let him
ake good use of both toward himself and toward others, so
at his needs being served here withall, may fare well also
the other world: God be praised for his unexpressible
nefits for ever more: Amen.

The

The eleventh Key.

THis 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 *Euryaice*, 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 *Phœbus*, 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 digniſied 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 bloud out of thy right ſide, and the bloud of thy wife's left ſide, and the bloud which did ſtick in the hearts of thy Father and Mother; theſe are but two by natures right, and are but one ſort of bloud, 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 drencht with his own bloud of honour. If thou proceedeſt well herein, then haſt thou a great inheritance, and begetteſt an infinite multitude, deſcending from thine own body.

Yet

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

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

Seeker of this Art, if you have underſtanding and wit, ou need not any further interpretation of it; if you want hat wit, blame not me, but thine own ignorance: for I am orbid to open the lock any further, I muſt, and will obey. t is ſet down plain enough for ſuch, whom God intends to leſſe in it: And it is ſo plain, that men will hardly believe . The whole proceſſe I have ſet down figuratively after hat manner, which my Predeceſſors have obſerved before me, and I have done it more plainly then they did, becauſe concealed nothing: if you have pull'd away the veil from our 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 Feneer 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

Schoo[l]

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

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

This being the twelfth and last Key, tending to the
nishing of this my book, I will not lead thee any long
by Philosophick allegorical expressions, but will reve
unto thee the Tinctur's Key in a full real processe. There
fore follow this my ensuing Doctrine: which is thus;

The Medicine and well prepared Philosophers stone be
ing made of the true Virgins milk, which was fully pr
pared, then take one part of the best and finest Gold, c
through Antimony, laminate it very thinly, as possibly i
may be beaten, put these together in a Vessel, or melti
For, at first let your fire be gentle for xij hours, then let i
continually be in the melting for three dayes and nights
then the purged Gold and Stone is turned into a meer Me
dicine, of a subtile spiritual penetrating qualitie; for with
out the *ferment* of Gold & Medicine, or Stone cannot wel
make the tincture, being too subtile and too penetrative
but being fermented with its like, then the made tinctur
hath gotten an ingresse to work into the other. Then tak
one part of the prepared ferment to thousand parts o
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 subtility: 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 a
O! end of the last ends consider the beginning: forget not
to

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

Of the first matter of the Philosophers Stone.

THere 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 fully.
His life and body is both devoured,
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 volatil,
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 fully.
They are two and three, and yee but one
Conceive 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,
Whereof his strength could not be 'stored

Is nothing else, saith one Philosophus,
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
In the end you will finde the gain's.

FINIS.

A short way and

REPETITION

Of former Writings of

BASILIUS VALENTINUS.

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.

LONDON,

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1656

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

This short way is faithfully shewed in the following in
struction, in a plain dealing expression, waving an eloqu
stile.

I have told you formerly, that all things are composed o
three, *viz.* of Mercury, Sulphur, and Salt, and it is so, as
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 *mer
curial* substance: by one is meant the first principle of
things, which proceedeth from the word at the first Cre
tion, *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 bee
said: for the clearing these doubts, I will speak briefly o
Mercurie, secondly of *Sulphur*, thirdly of *Salt*; for these ar
the principles of the matter of our Stone.

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

Note, I told in my *second Key* that Gold after it is puri
fied according to the Tenor of the *second Key*, must be re
duced into a special water, and then reduced into a subtil
Calx, of which the *fourth Key* doth speak, this Calx must b
driven over through the Helmet by a spirit of Salt, and pre
cipitated 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 extreamly 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 corrosiveness
in it, of which I gave a hint in the *third Key*: this Sulphur
must afterwards be dissolv'd in its own bloud, from which
itself 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 bloud of the green Lion. For
the fixed bloud of the red Lion is made of the unfixed
bloud of the green Lion: these are of one Nature; the un-
fixed bloud 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 bloud, be-
ing called *aurum potabile*, where no reduction to any body
can be expected any more.

Now I declare also, what the Philosophers Salt meaneth.

SAlt causeth fixation and volatility, according as it is or-
dered and prepared. For the spirit out of Salt and Sar-

tar, if the same be drawn forth without additionals, by means of dissolution and putrefaction 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 Philosophick 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, fatnesse, &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 putrefaction, 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 clifts: 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 sanguinity and descent, it is needlesse to speak of this any further.

Note further, that Salt-spirit destroyeth *Lune* also, bringeth her into a spiritual substance, according to my instruction, after it is prepared, out of which afterward *potable 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, joyn 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 find the end you look for, how this tincture is to be used, and the twelfth Key satisfie you with its certain processe.

Thanks be to God.

FOr a final upshut, be certified, that out 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 into to a melioration; of this I told you in my other writings.

Additionals.

HAving 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 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 expences thereof would mount exceedingly. Horse dung is but a spoyling, which cannot finish the work by any perfect or certain degrees.

Furnaces of several sorts are useless: for in our three fold Furnace are observed certain degrees: let Praters not prevail of thee with such Furnaces: for our Furnace is a plain one, our fire is a 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

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, then 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.

THere are several sorts of *Mercurie*. Mercury of Animals and Vegetables is meerly a fume of an incomprehensible being, unlesse it be caught, and reduced to an Oyl, then is it for use. But Mercury of Metals is of another concition, as that also of Minerals: though the same also may be compared with a fume, 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 carieth 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 *arcanum* 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 corrosivenesse, which is pleasant and fragrant: several sorts of Oyls with additionals 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
ter, wherein it dissolveth green , like unto a smarag'd,
Chrysolith: the volatile Mercury serveth for outward u
if a separation is made by some means , and is brought
to subtile clear *liquor*,& then to a red brown powder, a
its received corrosivenesse is separated, then it may do we
for other uses.

The mixed Mercury serveth for inward use.

Mercury being purg'd, is precipitated with the blood
Venus, is well digested with distill'd Vineger, and thus h
corroding quality is taken off: Have a care what quanti
you minister, if it being given in a true dose, then it doth
part very well: but for its operation , it is not equally su
limed unto the fixed , its coagulation is found in Satur
his malleablenesse is apparent, when he is robb'd of h
life: he containeth his own Tincture upon white and re
being brought in his fix'd coagulation unto a white bod
is jug'd again by Vitriol-water, and being reduced un
Gold, is graduated by Antimony. Though that blow-thi
sty *Iron Captain* with his Spear assaulteth *Mercur* ver
much , yet he alone cannot conquer him, unlesse co
Saturn come in to hide him, and *Jupiter* command t
peace with his Scepter. Such processe being finish'd, the
the Angel *Gabriel*,the strength of the Lord , and *Uriel* th
light of God hath shew'd mercy unto humble *Michael*,the
Raphael can make right use of the highest Medicine, no
thing can prevail against ỹ Medicine. Thus much be spo
ken of *Mercurie*: now I swinge my self from hence, and fl
to a place where frost and heat can better be tolerated, an
endured.

Of Antimony.

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

wer. In the same condition we finde *Antimony* , it is
ry difficult to finde out all the mysteries that are hid
herein ; its vertue is miraculous , its power is great, its
olour hidden therein, is various, its crude body is poyso-
ous, yet its essence is an antidote against poyson , is like
nto Quick-silver , which ignorant Physicians can neither
comprehend,nor finde ; but the knowing Physician belie-
eth it to be true , as having made many experiments
ith it.

This Mineral containeth much of Mercury, much of Sul-
phur, and little of Salt , which is the cause why it is so
brittle and applyable : for there is no malleablenesse in it,
by reason of the small quantity of Salt , the most amity it
beareth unto *Saturn* is by reason of *Mercurie* : for Philoso-
phers Lead is made out of it , and is affected unto Gold, by
reason of its Sulphur : for it purgeth Gold , leaving no im-
purity 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 pre-
pared accordingly. Its volatile spirit is poysonous, purgeth
grievously not without damage unto the body ; its remain-
ing fixednesse purgeth also , but not in that manner, as the
former did , provoketh not to stool, but seeketh meerly
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* our of Tartar 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 *Signat-star* : this Star being several
times melted with cold *Earth-salt* , it groweth then yel-
lowish, is of a fiery quality , and of a wonderfull efficacie:
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
the fire hath been govern'd. These flowers being ext
ed, and the extract, without any addition *per se* being dr
ven into an Oyl, have an admirable efficacy. This ex
traction may be made also with Vinegar of crude Antimo
ny, or of its *Regulus*; but it requireth a longer time, neith
is it so good as the former preparation.

And being reduced into a *Philistæa*, there is a glass
made of it *per se*, of which I made mention in my *tige*
Key, which is extracted also; then abstracted, there re
maineth a powder of incredible operation, which may safe
ly be used, after it hath been edulcorated. This powder
being dissolv'd, healeth wounds, sores, *&c.* causing n
pains: this powder being extracted once more with spirit o
wine; or driven through the Helmet, with some other mat
ter, affords a sweet Oyl; to speak further of it is needless

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*, breaks
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 wonder-
full matters (for my conscience will not suffer me to disco-
ver all its qualities: I desire not to load the Physicians cur-
ses upon me, which were at great expences, and toyled
much in burning of Coals about its 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 Dra-
gon being added thereunto, which being rectified twice,
then it is prepared: though a *Cancer* were never so bad, 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 lit-
tle powder of the flying Dragon prepared with the Lions
blood, must be ministred also, three, or four Grains for a
Dose, according to the parties age and complexion.

A further processe may be made with this Oyl with the
dition of a water, made of stone Serpents, and other ne-
sary spices, not those which are transported from the In-
s: this powder is of that efficacie, that it radically cureth
ny Chronical diseases.

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

There is made a sublimate of Antimony, with spirit of
rtar and Salmiac, being digested for a time, which, by
eans of *Mars*, is turn'd into quick Mercury. This Anti-
onial Mercury hath been sought of many, but few have
otten it: which is the reason why its praise is not divulg'd,
uch lesse is it's operative quantity known: if you know
w to precipitate it well, then your Arrow will hit the
ark, to perform strange matters; it's qualities ought not
be made common.

It is needlesse to describe it's combustible Sulphur, how
that is made of Antimony, it is easie 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 Ve-
getables.

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

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, there 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 in 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.

IF 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 sowr, causeth an appetite, and a good digestion in a mans stomach. The red spirit is yet sowrer, 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 of

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

I have told you now great matters, which slipp'd from me against my intention, the sweet spirit is made of Sulphur of Vitriol, which is combustible, like other Sulphur, before it is destroyed: for the Sulphur of Philosophers, (note it well) is not combustible; its preparation needs not to be set down, being easie, requireth no great pains nor great expences, to get a combustible 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 distill'd again, if it be fermented with *Venus*, it performeth its office very well: for it affords such a Medicine, which at the melting tingeth pure Iron into pure Copper.

Colchotar of Sulphur affords true fundamentals unto healing of perish'd wounds, which otherwise are hardly brought to any healing: and such sores, which by reason of long continued white redness will admit of no healing, *Colchotar* affords an ingresse 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 Verdigreece a Vitriol of a high degree, and is far spread in its tincture: There is a

Vitriol

Vitriol made of Iron also, which is of a strange quality: Iron and Copper are very nigh kind one to another, bel together, as man and wife; this mystery should have b concealed, but being it is of great concernment, I could forbear but to speak of it.

Vitriol corroded with Salmiac, in it's sublimation th ariseth a combustible Sulphur, together with it's Mercu of which there is but little, because it hath most of S phur. If the same Sulphur be set at liberty again by *Eagle*, with spirit of wine, there can be made a Medicine it, as I told you formerly of it. Though there be a nea 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 Beech-ashes; yet this is the best reason, because the be of Vitriol is better, & more opened with the Key of ỹ *Eag* There are other mysteries hidden in Vitriol, which in y operative quality are excellent, and are known apparen as *Venus* and *Mars* bear real record in their spirits, the sa doth knowledge *Sol* and *Lune*: but I do not intend at t time to write a perfect book of *Chirurgerie*: and to ma relations of particulars, in commendation of Vitriol: I ha already written too much of it, you are to learn and sear also; you will finde that Vitriol needs no Proctor to spe for it, and it will sufficiently inform you of an absol Chirurgick book, contained in its nature as a third part the *universal*, against all manner of diseases.

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

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

at that nobly inplanted quality might be avouched by a thfull and true evidence of one of her devoted Disci- es.

And I speak thus much for a *memorandum*, that if *Paris* n keep safely *Helena* without troubles, that the noble Ci- of *Troja* in *Greece* be no more ruined and destroyed, and *amus* together with *Menelaus* be no more afflicted and di- sted thereby, then *Hector* and *Achilles* will agree well ough, to obtain that royal Race, without going to war it, and be Possessors of that Monarchy in their Chil- ens Children, and their off-spring and posterity for the larging of their Dominions, by increasing their riches finitely, 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 *se*, an Oyl against putrid stinking wounds, destroying d killing such worms, which grow in them; especially if t little Salt in it be dissolved from its Sulphur.

There is made of it a Balsam with Sallet Oyl, or Oyl of niper, in like manner with the white spirit of Terpen- ne, and is of a red colour, is made thus: take flowers of lphur, made with the *Colchotar* of Vitriol, digest them a time in horse-dung, or any other way; this Balsam may fely be used for such, that are in a Consumption of the ngs, especially if rectified several times with spirit of ne, drawn-over, and separated, that it be bloud red. his Balsam is a preservative against corruption and rotte- esse.

The Quint-essence of Sulphur is in a Mineral, where a lphureous flint is generated: this beaten peebles being t in a glasse, and on it be powred a strong Aquafort, made

made of Vitriol and Salpeter, and let dissolve what may
dissolved, abstract that water, the remainder must be w
dulcified, and reverberated to a redness, pour on th
spirit of wine, extract its tincture, afterward circulate
a time in the Pellican, let all the essence of Sulphur be
parated, it stayeth below the spirit of wine, like fat Sall
Oyl, by reason of its ponderousness: its Dose of six Grai
is found to work sufficiently. If you digest in this essen
of Sulphur, Myrrhe, Aloës, and other Spices, it extra
their vertues, and makes it into a Balsam, which suffers
flesh, or other parts that are subject unto putrefaction,
fall into rottenness, for which cause the Ancients have p
this name to it: *Balsamus mortuorum.*

Thus I close to speak any further of combustible Sulphu
There may be made an Oyl of it, which is found very us
full, the Sulphur must be sublimed in a high instrum
with a good heat, which sublimation in a long tim
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 oocted a Liver out of commo
Sulphur, which is turn'd unto milk: and it may also b
changed into a red Oyl, with Lin-seed Oyl; many other M
dicinals may be made out of Sulphur: Its flowers, essenc
and Oyl, are preferred before the rest, together with th
white and red fixed Cinober, which are made of it, becau
in them is found a mighty vertue.

Of Calx vive.

THe secrets of Quick-lyme is known to few men, an
few there are, which attained to a perfect knowledg
of its qualities: but I tell to you a real truth, that thoug
Lyme is contemptible, yet there lieth great matters there
in, and requireth an understanding Master, to take out of
what lieth buried in it; I mean to expel its pure spiri
whic

which collaterally stands in affinity with Minerals, is able
to binde, and help to make fix the volatile spirits of Mine-
rals: 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
fixeth other volatile spirits. For more, the spirit dissolveth
Lapidi Cancrorum, dissolveth Crystals into a Liquor: these
two being duely brought into an unite *per modum distilla-*
tionis (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 Goury Tartar settled into the
joyns of hands and feet, stiffens not any Gout to raise roots
in tender parts, this rare secret I taught one of my faithfull
Disciples; and the great Chancellor of the invincible *Cæsar*
is full thankfull unto me for it, and many great persons
besides.

Quick-lyme is strengthned, and made more fiery, and hot.
by a pure and unsophisticated spirit of wine, which is often
poured on it, and abstracted again, then the white Salt of
Tartar must be grinded with it together with its additio-
nals, which must be dead, and contain nothing, then you
shall drew a very hellish spirit, in which great mysteries lye
hid. How this spirit is gotten, I told it, observe it, keep it,
take 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
poysonous and volatile, even as the former two, in its ex-
ternal colour to the eye, it is white, yellow, and red; but
inwardly it is adorned with all manner of colours, like to
Metals, 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 poyson stayeth still with it, unfit to be joyned, or added to Metals; hath very little efficacie 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 efficacie 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 Arsenic 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 in the inheritance, then all the world shall acknowledge, that my descent is from their bloud: but it is a very hard ta-

sk for any man, to set a shepheard into a royal seat to make him King. But Patriarchs being descended from shepheards, and were preferr'd 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 poysonous volatile bird, have forsaken my dearest, and most confiding friend, and separated my self as a Leper, 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 poyson, and my name for an everlasting remembrance, to the honour of my Country, 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 in-side, and cold in the out side, 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 poysonous 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* ca
master *Cerberus*, to make him take his dwelling again in th
Isle of *Thule*, then he may snatch a piece of love from *Ve*
nus, then *Mars* must submit, and may live richly with *Lu*
which may equally be exalted to the Crown of the ho
nourable King, and be placed with him in equal honou
and dignity.

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

Of Salarmoniac.

SAlarmoniac is none of the meanest Keyes, to open M
tals thereby: therefore the Ancients have compared
with a volatile Bird, it must be prepared, else you can do
feats with it; for if it be not prepared, it doth more hu
than good unto Metals, carrieth them away out at
Chimney-hole: it can elevate and sublime with it's w
wings the tincture of Minerals, and of some Metals, to t
very Mountains, where store of snow is found, usually ev
at the greatest heat of the Summer, if it be sublimed wi
common Salt, then it purgeth and cleareth, and may
used safely.

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

it be first prepared thereunto. My greater strength which
lieth in me, may be drawn from me by subliming and ce-
menting. 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 *Nymphæ*, 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.

THis 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 *Lune* unto a whitenesse, and incorporateth into
her such additionals, which are convenient for her, being
digested for a time with Minerals, or Metals, and then sub-
limed 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
it the Philosophers stone, is no such matter: being it is a
vegetable, and that power is not given to any of the vege-
tables. 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 Gout, settled
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 ul-
cers, 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.

IN *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 sharpnesse and corrosivenesse, fixeth that, which is volatile, and is a great defendant against poyson, as I told you, when I spoke of the Antimonial glasse.

Vinegar is used inwardly also, and both men and beast 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 *aceturn* 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.

THe true vegetable stone is found in Wine, which is the noblest of all vegetables: it containeth three sorts of 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* behinde, 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 potabile*: 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 vitæ* 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 that 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 *Mumia* is made an Animal stone, in which *Microcosme* is contained. Among Minerals Gold is the noblest, whose fixednesse 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 vitæ* 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 rule: for this Vegerable 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.

FINIS.

THE

ONCLUSIONS AND EXPERIMENTS OF BASILIUS VALENTINUS.

PREFACE.

IBasilius Valentinus *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 cœlestial, 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 expresly 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:*

words: however, I treated of the same in the XII Keyes, & of the prima materia *I spoke in my Rythms or Verses.*

I leave a light for a farewell unto the seeking Disciples, 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 the XII. Keyes: which if you finde the true way of working, you may get sufficiently of health and wealth in this world.*

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

The

The First TREATISE, Of Philosophers Sulphur, Vitriol, and Magnet.

First Section.

Of Sulphur, *and* ferment *of Philosophers.*

LOving seeker of Chymical mysteries, I have written a Treatise about the Philosophers stone, and have set down expresly the *materia* 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 Clifts, and crept in and out in Subterranean concave and hollow places: pour this spirit, or *aqua* upon purged and fined Gold, lute it well, and set it into a dissolution, *in fimo* for 14. nights to putrifie it, then draw it over the Helmet, pour the water upon Gold Calx whole, make all the Gold come through the Helmet: set this again 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

still'd water, precipitate them with Mercury vive, evaporate 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 the Salt 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 dear, and is found every where, Children play with it: it is poyderous, and hath a sent of dead mens bones, for two Groats you may buy this matter for the work: Therefore take this matter, distil, calcine, sublime, reduce it to ashes: for an Artist 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 corrosivenesse, 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

Azoth washeth *Laton*, as the Ancient Philosophers have two, or three thousand years ago. For the Philosophick or *Laton* must with its own humidity, or its own Mercurial water be purg'd, dissolv'd, distill'd, attract its *Magnet*, stay with it. And this is the Philosophers Mercury, or *Mercurius duplicatus*, and are two spirits, or a spirit and ter of the Salt of Metals. Then this water beareth the me of *succus Lunariæ*, *aqua cælestis*, *acetum Philosophorum*, *a Sulphuris*, *aqua permanens*, *aqua benedicta*. Take ht, or ten parts of this water, and one part of your men, or Sulphur of *Sol*, set it into the Philosophers Egg, e it well, put it in the *Athanor*, into that vaporous, and dry fire, govern it, to the appearance of a black, white, red colour, then you get the Philosophers stone, and enjoy this noble, dear, and blessed Medicine and Tinture, 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 e: and I speak really, that the Philosophers stone may be mposed of two bodies, the beginning and ending of it ust be with Philosophick Mercury.

And this is now *prima materia*, *alias præda*: *materia prima* belongs onely to God, and is coagulated in the entrails the earth, first it turneth to Mercury, then to Lead, then Tin and Copper, then to Iron, *&c.* Thus the coagulated ercury must by Art be turn'd into its *prima materia*, or ater, that it, Mercurial water. This is a stone and no one, of which is made a volatile fire, in form of a water,

which

which drowneth and dissolveth its fix'd father, and its vo
tile 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 abideth with hi
Thus our *Sol* hath a *Magnet* also, which Magnet is the fi
root and matter of our stone: If you conceive of and u
derstand my saying, then you are the richest man in t
world.

Hermes saith; you must have three *speciesies* for the wor
first a volatile, or Mercurial water, *aqua cœlestis*, then *vi
dis Leo*, green Lion, which is the Philosophick *Luna*, third
es Hermetis, or *Sol*, or *ferment*.

Lastly note, Philosophers had two wayes, a wet on
which I made use of, and a dry one: herein you must pr
ceed Philosophically, you must purge well the Philoso
phers Mercury, and make Mercury with Mercury, addin
the Philosophick Salt, ferment, or Sulphur of Philosopher
and proceed therein, as you heard formerly, then you ha
the Philosophers *Magnet*, that is, the Philosophers Mercu
ry. Secondly, the Metalline Salt, or Philosophick Salt
Thirdly, *æs Hermetis*, or Philosophick Sulphur.

Thus I have delineated the whole Art, if you do not un
derstand it, then you will get nothing, nor art thou prede
stinated 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 Fa-
ther is a spirit, and yet maketh himself known under the
notion of a man, as he speaketh, *Genes.* 1. Chapter: let us
make

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 Philoso-
phers call him. God the Father begetteth his onely 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 examins, but by reason of its imper-
fect and sick brethren and sisters, it dieth, and riseth glori-
ously, redeemeth and tingeth them unto eternal life, ma-
king 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 belie-
ving 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 toge-
ther, 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 Philosphers stone; since this *Lapis* is called *Trinus*,
namely, out of two waters, or spirits of Mineral, and of Ve-
getable, and of the Animal of Sulphur of *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.

The second

TREATISE
Of vulgar Sulphur, Vitriol, and Magnet.

The first Section.
Of Sulphurs.

Chap. I.
Of Sulphur of Saturn.

1. THere 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 moneths time, or somewhat longer. This Tincture may be augmented with Mercury of *Mars*, *usque in infinitum*: projecting one part of it upon three

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 Creator, and be mindfull of the poor, then the Lord will be mindfull of thee also.

Chap. II.
Of Sulphur of Jupiter.

1. THere is made of *Jupiter* a *minium*, the like is made of Saturn, from thence is extracted and distili'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 viva* 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 *caput 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 fine *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. Guldens, or 20. pound and 16. shillings.

Chap. III.

Of Sulphurs of Mars *and* Venus.

1. TAke some pounds of Verdigreece, extract its Tincture with distill'd Vinegar, let it shoot, then you have a glorious Vitriol, out of which you may distil *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 melioratеth Men and Metals.

2. *Lune* is graduated with the Oyl, and a good part of the Kings Crown is gotten.

3. Two equal parts of laminated *Sol*, and *Lune* melted together, putrified 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 potabile*, 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 efficacie.

2. This *Solar Sulphur* tingeth prepared Calx of *Lune* into good Gold, but you heard in my former expressions, that the King hath onely an honourable Garment, and must raise

raise his Rents and subsidies from his subjects, must be bathed in his buddying bloud and swear, must be destroyed and gloriously renew'd; then is he able to make his poor brethren and sisters to be Kings also, and legitimate their 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 thereunto. *Wismuth*, or *Marcasite* is a bastard of *Jupiter*, is turn'd into *Sol* also, by means of a Tincture. Oyl of Vitriol is a bastard of *Venus*, it hath a Meralline 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 Lune* 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 Art, 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 sublimatus*.

Chap. VI.

Of Sulphur of Lune.

1. THis *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 monethly 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. THere is made out of Vitriol of Antimony with distill'd 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 ministred in a convenient Vehicle; This Medicinal Oyl is a great *arcanum.*

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, lute Hermetically, coagulate, and fix. This Tincture tingeth *Lune* and *Mercurie* into *Sol.* This is that pure Sulphur of Antimony: the

the Vitriol of Antimony must be made *per se*, without any addition of Salpeter, Salt, and Borras.

Chap. VIII.

Of Sulphur of Vitriol.

1. THere 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 Scabbinesse.

2. Vitriol is sublimed with Salmiac 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. THere is a Liver made of yellow Sulphur with Linseed Oyl, boyled in Lye, with *salt lixi* purified, and then distill'd: pour this water on Tyles, which newly came out of the Oven, imbibe them therewith, distill it *per retortam*, you have a yellow water of it like an *aqua fort*, which tingeth *Lune*. Take one part of this water, and one part of *Lunar calx*, let it stand three days and nights in warm Sand, the fourth part of it turneth into

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 *Quart*.

3. Of the Gray powder, and *Calx vivæ*, 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 & 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.

IN 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.

CAlcine Saturn, or Jupiter, extract its *anima* with distill'd 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.

TAke the filings of Mars and of Sulphur equal parts, calcine them in a Brick-kill to a purple colour, pour on it distill'd water, or Vinegar, it extracteth a green colour, abstract the third part of that water, let it shoot: thus you have an artifical Vitriol, distil from it a red spirit, or Oyl. Take half an Ounce of it, add to it Mercurial water, in which is dissolv'd *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.

1. I Have told you already of the transparent Vitriol to be extracted out of *Venus*, and to distil of it a red Oyl.

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 mantle, and draweth it over the Helmet. Now you have fermented the *Solar Sulphur* with its own Sulphur, which Philosophers before me have not done, they took onely calcined *Sol*, or *Solar Calx*, 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 efficacie 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 *Luna*, *Saturn*, and *Jupiter* into good *Sol*, holding in the ferment very well.

3. There is made also a masse out of Honey, Salt, and Vinegar, and lamins of *Venus*, which are stratified and calcined. This *calcinate* of its own accord, turns to a Verdigreece, which must be extracted, crystallized, and distilled to a red Oyl; which is used as you heard above.

Chap. V.

Of Vitriol of Mercury.

1. VItriol of Mercury is easily made, distill'd in *aqua-fort* made of Salperer 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 putrified and reduced into a sweet Oyl: this is an excellent Medicine against the *French* disease, old ulcers, Chollick, windy-ruptures, Gouts, expelling many other diseases out of mans body.

2. This

2. This Oyl is joyned 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.

1. TAke good *Hungarish* Vitriol, dissolve it in distilled water, coagulate it again, let it shoot into Crystals: reiterate it five times, then is it well purged, and the Salts, Allums, 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 *Luna* also into *Sol*.

Visitando Interiora Terræ,
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*, joyn these, being fixed, it affords a *Solar augmentum*. Make your supplies with its Mercury. *Laus Deo.*

3. This calcined red Vitriol is sublimed also with *Salmiac*, the sublimate is dissolved into an Oyl. This Oyl fixeth Cinobar, whereof may be had *Luna* and *Sol*.

4. There

4. There is made a fix't water allo, *Salmiac* and Allo being added thereunto. This water being powred upon *Sa* *phur* of *Jupiter*, which before was precipitated into a re powder, imbibed, and coagulated, and an *ingresse* be mad with *Sol*, then you have a Tincture, whereby crude Antim ny is transmuted into good *Lune*, which may be transmute into *Sol*.

5. Lastly, I tell thee, if you extract the Salt out of Vi triol, and rectifie it well, then you have a work which i short, and tingeth *Lune* into *Sol*, this metalline Salt coagu lateth vulgar *Mercurie*, and being transmuted into *Lune*, i 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.

1. MAgnet 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 *Lune* 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

Philosophers stone. I was the beginner, took great ious, before I attained to any thing, if you read my wri- gs diligently, you will finde the XII. Keyes the *prima* *eria*, or Philosophers Mercury, together with the Philo- phick Salt: the Philosophick Sulphur I delineated ex- ctly.

Now I close, committing you to God, and accept in ho- sty of that you are informed.

Medium Tenuere Beati.

FINIS.

Jod. V. R.

A Processe upon the Philosophick work of Vitriol.

HAving gotten this Processe in the foresaid year, and and afterward, as you shall hear, with mine own hands elaborated and wrought the same, no man ver-looking me, I was heartily rejoyced, even as if I had en new born, and returned hearty thanks to God: its- actick at the first I have not plainly described, because I d erred in the composing of it, and was fain to begin the ork anew. I having miss'd in my work, I begun in the ar 1605. because the matter of the Earth, and the spirit Mercury was not sufficiently purged, therefore the earth ould not perfectly be united at the composition with the ater, I let that quite alone, and began a new Processe at e end of the year 1605. in the Citie of *Strasburg*, used ore diligence and exactnesse, then my work (God be prai- d) prospered better, for the which I am still thankfull to

God

God for it. In the name of the H ly Trinity, the 1
October, Anno 1605. I took ten pound of Vitriol, diss
it in distilled Rain-water, being warm'd, let it stand
day and a night, at that time many *faces* were seal'd, I
crated the matter, evaporated it gently, *ad cuticulam*
I set it on a cool place to crystallize, this onshot Vit
exiccated, dissolved it again in distilled Rain-water, le
shoot again, which work I iterated so long, till the Vi
got a cœlestial green colour, having no more any *feces* a
I, and lost all its corrosivenesse, and was of a very plea
taste.

This highly putrified Vitriol, thus crude, and not
cined, I put into a coated Retort, distilled it in open f
drove it over in 12 hours space by an exact governmen
fire in a white fume, when no more of these fumes ca
and the red corrosive Oyl began to come, then I let the
go out, the next morning, all being cold, I took off the
ceiver, poured the gift in the receiver into a body, a
some of the lute being fall'n into, I filter'd it, and had a
menstrual water, which had some phlegme, because I to
that Vitriol uncalcined, which I abstracted in a Balmy,
leaving one drop of water in it.

I found my *Chaos* in the bottom of a dark redness, ve
ponderous, which I poured into a Viol, sealed it *Hermeti*
set it on a three-foot into a woodden globe into a v
porous bath made of water, where I left it so long, till
was dissolved, after some weeks it separated into two part
into a bright transparent water, and into an ear
which setled to the bottom of the glasse, in form of a thi
black corrosive, like pitch. I separated the white spi
from it, and the fluid black matter I set in again to be d
solved, the white spirit which was dissolv'd of it, I separa
again, this work I iterated leaving nothing in the botto
save a dry red earth. After that, I purged my white spi
per distillationem very exactly, it was as pure as the tear th
falls from the eye, the remaining earth I exiccated under
Muffle, it was as porous, and as dry as dust, on this I pour
agai

in my white spirit, set it in a digestion, this spirit extra
the Sulphur, or Philosophick Gold, and was ting'd of a
yellow, I cained it off from the matter, and in a body
bstracted the spirit from the Sulphur, that Sulphur stayed
hinde in form of an Oyl, very fiery, nothing like unto its
ur, as red as a Ruby: this abstracted white spirit
poured on the earth again, extracted further its Sulphur,
put it to the former. After this that *Corpus terræ* look'd
a paler colour, which I calcined for some hours under
uffle, put it into a body, on it I poured my white spirit,
racted its pure white fixed Salt, the remaining earth
very porous, good for nothing, which I flung away,
s these three principles were fully and perfectly sepa-
ed.

After all this I took my astral clarified Salt, which weigh'd
lf an ounce, after the weight at *Strasburg*, and of the
ite spirit, which weigh'd four ounces, of Mercury one
nce, and a quarter of an ounce, these I divided into two
s, whose quanjity was half an ounce and one dram, I
this Salt to one part of the water in a Viol, and nipp'd it,
it in digestion, there I saw perfectly how the Salt dis-
ved it self again in this spirit, therefore I poured to it the
her part, which was half an ounce and one dram, no sooner
is was put to it, then presently the body together with
spirit turned as black as a Coal, ascended to the end of
glasse: and having no room to go any further, it moved
and fro, sometimes it setled to the bottom, by and by it
to the middle, then it rose higher, thus it moved from
e fourth of *July*, to the seventh of *August*, namely 34.
ys, which wonderfull work I beheld with admiration;
last these being united, and turned to a black powder,
ying on the bottom, and was dry, seing that it was so, I
creased my fire in one degree, took it out of the we, and
t in ashes, after ten days the matter on the bottom be-
n to look somewhat white, at which I rejoyced heartily,
s degree of fire I continued, till the matter above and
low, became as white as the glittering Snow. But it was
nor

not yet fix, making tryal 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 g not touching the bottom of it, this lasted 38 dayes nights, I beheld then as well, as formerly at the 30 day variety of colours, which I am not able to expresse. last this powder fell to the bottom, became fix, made p jection with it, putting one Grain of it to one, and a qu of an ounce of Mercury, transmuting the same into very g *Lune*. [Now it was time to restore unto this white tinct her true *anima*, and imbibe it, to bring it from its whi nesse unto rednesse, and to its perfect vertue.

Thereupon I took the third principle, namely the *anim* which hitherto I had reserved, in quantity it was one ou a quarter of an ounce, and one dram, poured to it my r served spirit of Mercury, whose quantity was one cu and a quarter of an ounce, drew it over several times *alembicum*, so that they in the end united together; thes divided into seven equal parts; one part I poured on m clarified earth, or tincture, which greedily embraced *anima* together with its spirit, and turned to a ruddine in twelve dayes and nights, but had no tinging quality yet, saving Mercury vive and Saturn, it transmuted in Lune, which Lune at the separating yielded three Grain Gold. I proceeded further with my imbibition, and carne all the seven parts of *anima* into; at the fourth imbibiti one part of my work ting'd ten parts of Copper into Gold at the fifth imbibition one part tinged hundred parts, at th sixth it tinged thousand parts, at the seventh it tinged te thousand parts: Thus, God be praised, my work ended suc cessfully, with great joy of my heart: at this time I got the true *Medicine* four ounces half an ounce, and one dram The two last in the ponderosity were almost equa. unt the first, out of this my work I paid for Land and Ground to that Noble Gentleman, *O. V. D.* 48000 Gilders. *Actum* 1607. These things I set down for a *memorandum*, tha I should not forget any of the manuals; and of other thing

ne

necessary for the work. God be praised 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 six 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 *sublimate*, 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 midst of it set an Iron box, stratifie into it this *sublimate* 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 first 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 six silver: separate this fine silver in *aqua fort*, you will finde a good deal of black Gold Calx, reserve the silver Calx apart, you may stratifie with it another time. Thus far I went in my experience.

T The

The fifth and last part

Of the last

TESTAMENT

Of Friar

Basilius Valentinus.

Treating of the transcendent, and most precious and wonderfull Medicine, which the great Creator hath put into Metalline and Mineral Salts, for the benefit of man; to keep him in perfect health continually.

LONDON,
Printed *Anno Domini* MDCLVI.

The fifth and last part
Of the last
TESTAMENT
Of Friar
Basilius Valentinus.

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 potabile*, becauſe therein lieth the *Corona* of Medicinals, *univerſaliter*, 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 potabile* 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 potabile*, 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.

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 potabile*, 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 whither 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 ſhouldſt 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 potabile*, and *univerſal Medicine*, after this in order there followeth another *aurum potabile* 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 *Mercurie*. After this there followeth another *Particular Medicine*, which is half an *aurum potabile*, ſhewing its efficacie and power in many tryals Then I will add thereunto a deſcription of *aurum potabile*, becauſe it traceth the ſteps of Gold, and it ſheweth wonderfully its great energy and vertues.

The higheſt and chiefeſt *aurum potabile*, which the Lord God hath laid into nature, is the excocted, prepared, and fixed

fixed ſubſtance of our ſtone, before it is fermented. A higher, greater, and more excellent *univerſal Medicine*, and *aurum potabile* cannot be found nor had in the circumference of the whole World; for it is a heavenly Balſam, 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 powerfull *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 potabile* and *Univerſal Medicine* of the whole World, of which alone great volumes could be written: whoſe preparation was ſet down circumſtantially 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 potabile* is to be had, and prepared from Gold, which in ye 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 exicated, weigh it, pour on it four times as much of *ſpirit of Mercurie*, 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 blood-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 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 putrify 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 potabile*, which can never be reduced into a body.

But more, the Gold before its deſtruction and extraction of its Soul muſt be purged in the higheſt degree. There is made another *aurum potabile*, & 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 potabile* counted, becauſe it is tranſcending effectual in many diſeaſes, in which nature might have ſtood in great doubts. This half *aurum potabile* 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 retro tam*, 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 putrifie in *Balneo Mariæ*, 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 ſetled, muſt be ſeparated from it, then put twice as much of the beſt rectified ſpirit of Wine to it, which rectification

ation you ſhall be inform'd of in this part, ſeal the glaſſe, rno ſpirits of the Wine evaporate, ſet it again in putrefa- tion in the Balmy, let it be there for a moneth, then the arpneſſe of Vitriol is mitigated by the ſpirit of Wine, and eſeth its acidity and ſharpneſſe, both together make an xcellent Medicine, drive both over, let nothing ſtay be- hinde in the bottom, then you get more than half an *aurum otabile*, in form, and colour of a deep yellow liquor. Note, hat ſome Metals in this manner may be proceeded withall, irſt a Vitriol may be gotten out of the Metal, then a ſpirit s 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 efficacie.

The ſecond way to prepare this half *aurum potabile*, which though it be but half an *aurum potabile*, 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 Oleity, 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 potabile*.

Theſe are the chiefeſt wayes to make the corporeal *aurum potabile*, 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

Take the sky coloured Sulphur, or spirit of *Lune*, whic was extracted with distilled Vinegar, as I informed you i the *Particular* of *Lune*, edulcorate it, rectifie it with spirit o Wine, exsiccate it, put it in a Viol, pour to it three time as much of spirit of Mercury, which is prepared from th white spirit of Vitriol, as I faithfully taught you in tha place, lute the glasse firmly, set it in putrefaction in the va porous Bath, let all be dissolved, and nothing more seen i the bottom, then put to it an equal quantity of the bes spirit of Wine, set it in digestion for half a moneth, drive all over, let nothing stay behinde, then you have the true potable *Lune*, which in its efficacie 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 Salarmoniac 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 Mariæ*, leave but a little quantity of it behinde. Note, the Alembic must alwayes 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

yl away all its moisture, there stayeth behinde a ruddy matter, which must be reverberated for three hours in a fla- ing fire, stirring it still, let it come to a whitenesse, which hite matter must be dissolved in distill'd Rain water, let e *feces* of it settle, filter, and coagulate them in a glasse at the matter in it be dry, which dry matter is the Salt of artar, from which the true spirit is driven.

Note, as I told now of the vertue and qualities of preci- us stones, so there are found also many despicable, and oble stones, which are of great vertues, and experimen- lly are known to be of rare qualities, which ignorant, and expert men will hardly give credit unto, neither can they ceive of it in their dull reason and understanding: the ame I will demonstrate with the example of *Calx vive*, hich in mens judgement is held of no great value, and lieth contemptibly in obscurity, however there is a mighty vertue nd efficacie in it, which appeareth, if application be made fit to the most heaviest diseases, seing its triumphant and ranscendent efficacie 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 disco- ver 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 aforehand of its preparation.

Take unslak'd Lyme 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, ab- stract 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*.

As

As much as this matter weigheth together, add as m
of the addirional of Salt of Tartar thereuato, namely
remaining matter, from which was extracted the Salt
Tartar, and it muſt be well exiccated, all this muſt be mi
led together, and put in a well coated Retort, three pa
of the Retort muſt be empty, take a great receiver, or be
to it, very ſtrongly. Note, the body into which the R
torts noſe is put, muſt have a pipe of a fingers breadth, u
to which may be applied another body, and a quantity
ſpirit of Wine in it: then give a gentle fire to it, at fi
there comes ſome of the phlegme, which falls into the fi
applied body: the phlegme being all come over, then i
creaſe the fire, there cometh a white ſpirit to the upper pa
of the body, like unto the white ſpirit of Vitriol, whic
doth not fall among the phlegme, but ſlideth through th
pipe into the other body, draweth it ſelf into the ſpirit o
Wine, embracing the ſame as one fire doth joyn with th
other.

Note, if the ſpirit of Calx be not prepared firſt by the ſpi
it of Wine, and drawn off and on, as I told, then he dot
not ſo, but falleth among the phlegme, where he is quenca'd
oſeth all its efficacie. Thus difficult a matter is it, to
earch nature throughly, reſerving many things unto herſelf.
This ſpirit being fully entred into the ſpirit of Wine, then
ke off the body, put away the phlegme, but keep care-
lly the ſpirit of Wine, and ſpirit of Calx: and note, both
eſe ſpirits are hardly ſeparated, becauſe they embrace
oſely one another: and being diſtilled, they come over
ynely.

Therefore take theſe mix'd and united ſpirits, put them
o a Jar-glaſſe, kindle it, the ſpirit of Wine burneth away,
ſpirit of Calx ſtayeth in the glaſſe, keep it carefully.
is is a great *arcanum*, few of other ſpirits go beyond its
cacy, if you know how to make good uſe of it. Its quali-
may hardly be ſet down in any way of abridgement.
This ſpirit diſſolveth *Oculi Cancrorum*, the hardeſt Cry-
: theſe three being driven over together, and often ite-

rated

ed in that diſtilling, three drops of that liquor being mi-
ed in warm Wine, break, and diſſolve any Gravel and
ne in mans body, expelling their very roots, not put-
the patients to any pain.

This ſpirit of Calx at the beginning looks bluiſh, being
tly rectified, looks white, tranſparent, and clear, leaving
feces behinde. This ſpirit diſſolveth the moſt fixed
wels, and precious ſtones. On the other ſide he fixeth all
tile ſpirits with his tranſcendent heat.

This ſpirit conquereth all manner of Podagrical Symp-
ms, be they never ſo nodoſe and tartarous, diſſolveth and
pels them radically.

To the omnipotent Trine God, Father, Son, and Holy
oſt, be returned hearty thanks for all his benefits, which
hath beſtowed on man, and diſcovered thoſe ſecrets, I
ought on in his name. To him be eternal praiſes.
m.

All that hath breath, praiſe the Lord. Alleluiah!

End of the fifth part.

BASILIUS VALENTINUS
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.

LONDON,
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BASILIUS VALENTINUS
HIS
TREATISE
CONCERNING
MICROCOSME.

THose 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 smallest 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 meerly accidentals. In the first place is to be considered the matter and form of this World, which matter is made formed 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 God 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 aire, that 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.

Calcidity 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 part of *Microcosme* is *inobility*, for the matter in it self was without life, which by heat was stirr'd up, then the vital spirit became to be sensible, which is in man a Sulphureous spirit, kindling the body by a heat, exiccateth the superfluity of the earth by the subtility 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 several 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 hitherto.

Matter and form of *Microcosme* being extant, consisting of earth and water, then the Creator called 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 finish'd, then God allowed an imagination unto good, in the perfect understanding of Man, that by his imagination he should 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 minde, which hath its habitation in the upper Region of *Microcosme*, according to his volatility, and deserveth 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 good and bad standeth in the sharp speculation of *Microcosme*, the overplus found besides these three, nature casteth off as a *Cadaver*, and is as a Monster, which by these three is found to be a separation, and a *Caput mort.*

If glorified *Elias* were present, and the *Astrals* could speak, and silent nature had a tongue to expresse hereof, then I needed not to bring in any further evidence to perswade the incredulous, who considered not judiciously this my saying: for a man possessed with blindnesse cannot passe any judgement upon my writings: but understanding judgeth impatience, and wisdom separateth herself from folly by her own experience.

This Vital spirit nourisheth, feedeth, and preserveth h
self by the Oleity of mans Sulphur, which is predomina
the bloud, and with, or through it doth work in the w
body, that the substance may be perfect. This Vital s
is Mercury, which is found in man, and is preserved by
Oleity of its likenesse; besides these two, Mercury and S
phur, there is a third thing in man, namely Salt, which l
in the flesh, body, and bones.

The Salt ministreth its noblest spirit for a nourishm
unto the bloud, which saltnesse is found therein by
taste, and disperseth it self throughout the body, pre
veth mans body like a Balsam from putrefaction, and is
the band and copulation, whereby Mercury, or the V
spirit continueth the longer with the Balsam in the fl
& dwelleth together in one. For in the Salt there lieth a s
rit, which must protect all other Balsams in their worth a
dignity. The remainder found in the flesh, if these th
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 M
the like are in Metals, Minerals, and Vegetables, wh
make up their perfect body, do live, keep, and are preserv
in the like manner, as man is. As the one followeth up
the other in Man, according to order in the like conditi
are other Animals after their kinde and property. As a Co
is an Animal, her food, as grasse, is Vegetable, this Veg
table by the heat of the Cows body is putrified, in that p
trefaction is made a separation, which is the Key of all d
solutions and separations, separation being made, then goe
the subtile spirit, the subtile Sulphur, and the subtile Salt
the Vegetable's substance of the grasse into all Members
the whole body of the Cow, the spirit ruleth the beast, t
Sulphur nourisheth it, and the Salt preserveth it.

This being done, then nature distributeth her gifts fu
ther, making a new separation; as of the superfluousness
which the Cow doth not assume by way of assimilation, a
must part with it, and distributeth the same further, and th

s 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 fatnesse, which is butter. The
test is separated by other means, and precipitated, and
thereby is made another separation, this is a second coagu-
lation, 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
usefulnesse, because the spirit and its nutriment is taken
from it by the several separations.

After this nature maketh to a further putrefaction another
and grosse excretion of a Sulphureous and Salt substance,
which generateth afresh a living spirit, which is the excre-
ment, this serveth for the earth to be manured withall, ma-
king the earth fertil by its Sulphur and Salt, as being of a
grosse and fat substance, whereby new fruits are produced,
here is another nutriture from an Animal into a Vegetable.
This maketh Wheat, and other Fruits, and Grains to grow,
producing again a nutriment from the Vegetables unto A-
nimals. Thus one nature doth follow after the other, by
vulgar people not so much comprehended, or search'd into,
not caring to learn natures qualities so much, which maketh
such 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
most strongly in the heart of mans body, as in the noble
part: and the Sulphur of man giveth unto that spirit a nu-
triment, and spiritual accesse 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 conserver of both, its noblest spi-
rit penetrateth throughout, the grossest matter of its Salt is
cast into the bladder, and that hath a spirit of a special
operation. That which goeth from the Salt through the
bladder, is wrought upon by a heat, ministreth a new ac-

 cesse,

ceſſe, or increaſe, ſo that this increaſe of Salt in man is
exhauſtible, unleſſe it die quite, and the body be burn
to aſhes, and the remainder be extracted. As for an e
ample; Take the Salts from Minerals, let theſe grow agai
coagulate, and extract the Salt again by water, the like
ſeen in nitrous earths alſo, and other common Salts, a
there needs not to quote any further examples.

The ſpirit of life hath its proceſſe into other Member
from the heart, into bones, arms, and the reſt of the bod
that are ſtirring; In diſeaſes and ſymptomes he is wea
and man by reaſon of ſuch ſymptomes, cannot perform h
buſineſſe in that full ſtrength as at other times, when he
in health, feedeth and cheriſheth his body with Veget
ble ſpirits, which come from feeding on bread, meat
and drinking of wines, then his body groweth ſtronge
and his Vital ſpirit groweth potent by ſuch nutriments,
his ſuperfluity diſperſeth himſelf into all Members, a
ſheweth his operation. If the heart groweth faint, the
is it a ſigne that the Vital ſpirit is not nouriſhed, upo
which there enſue ſpeedily deadly diſeaſes; becauſe th
fire is not at liberty, and falls into an extinction, or choa
ing.

The fire in the heart, and the natural heat is preſerved
and ſupported by the aire, of that aire the Lungs ſtan
moſt in need of: the Liver alſo muſt have aire, elſe it ca
not laugh: the Spleen muſt have aire, elſe it will be op
preſſ'd with ſtitchings and great pains: the true ſeat for th
moſt part of the aire is neceſſary for the Lungs, if theſe fa
into any weakneſſe, the cauſe thereof is, becauſe the Sal
doth not ſhew its true, and meet help, and muſt go into
rottenneſſe, caſting up bloud and matter: then there is a
hand a corruption of the aire, from which the Vital ſpiri
cannot finde any true nouriſhment, but muſt be ſtarved
becauſe the Salt doth not effect its conſerving quality, th
Sulphur, and the increaſe of the nouriſhment is obſtructed
and is not perfect, whereby are cauſed Conſumptions, wi
therings of the body, conſuming of the flesh, and exicca
tion

tion of the bloud, 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 excerned 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 friend-
ſhip 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 drink-
ing, 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 heat, 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 duely 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 fundamen-
tally 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 know-
ledge and experience, and a fundamental inquiry into
natures myſteries make a good Phyſician next the know-
ledge 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 nat
ral means and Medicaments, as they are found in ther
selves in their highest degree; I make no further me
tion here of other Animals: Metals and Minerals follo
next, for in Gold, Silver, and other Metals, even to t
seventh and last Planet, are hid excellent things, Mercu
being predominant in all, in some more than in other
and Minerals also are not without their vertuous Med
cines, and the former seven Planets were in their beginnin
onely Minerals.

The Tincture of *Sol* together with the potable Gol
and Silver are of great efficacy. Mercury ruleth Micro
cosme: that, which is found in the best Metals and mo
precious stones may be drawn also, if need be from Min
rals. For perfect Metals are grown, or have their de
scent from Minerals, as from Vitriol, Antimony, and th
like. Vitriol is Sulphur, Antimony is Mercury, the Sa
which is the copula, or binder, is found in both, if thes
are made fix. are like unto the best Metals, for they a
generated by them: Minerals come from the three prin
ciples, as well as Metals: the three principles come fro
their *prima materia*, called *primum Ens*, which is nothin
else but a watery substance found dry, is not likened t
any matter which is grown, and is preserved by the fou
Elements, and these are cherished, or nourish't by A
strals. The Creator hath ordained all these out of
nought, because man should not gaze onely upon earth
ly 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 former-
ly, and not great prating without true knowledge; Good
writings of expert men may conduce somewhat here-
unto.

In

In brief, humane reason in Physicians is not able to
comprehend sufficiently, much lesse are they able to de-
cide, fathom, 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. *Mercurie* of *Microcosme* is a living,
incomprehensible, and volatile spirit, as I have told.

Mans Balsam drieth up a Dropsie, and the clarified Salt
of it cureth Consumptions; in Epileptick fits it doth ex-
cellent well, and being prepared into a fragrant spirit,
all corrosivenesse being taken from it, is nothing inferiour
unto *aurum potabile*, 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, mo-
bility and imagination, how they were brought unto per-
fection. 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 *Del-
phin* 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 Mi-
neral 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 coagu-
lation 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 Bal-
sam, which ministers a nourishment unto its perfect growth,
the odour, or smell of any Herb is of a volatile quality, and

spiri-

ſpiritual, and the ſpirit for the moſt part ſheweth it ſelf in the frangrancy, and penetrateth the Baiſam, and its colour, 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*

BASILIUS VALENTINUS.

TO 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 dreſs't. 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 ſymptomes, be they whatſoever, and are made of one, the one is called PHALAIA, 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

native 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 expreſſion I perpoſely hold it forth leaſt it ſhould be made too common, I affect 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 infermities: the matter is putrified, 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 maliguity, 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.

PHALAIA is the Univerſal Medicine to be uſed inwardly, and ASA is the Univerſal remedy for outward uſes: it purifieth mans bloud, taketh away all impurity, ſtrengthneth the brain, heart, ſtomack, and all other parts, cauſeth good bloud, 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, Dropſie, Conſumptions, Gout, and all other diſeaſes generally; for no ſinfull Creature is fall'n ſo totally, but ſhe may have a comfort 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.

Note

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 PHALAIA 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 PHALAIA, ſhe being a praiſe to ſuch that make uſe of her. He that getteth this PHALAIA 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 ẏ operation, for external Symptoms, as old Ulcers, Fiſtulaes, Cancers, which made many Chirurgians 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, Pulteſſes, and the like cannot help, and are not ſtrong enough, this alone will do it. For freſh wounds, be

be they made by ſtobbing, cutting, flaſhing, it needs not to be adminiſtred, 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. Symptomes 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 ABIHAIL, being joyned 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 Symptomes 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 Symptomes, 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 PHALAIA 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 PHALAIA 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, according to that end, for which it is prepared.

Thus I wiſh the Reader, to whom I faithfully 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 of us, 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 concurre 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 alſo a 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 marvellous 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 Merals, Minerals, Vegetables, of their qualities and properties, of the original of man, and of other Animals, ſearching in their conceits into their lives, vertues, &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 concurre, 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 ſeveral forms, according as it received its power fromabove. 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 ſumes: In theſe preparations are beheld wonders upon wonders, witneſſe the diſtillations, digeſtions, and putrefactions. There are found and ſeen many ſpirituall and corporeal colours, which appear black, gray, white, blew, green, yellow, red, Azure colour with a reflexion of all manner of inſprinckled colours, which cannot well be deſcribed, and unexpert men hardly believe it. From theſe preparations are ſeveral qualities felt, the one is 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 no good thing can be made the worſt poyſon, and the worſt poyſon can be turned into the beſt Medicine: which is not ſo 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 it 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 Entrals, 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 Oare, doth not know what riches he may expect from Metals, unleſſe he open the Oar, and ſo fine it: what he findeth in it by fire, then he may know really in his calculation, what riches he may expect from it. So other things muſt be proceeded 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 joyn'd 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 ſeveral 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, putrifieth 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 earthineſſe 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 the

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 cliſt 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 joyned 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 ſtil 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 earthy together like a bond, but when the heavenly is ſeparated from the earthy, that the ſoul alſo muſt forſake her body, then you have ſeparated and received the three, each apart, which after true knowledge and conjunction can afford ſuch a triumphing and clarifyed body which is found in 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 earthl 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 now 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 eternall.

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 conprehended 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 mighty consequence, if rightly considered, The [illegible]layeth an egg, the same egg is by heat brought to a harder [illegible]er coagulation; by a further heat it is brought to a putrefaction, where it it 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 chichen to creep forth; this chicken coming to a further ripeness & age, increaseth further in her kinde. Thus Nature fur-

furthereth her own kinde, and augmetteth *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 kindes 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

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 siderial 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 spritual, and a Metalline salt bodily, which three are found at the opening of Metals: for Metalls 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 ackowledged 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, Soul

Soul and Body are separated & purely reunited. The remaining terrestrity 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 midle 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 Fa[illegible] of all wisdom, Father Son and Holy Ghost in one Dei[illegible] us to know really in a due gratefulness his wond[illegible]works, and make us coheyres of his everlasting goods, [illegible]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 unblameab[illegible] and due obedience to God. *Amen.*

FINIS.