

OTTO TACHENIUS

HIS

CLAVIS

To the Ancient Hippocratical

PHYSICK

OR

MEDICINE;

Made by Manual Experience in the very

Fountains of

NATURE.

WHEREBY,

Through Fire and Water, in a Method unheard
of before, the Occult Mysteries of *Nature* and
Art are Unlocked and clearly Explained by a
Compendious way of

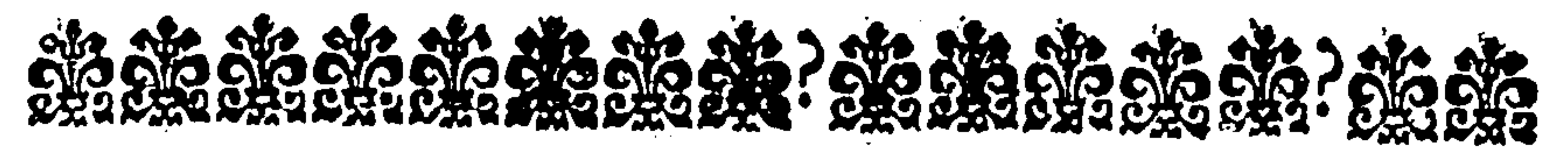
OPERATION.

Senec. Epist.

*A man can never more torment the Envious, than by applying
ones self to Vertue and Glory.*

L O N D O N,

Printed by *Tho. James*, and are to be Sold by
Nath. Crouch in *Exchange-Alley* over against the
Royal Exchange in *Corn-Hill*, 1677.



To the Serene and Mighty Prince, the Lord
CHRISTIANUS ALBERTUS

By the Grace of God,
 Heir of Norway, Duke of Sleswick, and
Holsatia, Stormar, and Dithmarsh,
 Earl of Oldenburg and Delmenhorst,
 His very good Lord.



*It is an Uncivil thing (says H. Khunrat) to
 judge of the whole of a Book, by one part of it
 only, unless the whole Book be first Read over,
 and throughly weighed.*



IT was the custome of the First Philosophers
 (Most Serene and Mighty Prince) that what-
 soever Secrets of Things, or Mysteries of
 Nature, they found out, they would imme-
 diately impose Divine Names on them;
 and so, as much as they could, hide them from
 the Vulgar; or else they would relate them under
 disguised Words, Forreign and unusual Terms,
 Allegories, Ænigma's, and Metaphorical Spec-
 ches, either because they feared the offence of the
 Unskilful Multitude, or else being perswaded,
 that those Abstruse things would meet with no
 approbation, if they were easily understood.

Hippocrates of Coos, treading in the same steps,
 that Divine and Venerable Old-man, and deser-
 vedly Chief in this most Famous Art (in whose
 Praises the Ancients, and all Neotericks have suf-
 ficiently Expatiated) shews the hidden Founda-
 tion of this Noble Science, in these words. *If*

A a *there*

The EPITILE.

there be any thing Divine in Diseases, the knowledge and fore-sight also of That is to be sought after, if a Man would approve himself a good and admirable Physician. But what that Divine Thing was, he no where clearly discovered, nay, he Studiously and of purpose concealed it, expressly affirming, that nothing ought to be spoken or published in this Art, save what was known to *Plebeians*. On which account, *Physick* was heretofore esteemed *Sacred*, and the gift of God, so that all the Ancients were of opinion, that It could hardly be attained unto by Humane Understandings, because the Foundations thereof seemed so abstruse, hidden, and admirable, that They were not to be found out by the strength of Nature; And although, heretofore, and in all Ages, Men of great account for acuteness of Wit, and Skill in *Physick*, have Illustrated Its Doctrine, yet there is nothing extant in their Writings in clear and express words, neither can any thing be culled out from thence, but what is sullied with Obscurity: They all endeavouring as much as they could, more to eclipse and darken It: *Neoterick Physicians* who succeeded them, in Writing, Disputing, and desiring to encrease this Art, have false to pieces amongst themselves, and contemning that *Divine* thing in Diseases, rail at one another, and are divided into several Sects; neither doth the Division cease to this very day: For one desires to be styled a *Chymist* or *Methodist*, another a *Galenist*, a third a *Dogmatist* or *Canonist*, so that this most Noble Ancient Hippocratical Medicine, which is but One, is now, not only rent into many Sects, but is also overcharged with an infinite number of Books, by which a lover of, and enquirer

DEDICATORY.

quirer after Truth, is not only confounded, but must needs be over-whelmed: There being such a vast Ocean of Them, and so great a variety of Writers, subtilly spinning out their Arguments *pro* and *con*.

In the mean time, I was always of opinion that That before-mentioned short Sentence of *Hippocrates* was to be deeply weighed, and the rather, because that Famous Man, whom Antiquity did almost reverence as a Deity, comprehended that great Supellex and Furniture of Things which he had in his mind, in short and concise Aphorismes and Speeches. Excited therefore by my respect and love to Him, I began to Investigate what that *Divine* thing was; for without the Plenary knowledge of It, the Art of Cureing Diseases would always be Mutilous, and only Inchoative, never fully and absolutely compleat in all its parts.

Some there are who do accuse those men of Impudence, and do also Contumeliously reproach them, who do their utmost to restore and underprop Sciences (delivered indeed by the Ancients, but now almost worn out by age, and Adulterated besides) or else who do endeavour to add to them, or illustrate them: moreover they labour to Degrade such persons from the first Knowledge of things, and so to dis-inherit them from their possession of ancient Learning; by whose Calumnies the Enquirers after Truth, are deterred and led out of the right way.

If the ancient Philosophers had taken this course to reproach the Labours and Studies of Those that went before them, they had never pierced into the inward knowledge of Nature, but the Truth in many Sciences would as yet have been buried in

The EPISTLE

in Obscurity, and very few would have attained to any light in the Secrets of Nature.

But since Those Philosophers were pleased with another way and manner of Study, not being deterred or taken off from their honest Labour by the tongues of Revilers, but rather more earnestly applying themselves to their Disquisitions and Studies; so that almost in every age, some one or other Art and Science was hatched or else retrieved, and from small beginnings, promoted to great encrease.

Semblably, why may not I more clearly open the sense of *Hippocrates*? That so the Ancient and Noble Science of *Physick*, and Method of *Cures* may receive an advancement? why may it not be lawful for me to Contemplate that *divine*, abstruse and admirable Thing, as well in Diseases as Remedies? and to restore It from Darkness to Light? Let the Tongues of Slanderers be silent, let them not blame me, that being but a Puny, I first of all bear the Lamp to all that seek for Truth, in this Argument. Let all such Flies and Cantharides be packing, for as the One pitches on the flourishing Corn, and the Other fly into the sweetest Oyntments; so these foolish and sloathful Calumniators cease not to detract from the labours and manners of other men, perswading themselves that they shall catch much Honour and Glory, by fishing for it in the disgracing of others.

Avaunt such Thorny Medickes; Let them continually go a begging, and spend their time in collecting raw Receipts, reformed neither by Reason, Method, nor Judgement; which, *Hippocrates* disapproves and proscribes in the very entrance
into

DEDICATORY.

into this Art, as unsafe, because not understood. *Experiment*, says he upon this account, is *fallacious*: Neither let them Object to me, this my *Institution*, as a new and unprofitable piece, whereas indeed It is most Ancient, and found most true by solid Experience, not that I am so vain and insolent, as to boast my self to be the *Author* of It, I only profess my self to be its Interpreter and Explainer.

These things I determined to do in a Book by it self, and therefore I pre-empted my *Hippocrates Chymicus*, which Book seem ed necessary for the demonstration of the Subsequent Doctrine by known Examples. But now, seeing Malign Ignorance reigns in Our Art, I think it better to change my Resolution, and to reduce into this *Compendium*, what and how much of *Divinity* is in Ancient Medicine, as also in Natural Philosophy, and in all things; All which shall be discussed, for the sake of the Prudent, in this Little Book.

I determined, Mighty Prince, and my gracious Lord, to Dedicate this my grand Endeavour to You, not with an intent to Blazon the *Genealogy* of Yours and Your Ancestors most August House, that be far from me, for I know that all Adulation doth displease Your Highness; but because You are a Favourer of hidden Sciences, and of all admirable Things, and especially a Patron of the Muses: which evidently appears, not only by that flourishing Academy which you have lately erected, but furthermore by those great Largeesses and Stipends, wherewith you have endowed its choice Members, and learned Professors, out of Your incredible Clemency and Fa-
vour.

your. To which may be added Your Highnesses singular Courtesy, Bounty, and Benevolence, extended towards Me in particular, your poor Client, the last year; and also that unspeakable Beneficence, which Your Father, of happy Memory, a few years since, shewed towards me, which you by a rare Example have also doubled and outdone: Which consideration alone had been sufficient to have obliged me to make this Dedication to Your Self, and so to hang up this little Table on the publick Altar of Immortality, not only that my Writings may hereby speak to the whole World, but that I might manifest the symbol of a grateful mind, and might testify and profess my observance of You.

Be pleased therefore, *Great Sir*, favourably to accept of that admired *Divine Thing* of *Hippocrates*, anciently adorned with so many Trophies, now consecrated to Your *Mighty Name*, and let it find a place there, whither the Messengers of a grateful mind are wont to be admitted; which, as I supplicate with that humility which becomes me, So I also beseech Almighty God from the bottom of my heart, long to preserve Your Highness in safety and prosperity; so prays

VENICE *the Ides of*
Novemuer, 1668.

Your Highnesses most
devoted.

TACHENIUS.

THE

to the Reader.

to ~~ought~~ devise mischief, like a sharp Razor, and love evil more than good, and so rashly accuse and condemn others, according to the Psalmists words. But how easily their incredible stupidity and ignorance may be, and is, obviated by me, by means of this Ancient Hippocratical Medicine, there are no better witnesses then those Noble and Worthy Persons amongst whom I live, and am daily conversant with. And as the Rock breaks and repels the surging waves which assault it (it self, remaining unmoveable) so it becomes me patiently to hear, and at the same time to contemn and dispise the reproaches and non-sensical objections of unskilful ones, without any perturbation of mind, and without any bitterness and wrath.

For on the 28th day of August, 1668, having received a Book, though Licensed and Approved, yet full of ridiculousness and folly; a few days after (my health requiring it) I went on a sudden to Millaine, to that Illustrious Person, The Lord Marquess Fiorenza, a Noble Senator of that City, and I compleated this Hippocratical Doctrine in my Chariot on the way; yea, I had published it compleat, before the last of the Calends of November, the same year (I mean as compleat as the nature of the argument required) unless the censure of the Inquisitors had retarded my purpose; which I think fit, gentle Reader, to acquaint thee with. Favour me therefore, if thou art in thy right mind, and remember Hippocrates his Advice, which is, not to divulge or make known any thing, but what is within the Ken and Cognizance of Rusticks and Plebeians. Farewell.

Otto

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Otto Tachenius

HIS

KEY

To the Ancient

HIPPOCRATICAL LEARNING.

CHAP. I.

Acid and Alcaly, the most Ancient Principles of Things, what they are?



To know things is to know them by their Causes, as *Aristotle* Teaches in the first of his Physicks. Now the Causes are Matter, Form, and Efficient; Matter is that, of which a thing is made, for in Nature there is no thing which is not made of some pre-existent and subject matter; Form, which gives being or esse to the thing, and by which the thing receives its name, is it self invisible; the Efficient Cause is that, which moves the matter to its proper end.

Hippocrates reduces all these three Causes into two necessary and sufficient Principles, calling them *Fire*, and *Water*: *Raimund* calls them *Entia Realia*; *Basilins Pugiles*, and in another place, *Gladiatores*; others stile them *Lis* and *Concordia*; *Attraction*, and *Repulsion*; *Rarefaction*

Fire and Water.

action and Condensation; Male and Female, &c. But I, for the clearer knowledge and explanation of them, do call those two Principles of *Hippocrates*, *Acid* and *Alcaly*, because all things in the Universe are made up of those two Universal Principles, as I shall gradually shew by Experience, (so is also, *that one only Medicine or Physick of the Ancients*) To which yet a third doth inseparably adhere: Hence arose *Sal, Sulphur* and *Mercury*, the Three Principles of some Philosophers, and rightly so, as will more clearly appear in the progress. These two, either perpetually burn in Love one towards another, or else are at perpetual variance, are multiplied, and one is contrary to the other; so that the death of one is the life of the other, and that which one produces another destroys; that so from this another more noble thing may again arise.

Hence it is, that *Hippocrates* with good Reason affirms, That these two Elements *Fire* and *Water*, or *Acid* and *Alcaly*, can do all things, and that all things are in them. From the *Acid* do proceed two Masculine Qualities, to wit, *Hot* and *Dry*, from the *Alcaly*, as many Female ones, *viz. Cold* and *Moist*, all flowing forth for the generation of mixed bodies, for which reason they do concur and are commixed. The two greater Lights do preside over those two as Principle Elements. *The Sun*, is the Author of the Fire of Nature, and *the Moon*, the Mistris of Humids. *Matter* or *Hyle* is therefore called the Principle of all things, because all things in an invisible manner, are generated of *Fire* and *Water*. From those two is made up the innate *Calid* of all things, which *Hippocrates* says, is very much in them, as they increase; the matter will be most clear when we shall speake not only to the ears, but to the eyes also.

C H A P.



THE PREFACE
TO THE
COURTEOUS READER
And Lover of the Ancient
Hippocratical *MEDICINE*.

IN the Inquist after the hidden Causes of Things, how prone Men are to erre and to be mistaken, without the help of True Experiments, it easily appears by that common, and in this age, Epidemical Complaint (which I myself do also think not altogether groundless) concerning the inconsiderate edition and multitude of New Books; partly, because the rash publication of the Writings of Sciologists and vain Persons, is of it self odious, partly also, because such a multiplicity of raw Pamphlets doth prejudice even our common Studies, and takes off the minds of many from Reading the Books of the Ancients, which are full fraught with accurate Wisdom and Instruction: whence probably it may come to pass, that the Studies of the Ancients, in enquiring after Truth, may be less esteemed and regarded by us. And if any one demand, why do I then publish this present Tract? A piece Composed with no Maturity of Judgment, but thrust forth in great haste and temerity; and consequently, in no wise to be compared, in point of Usefulness, with the Monuments of the Ancients. To him I answer, There are two Causes, which moved me again to put Pen to Paper, and to emit to publick view this Piece of Ancient Medicine, First, in the Year 1666, I Printed the necessary Opinions of the Old Philosophers, under the Title of Hippocrates Chymicus, and there shewed by clear Arguments deduced from Exerience, p that Fire and Water

The Author's Preface

in essence, root, and property, ought to be esteemed the *Immortal Principles of all Things* (since the *Divine Old Man Hippocrates* in his first *Book of Diæt* treats of the same, after the manner of the *Pythagoreans*, wittily enough, yet most obscurely, perhaps fearing the ridiculous censure and inept censure of such as the *Austrian and Norinberg Doctors of Physick*, and their foul mouthed companions, who are craftily busied with their *Rustick Muse*, only about the barks and outside of things) because in finding out the secret and hidden Causes of things, These appear to be more powerful, then all probable *Conjectures and Vulgar Placits* of Philosophers; and I did it, for no other end and purpose, but out of a desire to know the Truth, which every honest man should cordially embrace; so *Aristotle* Teaches in the first *Book of his Ethickes*, Chap. 4. It is better, says he, yea, it is our Duty, so Truth may be secured, to alter and cancel our own Opinions and Decrees. Now whosoever shall Read and rightly Understand the Books of the *Ancients*, will undeniably confess, that I have as well in my *Hippocrates Chymicus*, as in this little Book, spoken the Truth, and that I have discovered *Natural Principles and Rare Mysteries* in a clear Vein of Speech.

In demonstrating of these things, I have observed the order of *Geometricians*, who from the least point and most easy foundations, do gradually ascend to matters most great and difficult, by which an ingenious mind at length climbs even above the Stars: So also, The *Ancient Hippocratical Medicine* and the *Method of my Science*, in a convenient order, first, shew things less rare, yea, things most commonly known, and ascending from them by degrees, It exhibits things more choice and excellent. So *Hermes* from an Egg, *Hippocrates* from Arts, *Morienus* from a Garment, *Basilus* from Ale, *Cosmopolita* from Colours, &c. at length in an admirable manner; as well in the Great as *Less World* (for there is the same Reason in both) have unlocked the Closets and Secrets of Nature, that so the Principles, Reasons, and Causes of Things may be clearly seen, as it were in a *Looking-glass*.

By this my private, plain, and safe method, many Learned Men (whom I shall not name for fear of exposing them to
the

to the Reader.

the ridiculous Censure of the *Deans and their Fellows*) being addicted to the Study of this *Ancient Philosophy*, have confessed that they have reaped much benefit; for in this my way, they have found that saying of *Pythagoras*, Nature is in every thing alike, to carry with it not a counterfeit and disguised, but a sincere and infallible Truth.

But since it is an old Calamity amongst Men, that Vertue is always oppressed by violence, but Vice and Falshood, like frath and scum, swims a-top in the impure pot of this World; so also some have endeavoured to defame my *Hippocrates Chymicus*, which is supported by *Ancient Authority, Experience and Reason*, and to dispoil it of its Vertue and Truth, by mutilating words, and perverting Sentences; that so they might not only cast dirt in the Face of *Ancient Medicine*, but also be found falsaries and committers of the crime of *Defamation* against Law and Right.

To prevent this wile, and to apply some remedy to this crafty machination, it was altogether necessary for me to meditate and resolve upon a new Edition of the *Ancient Truth*; for I began to think with my self, that *Young Students* might reap much more benefit from my *Doctrins*, if what had been maliciously changed, perverted and castrated, might come forth more entire and corrected; so that this is the second cause why I again set forth this part of *Ancient Medicine*, which I have Adorned and Confirmed with many excellent Experiments and Reasons, drawn from the *Ancient Fountains of Nature*; And I have moreover so clearly explained the causes of things, that for the future no man in his right wits can reasonably impugn my *Principal Foundations of the Truth*. So that *Students*, who love the Truth (of whom I hope there are many) may be much assisted by this *Isagoge and Manuduction*.

There is no doubt but virulent envy, the inseparable companion of Vertue, will object it to me as a crime (as it did heretofore, first, because I shewed the sincere way of sublimating of *Mercury*; which Calumny was heard by me not without laughter, but that offence is to be pardoned to such *Jealous Interpreters of Nature*, and their Repentance to be hoped for: and secondly, because in the 28.

The Author's Preface

Chapter of my Hippocrates Chymicus, I taught the way of conglutinating Gold and Iron) I say, it will be imputed to me that I now discover and bring to light, things hitherto secret and concealed. But do you not, for this, rashly, and without thoroughly weighing my cause, condemn the guiltless, for it becomes a Judge to hear the Reasons on both sides of the Parties, betwixt whom he is to give Sentence: If it seem a fault that I have exhibited the Truth of Hippocratical Medicine, hitherto unknown to all of you, nakedly before you, yet be not presently enraged, nor cast forth reproachful speeches against me, but first of all consider; whether it having been sullyed with false receipts and impostures, comes not now forth, nearer to the clear Truth, then remoter from it? and next, whether its lustre be not more encreased than diminished? By means whereof, perhaps in a fitter season, she her self will give thanks to her Fosterers and Refiners, neither will she deny them her Patronage against the Crafts and Frauds of Impostors, nor withdraw her defence from them against the fierce darts of ignorance, least the former, like wild beasts, envying at another mans good, and the latter enraged and hood-winked by it own blindness, should any longer contumeliously and petulantly break in upon the pleasant Gardens and promising Crop of this Ancient Hippocratical Medicine; and so tread down and lay waste the praise-worthy Labours of such Wise Men as have gone before us.

'Tis in vain for them to terrify me with their bug-bears, I scorn all their endeavours; for I have chosen Truth for my faithful and powerful Protectress, which shall now come forth and appear in open view, not as fools do in licentiousness of revenge, repelling force by force, but with the rod of reason and modesty, it shall smite and scourge such foolish detractors, that they may repent of their simplicity and folly, and hereafter be ashamed to snarle at, or bite this Ancient Hypocratical Medicine with their livid and impure mouths and teeth. It is thy part, Courteous Reader, to stop the mouths of such Barretors, furiously railing against me, and to bridle their lying and reproachful tongues, lest they should glory in their own wickedness, and all the day long their heart should meditate unrighteousness, and their
tongue

CHAP. II.

Acid, the most Ancient Principle, as being Spiritual, is not subjected to the Sensure or Judgement of the Senses.

MY Hippocrates Chymicus, in the 10th and 18th Chapter, shews in Wine and Tartar, that the Fire of Hippocrates, the formal Principle of things, can be separated by no Analytick Destruction, nor by any Ingenuity of Art. This the Prince of the Academicks calls *Forma*. The Ancients (as also the sacred Philosopher) calls it *Light*, and *Sulphur* from its Similitude, because that (like *Sulphur*) it manifests it self to be both occultly *Acid*, and also pinguous; to This they gave the first place, styling it the *Vital and Masculine Spirit*, because in it, the seeds of all things are contained (though imperceptibly as to our senses:) for we must confess that all things do consist of insensible principles, as *Lucretius* speaks *Lib 2.* and all things have their original from it, and there is nothing produced in the whole world, but by it, it hath its seat in the Air; because the Wind carries it in its belly; and the Father of it, says *Hermes* in *Parva Scheda*, is the *Sun*, whence the lofty wited *Lullius* in *Testament*. Chap. 67. We, says he, with many others, call it the *Child of the Sun*, for first it was generated through the influence of the Sun, by Nature, without the help of Science or Art; And therefore *Aristotle* called the *Sun* the Father, and the *Earth* the Mother of all Vegetables; because the Sun impregnates the Earth with its vivifying heat; which afterwards is turned into natural heat, and this is multiplied by the help and assistance of the heat of Fire, &c. Hereupon afterwards, it was styled by the Philosophers themselves, *The Son of Fire*; as appears by *Bernard de Trefne* in his third part, who calls *Gold* most

L.H.K.

A Child of the Sun.

The Son of Fire

pure Fire So that if Gold be Fire, and Fire the Child of the Sun; and This, the Vital Spirit, which the Wind carries in its Womb, as *Hermes* witnesses; then without doubt these three must be Brethren and all Children of the Sun.

And as the Sun in the Firmament of Heaven, is judged by Wise Men, to be incorruptible, constant, and perpetual, and by its Author is endowed with so many Embellishments, that Himself is said to have placed his *Tabernacle* in it; for which cause it is called the *Form of Forms*, or the *Acid of Acids* (though it be not acknowledged for such by the Vulgar, as neither is Gold) or the *Universal Form*, which in the work of generation infuses all Natural Forms, and the seeds of all things into disposed matter; for every individual thing hath hidden in it a spark of this *Light* of Nature, or *Acid*, whose Beams do Occultly influence the Seed with an Active and Moving Vertue.

Gold is fixed Acid.

So also Gold, being the Off-spring of the Heavenly Sun, is incorruptible, constant, and perpetual, of an entire Form, or a perfect Acid, and fixed, though, as I said before, it be not owned as such by the ignorant Vulgar: For unless it were a fixed *Acid*, how could the saying of Philosophers be verified and fulfilled: *That which is perpetual makes things perpetual, and that which is fixed makes things fixed.* And therefore in the beginning *Light* was created over the Universe and contracted into this Body, being endowed with a vivifying Vertue and secret Fecundity; I call it an entire or compleat *Acid* fixed and constant, which yet as *Ramond* saith, will make the empty Brain of one who hath seen nothing in Philosophy, nor is ever like to see, to be altogether sottish and stupid, Yet in my *Hippocrates Chymicus*, I have demonstrated the *Acidity* of Gold, by two familiar Examples, which I shall now again recite out of my late *Hippocrates*, for a solid confirmation of the Truth, and the shame of all *Zoiluses* and *Detractors*; for if you dip the end of an Iron Rod in Gold melted or put to fusion, the Iron in a moment will be turned into *Scoria*, or rust, as if it were

Crocus Martis.

were burnt with kindled *Sulphur*; now unless Gold were Occultly *Acid* and pinguous. as common *Sulphur* is, it would never corrode Iron. Those superficial and vain Writers, who are enemies to the Doctrine of *Hippocrates*, cannot comprehend this fixed *Acid*, who had rather seem wise, than be so; much good may their vain applause do them: I envy them not, for they know no other *Acid*, but that which they dream to distill from Copper, which they falsely call *Spirit of Venus*; because, out of sloth, they deny that there is a fixed *Acid* in Nature; as if That in Copper were Volatile.

Secondly, The purest Gold is dissolved in *Aqua Regia*, instill *Alcaly* of *Tartar* into the Solution, which will drink up the *Acid* Spirits, even of the Gold it self (my *Hippocrates Chymicus*, Chap. 7. shews the Reason, viz. Because the *Alcaly* of *Tartar* embraces the Nature, even of Metals themselves) and the Gold so drunk up, falls into a Powder of a Yellow Colour. *Crollus* teacheth this Preparation in his *Cordial*; so doth *Beguinus*, under its proper Title *Cerannocryson*: In this slight Preparation, Gold hath acquired a Fulminating or Thundering force, because its *Sulphur*, being of its own Nature, acetous (to use the words of *Sendivogius*) is associated with Artificial *Nitre*, which association is made in the *Alcaly* of *Tartar*, in the very moment wherein it is poured into the *Aqua Regia*, containing the dissolved Gold. The manner how this is to be done, is laid down in *Hippocrates Chymicus*, Chap. 7. (for those things which have been spoken elsewhere, and rightly by others, I will not unnecessarily repeat;) so that Gold, unless it were *Acid* and *Pinguous*, as common *Sulphur* is, would never perform Sulphurous Actions with *Nitre*, as common *Sulphur* doth, with the same *Nitre* for Gunpowder.

Aurum Fulminans.

Gold is Sulphur.

If then the Sun, according to *Hermes*, be the Father of that Vital Spirit, which dwells in the Air, and Gold and Fire are its Brethren, the Sons must necessarily partake of the quality, dispositions and properties of the Parent; so that it must needs follow by

Fire Acid.

Reason and Authority (Experience also a stipulating thereunto) that the Vital Spirit of ours , the Child of the Sun , as also Gold and Fire are Acid and Pinguous ; wherefore Acid and Pinguous is a most Ancient Principle , the Life and Fountain of all things : Writers give It several Names , as Fire , Sun , Gold , Spirit , Sulphur , Form , Humid , Calid , Dry , and many other Appellations , all which are Synonymous , signifying the same thing , but in different respects diversified into several Names : But I both here and elsewhere , call it *Acid*.

This *Acid* doth occultly lurk in all Seeds , because of its self it is a most peaceable and quiet thing , in regard Nature hath implanted more of *Alcaly* than of *Acid* in every *Compositum* (except Sulphurs) and therefore it moves not unless it be excited , as we see plainly in Dough of Bread ; which being excited by a very little Acid Ferment , and by Heat , is moved ; and from that Heat and Motion the Acid is multiplied ; and unless it were bridled and restrained by a heat , exceeding the inward (*i. e.*) by Artificial Fire , it would proceed to Vitality and produce Worms. Hence it appears , That *Natural* Fire , is quite another thing then *Artificial* ; and that these Two differ much from one another : for the Natural or Soft Fire , according to *Hippocrates* (as I have shewed in Dough) doth Impregnate , Cherish ; Infuse Strength , and doth seemably perform all things in its *Lesser World* , which the Sun , its Parent , doth in the *Greater World* : Hence we may observe , That the proud Name of *Microcosme* , doth not belong onely to *Man* , for every Seed , every Worm , every Member , says *Hippocrates* , hath its Ventricle , and may be therefore called a *Microcosme*. But *Artificial* Fire is an enemy to all Generation , it lives upon Prey and Rapine , it subsists by others Ruins , being the Destroyer of Life , and Enemy of Nature.

Wherefore from the Sun , as from a Fountain , Natural , Acid , and Vital Light do flow forth ; which , in reality are both one , only distinguished by their Office.

Office ; for it is the Office of the *Acid* , to pierce into the inwards of Nature , whereas *Light* doth only discover the externals of things however the Beams of the Sun do operate both : So that the Sun is the first Natural Organ , by whose Access and Recess all the Operations of Nature are variously governed , intended and remitted. Hence the Ingenious *Cosmopolita* , *If there were not a Vegetable power in Sulphur* (that is a Pinguous Acid , and Child of the Sun) *Water would never be Coagulated into Herbs*. If therefore the Acid , flowing from the Sun , be infused into Matter (as for Example , *Mineral*) presently it receives the determination of the Nature and the Vertue of the *Mineral*.

The like may be said of other Animals and Vegetables too , as *Lully* speaks ; and because this Natural Acidity is coupled with all Matter in the World , it hath therefore the Name of *Mercury* given it by the Wise. And though the Eyes of the Vulgar do daily behold this multiplication , and also incorporation of the Natural Acid ; yet they do not understandingly consider it. Take the Mine of *Salt-petre* at *Padua* , for an Example , which is now exhausted , but in Five or Seven years time , will be filled again , for the Earth is its Nurse , as *Hermes* testifies ; whence it is , That this *Spirit* assumes a Body in it , and becomes inflammable *Nitre*.

But I have a greater thing to speak of , There 's an Island in the *Tuscane* Sea , commonly called *Little Elbe* , containing twenty *Italian* Miles in compass , very Rich in Iron , from which , that Metal hath been dug out for many ages , and is so to this day ; so that not onely the Mountains there , but two Islands also must needs have been dug through and exhausted ; yet nevertheless Iron once dug forth in twenty years , renews again , and now more and better than formerly , because the *Alcaly* , or Mother of the Mineral there , is again exsaturated from the Vital Fountain ; and takes the determination of Metal , so becoming Iron. Also the evacuated Mine of *Vitriol* in *Carinthia* , first being exposed to the free and open Air , and afterwards covered for some years , is again replenished ; so that *Calid* most

The Mother of Nitre.

Elbe the Mother of Iron.

Mother of Vitriol.

acutely

Nature of Fire Acid.

A Microcosme which

acutely Teaches, *That the Roots of things are in the Air.*

If these things are so, as Experience proves them to be True, why should not the *Acid* flowing down from the *Sun* into the Matter of a *Flint*, be multiplied in It, and be hardned into the fixation, constancy, and fixity of the *Flint*? Since every individual hath treasured up in it a spark of the Nature of *Light*, by whose Beams the Body will be multiplied, as my *Hippocrates Chymicus* shews, Chap. 3. and afterwards, when the *Flint* by Artificial Fire is turned into *Lime*, or *Calx*, its *Acid* doth not therefore perish, which, since it is fixed by External Fire in Vegetables, as I shall shew anon, why may it not be so also in a *Flint*? So that it is a foolish thing to deny, that there is *Acid* in *Lime*: but these are vain Arguments and Subjects, forged in empty Brains: wherefore leaving such false Conjectures, I turn my self to the Lovers of Truth.

The Mother of Flint: fixed and constant in the Air.

Fixed Acid in a Flint.

CHAP. III.

Alcaly, what it is? and how it is made, both by Nature, and by Art? and whence it had that name?

AS in the former Chapter I have shewed out of *Hermes*, and by Experience, That the *Sun* is the Father of *Acidity*, now in this Chapter I will also demonstrate out of the same *Hermes* and the same Experience, That the *Moon* is the mother of *Alcaly*; and as the *Acid* doth not discover it self but to the Natural Philosopher, so also *Alcaly* comes not forth to view or light, unless it be detained by the *Acid*, which she loves: And first, I will alledge the Operations of Nature, and afterwards will Mechanically demonstrate how Art doth ape Them in her Imitations.

Thales,

Thales, Heraclitus, Hesiod, Hermes, as well as *Hippocrates*, have affirmed, That *Water* is the first matter of all things; The Writer of *Genesis* seems to be also of the same mind: For all *water* is of a *feminine* nature, because it contains and cherishes in it self the Seeds of things, and clothes it self with various figures. In the *Macrocosm* 'tis made sometimes Wine, sometimes Vinegar, sometimes *Aqua Ardens*, Caustick, Oyl, &c. In the *Microcosm*, 'tis sometimes Cholera, sometimes Milk, Sweat, Blood, Urine, &c. The root of all these is *water*, and that *cold*, which from the beginning was endued with a tenuious *Acid* or *Light*, that so it might be fitter to receive the form of mixed Bodies; for so, Fire is easily mixed with Fire, Light with Light, Water with Water; for unless it had been endued with this slender *Light* from the beginning, the *Vital Spirit* had never been able to assume a *body* in it: For our better understanding, I now call that *little body Alcaly*, Experience so directing me, See *Hippoc. Chymicus* chap. 19. The way which Nature useth in preparing that *Alcaly*, is taught us by that Noble *Polonian*, the Ingenious *Cosmopolita*, in these clear and express words, *When Rain falls*, says he, *it takes from the Air, that Vertue of Life* (which in the Chapter foregoing, I have shewed to be the *Acid Spirit*) and conjoins it with the *Salt-nitre of the Earth*, because the *Salt-nitre of the Earth*, is like calcined *Tartar*, by its *Siccity*, drawing the *Air* to it self, which *Air* in it is resolved into *water*. Such a force of *Attraction* hath that *Salt-nitre of the Earth*, which also was *Air*, and is conjoyned with the fatness of the *Earth*; and by how much the more plentifully the *Sun beams* do then affect it, so much the greater quantity of *Salt-nitre* is made, and by consequence a plentifulter crop of *Corn* is produced; and this is done day by day. Thus far He, whose single Testimony, culled out from many others, is a sufficient authority for me to affirm, That the *Acid Vital Spirit* in the fatness of the *Earth*, by the *Sun-beams*, is fixed into *Alcaly*, which again covers to be saturated with the *Acid Vital Spirit* from the *Air* into *Salt*, which there is called *Nitre of the Earth*; the reason thereof will more clearly appear in the progress. Hence it is, that he

Alcaly in Water.

Alcaly the Child of the Sun.

CLAVIS

The Child of
the Sun loves
his Sister Alcaly.

says, in another place, *That this Spirit hath a Sister (Alcaly) which it loves, and is again loved by it, for it is to it as a Mother.* What can be more clearly held forth for the preparation of Alcaly, out of the Acid Vital Spirit by the Operation of Nature? I add, That if this Spirit be shot down out of the Air upon the Earth by Rain, then it must necessarily fall down also on the Water, and the same Sun-beams, which by Reverberation do fix it on the Earth into Salt-nitre of the Earth, do in like manner fix it in the Water, if not into Salt-nitre, yet at least into Natural Alcaly; with which all waters do abound, except such as are distilled from Cephalick Herbs: the reason whereof you may see in *Hippocrates Chymicus*, chap. 19. and in some places they fix it into Sea-Salt, other where into Vitriol, and sometimes into Mineral, according to the disposition of its Mother; as I have also shewed out of *Lully*, in the fore-going Chapter.

Alcaly in Water.

Regeneration
of Plants pro-
ceeds from
Hippocratical
Learning.

Upon this foundation proceeds the spiritual representation of Plants, concerning which, see *Hippoc. Chym.* chap. 20. If any one doubt of, or desire to know its Inventor, let him consult and weigh this Ancient True Philosophy, and the sincere Studier of Natures Secrets, maugre the Brawls of Scolding Detractors, will soon obtain his desire.

As concerning the Ignorant, either Allowers or Detractors, who write without any sure foundation, I am not solicitous about them; for I know that Calumny (which is not in a Man's own power to avoid) leaves a guilt on him that casts it; He, against whom it is directed, being innocent and faultless: Nay, nothing is more pleasing to an Honest-man, then to undergo Reproaches for love of Vertue; for it is undergone in this case, with Incredible Pleasure and Alacrity, and being never long-lived, It again returns of its own accord without any labour to its Author: But to return,

Alcaly in the
Earth.

That *Alcaly* is found in the Earth, Experience confirms by the Extraction of it, because a *Volatile Alcaly* is drawn and sublimated out of Earth, which hath not yet attained any constancy; whence, not enduring to be solitary and alone, it strives to avolute into the Air.

So,

So, That nourishing *Alcaly* is made out of Water, *Paracelsus* proves by the accretion of a Flint in a Phyal-glass; for water is the Liquor and Root of all things, as *Hippocrates* witnesseth in his Books of Diet: *Fire*, says he, *moves all things, but Water nourishes all things.* Hence *Laëtantius*, *Water is all things*: *Democritus* also was not ignorant of the Vertues of Water, who therefore affirmed that Truth was hid or immersed in a Well: So *Hermes*, *Water is susceptible and producible of Nutriment in Men and other things, and without Water, Nature operates not*: See *Hippoc. Chym. chap. 19.*

Alcaly in Water.

Water doth
Nourish.

For confirmation of my Assertion, let us hear the Noble *Cosmopolita*; *Nature*, says he, *knows how to produce fruits in the Earth, out of Water, and from the Air to supply them with life*: Which is as much as to say, unless its sister (*i. e.*) *Alcaly*, were in water, which this Spirit loves, it would not subsist of it self, because it cannot be alone, as *Hippocrates* informes us; and by consequence it would produce nothing, but return into its own Soyl and Countrey.

Hence it is that *Hippocrates* again says, *De Naturâ pueri*, many things do happen out of a few, because all things produced on the Earth, do Extract a more copious vertue from the Earth, than they brought with them from their Parents or Originals: 'Tis the same thing which *Cosmopolita* said before for the generation of *Alcaly*, to which he adds Water, coagulated by the force of Vegetable Sulphur into Herbs; where it is to be observed, That unless this Spirit or Sulphur (call it as you please) did find something in Water, which it loved, assuredly it would never enter into it, and would coagulate nothing; for if Water, by the force of Vegetable *Sulphur*, be coagulated into Herbs; the same Water by the vertue of Mineral *Sulphur*, must be coagulated into Minerals: and in like manner the same water by the help of Animal *Sulphur* into Animals: whence of necessity it must be Nutritive, if it ought to undergo Coagulation elsewhere.

So that Common Water is that Catholick and Universal Wine, which Animals, Vegetables and Minerals do drink, each of them after their own peculiar manner.

A Catholick
Wine.

D d

And

And therefore to deny that *Alcaly* is in Water, is to fight against the gravest Authors, against Reason, and against Experience. And they which in like sort deny Water to nourish, gain nothing but universal Scorn for their labour; but let us hear *Hippocrates* speaking in his First Book of Diet, against those who deny water to Nourish, and to be Coagulated by the vertue of *Sulphur* into Minerals, Vegetables, and Animals, yea into Humane Bodies themselves, seeing Nature acts every where alike. *In those*, says he, *where Fire is overcome by the presence of Water, some call such persons Sottish, others Amazed Ones, Stupids or Dolts; which Temper is a certain duller species of Madneß: Such persons do Weep and Wail, when no man troubles or strikes them; they fear things not to be feared, and are sadned at things not at all belonging to them, and do imagine such things as Wisemen would never do.*

Wherefore it is good to Purge such troubled Brains with Hellebore, provided Anticyra have enough to do the Feat: Thus speaks Hippocrates against those who deny that Water doth Nourish.

Hitherto I have demonstrated out of the Shop of Wise Nature, how the *Child of the Sun*, being Reverberated by the Sun-beams, is fixed into *Alcaly*, and how That *Alcaly* doth again incessantly Attract the *Child of the Sun*, and so they are both condensed together. To this Natural Operation, I will now subjoyn That which is Artificial, that it may appear how Venerable Antiquity did endeavour to imitate Nature as near as was possible.

Art therefore takes Vegetables of all sorts, Wood, Shrubs, Chips, Loppings, Leaves, &c. all green and fresh (whose moisture here is instead of Rain:) if it be Wood, young Shrubs, or Loppings, which are made use of, They may be burnt in the open Air, or in a Chimney, and so without flaming out, be reduced to Ashes, lest that which we seek for, should return by the motion into Air, or its own Country. If they be Herbs full of Juice, they may be burnt to Ashes in a fired and lighted furnace (Fire here is instead of the Sun Beams, which reverberates the Acid of Vegetables into *Alcaly*) which, afterwards are agitated with a quick

quick flame in a reverberating Furnace, fit for this purpose, till they begin to threaten fusion; a sure Argument that the Acid is shut up in the *Alcaly*, and then they are called *Alcalizate* or *Pot-ashes*; out of these Ashes, by means of Common Water Salt, is elicited by Lixivation; then the Water is exhaled, till the Siccity remains, which is called, *Fixed Artificial Sal Alcaly*: This Salt, having almost lost its form, remains for the greatest part a *Vacuum*; and therefore being impatient of inanition, it again desires to be saturated with the Acid into Salt, that it may fulfil the course of Nature; as I have shewed before out of *Cosmopolita*. And as Nature doth incessantly and daily infuse an Occult Vital Acid out of the Air into the *Alcaly* made by her, both of which do afterwards (the heat of the Sun concocting them) gradually rise up into Corn and Fruit; so also, Art, in imitation of Nature, doth impregnate her prepared *Alcaly*, lest it should wax barren, with an Occult Acid; as for Example, Oyl, Fatness, &c. and by a continual heat doth by little and little digest them, till it asurge into Sope of a Salt taste; or else it mixes it with things more fixed, either White Sand, or Powder of Flints; which mixture, being agitated in a stronger Fire (*viz.* of Fusion) rises up to Glass, which must needs be of a Salt taste, because it is made of the Acid of Flint and Fixed *Alcaly*; yea, *Alcaly* saturated with so much Acid, as to make it sufficient for it self, is turned into *Salt*; and if the *Alcaly* be not saturated with Acid enough to dissolve or slack the Flint, then the *Alcaly* overcomes the Acid, and the Glass attracts Humidity from the Air, by means of the empty and thirsty *Alcaly*, and so chinks and is broken. Hence *Zoar* says, That *Glass* may be made out of any Herb, *viz.* when it is *Alcalized*, as my *Hippocrates* shews, Chap. 4th. and 5th.

These things being understood; we are again furnished with Arguments against Those who deny, That there is a Fixed *Acid* in Nature; and as, when the *Alcaly* exceeds the *Acid*, the Glass chinks, and contracts flaws,

Artificial Alcaly.

Alcaly with Oyl is made Sope.

Alcaly with Flint is made Glass.

Fix'd Acid.

flaws, so becoming useleſs; ſo alſo (as I have ſhewed above out of *Hippocrates*) thoſe perſons in whoſe Brains Water exceeds the Fire, do become ſo ſtupid and dull, that by reaſon of their darkning humidity, they can perceive no Fixed *Acid* in Nature.

Destruction of
Glaſs.

Now *Glaſs* is deſtroyed by the ſame Fixed *Alcaly* of which it is compounded and made; a Poſition contrary to Thoſe who deny, *That there is no Alcaly like to Nitre*; then which, nothing can be ſpoken more abſurd.

Glaſs made Li-
quor.

But tis no wonder, If ſlight Doctors produce light Arguments. Therefore let more parts of *Alcaly* than of Glaſs be melted together into one lump, which, being expoſed to the Air, is wholly reſolved into Li- quor; for out of what *Glaſs* is made, into *That*, and by *That*, it *muſt* needs again be reſolved; as *Aristotle* rightly Teaches. Pour *Mineral Acid* drop by drop on this Li- quor, until the hiſſing noiſe ceaſe, and the *Alcaly* be ſaturated into a Salt taſte or ſapor, and the pow- der of *Flints* ſinks to the bottom. Such *Endimions*, who think themſelves never ſecure, ſometimes think that this powder, taken by the Mouth, doth generate Milk; and ſometimes they imagine it, though taken the ſame way, to be a very pernicious thing.

Our Anceſtors tell us the way of making this pow- der, viz. That Red hot Glaſs ſhould be quenched in the Aſhes of Bean Stalks; which ſpeech, though it be not improper, yet it is laughed at by the *enslaved and mancipated roſt*; becauſe they do not firſt teach how to make a Lie for the quenching or extinction of Glaſs: as if *Rhaciſ* had not expreſly taught us, That the Sayings and Writings of Philoſophers are always to be underſtood according to the poſſibility of Na- ture, and not according to the ſimple ſound of the Words; for to take notice of every minute thing, to ſuch as are Skillful in an Art, would be too long and tedious. Now the Word *Quench*, doth neces- ſarily preſuppoſe *Liquor*, as clearly appears out of *Rhaciſ*: but my Answer is this, That the Sayings of Philoſophers are hardly underſtood by thoſe, who like vain perſons, ſeek for praiſe in Critical Gloſſes, having
been

been never enformed in the Operations of Nature, but have ſpent their time in collecting Receipts here and there, and Thoſe not well underſtood: And this may be the cauſe, why it is not given to Plebeians and Vul- garits, to diſtinguiſh Things; as will more clearly ap- pear hereafter.

After that Art in imitation of Nature, hath extracted *Al- caly* out of Vegetables, it preſently judges, that *Al- caly* muſt alſo neceſſarily lie hid in the Mineral Fa- mily; eſpecially ſince *Nature is alike in all things*: where- fore It begins to burn and calcine *Flints*, with a naked Fire, until part of the Aliment be waſted (as it did in the Family of Vegetables;) but not being able, by ſimple Water, to extract *Alcaly* out of them, when they are calcined, becauſe the Fixed *Acid* periſhed not in the calcination, but again apprehended or catch'd hold of its Siſter, viz. Fixed *Alcaly*; and ſo both of them were concreted into a rocky ſubſtance: therefore ſhe begins to mingle *Lime* with three parts of the *Alcaly* of Vegetables, that ſo the *Acid* of the *Flint*, with two parts of *Alcaly*, might aſſume a Neutral Na- ture, and by the help of the third part of *Vegeta- ble Alcaly*, one part of the *Alcaly* of *Flint* might be elicited; for like hath an eaſy ingreſs into like, as *Hip- pocrates* teaches, *de locis in homine*; and ſo, that moſt powerful *Alcaly* for making of *Sope*, hath been extract- ed out of the Family of Minerals, as is more largely declared in my *Hippocrates Chymicus*, Chap. 3. and 4.

Flint is made
Alcaly.

Alcaly of Cal-
cin'd Flint.

Alcaly for
Sope.

Alcaly what it
is.

Moreover, the word *Alcaly*, is not new or lately vain gloriouſly introduced by Me; but it was invented heretofore by Philoſophers and Myſterious Sages, for the diſtinction not only of Things, but of Salts, work- ing in a way contrary to *Acids*. For *Alphidius*, an An- cient Philoſopher, in his Book Entitled, *Aurora Con- ſurgens*; Chap 12. of Mineral Things, ſaith, *As Sal Alcaly is extracted from unſlaked Lime, or Pot-aſhes, or from Calcined Tartar it ſelf, by means of a convenient moiſture, until nothing remains of ſharpneſs; ſo alſo our Salt, &c.* The ſame thing is affirmed by *Senior*, a grave Philo- ſopher and Studier of this Ancient Science, *De tribus luna.*

luna imaginibus. These things, with what I have before alledged out of the ingenious *Sendivogius*, may suffice to prove, That Salt of Tartar, of unslaked Lime, and of Pot-ashes, and such as are of the like Nature, are rightly called *Alcalys* by the skilful; and are indeed *such* (and not merely Salts, as some sottish Doctors do insipidly affirm :) For as the Natural Alcaly of *Sendivogius* attracts to its self, out of the Air, a Spirit Occultly Acid to our senses (let it suffice to have hinted this once for all) is impregnated by it, and they both asurge into Crops of Corn and Fruit; so also these Artificial Alcalys, being empty, are impregnated with all sorts of Acids, as the Artificer pleases; and when they are saturated, they take their determination from the Acid, according to the property and nature of the innate Calid, as I shall anon shew mechanically: So that it is not sufficient to dream, that Alcaly of Tartar is purely Salt, but it becomes us to lay down the clear and demonstrable grounds of this Doctrine, otherwise it will obtain no credit in the School of Truth, but will be proscribed and hissed out, as a wicked and illusive thing.

Let me now produce a Clause out of *Botanicks*, concerning the Herb *Kaly*; for they call the Salt of this Herb *Alcaly*, and commend it for Vitrification; neither did I ever read that Sea-salt, or Pit-salt, were ever used for making of *Glass* or *Sope*; because they have been found by experience. to be saturated and impregnated with Acid, and not empty; so that, They can imbibe nothing, but their own proper Acid; yea, they difficultly let go or part with their own Acid: and unless the Alcaly did absume in it self the Fixed Acid part of the Flint, *Glass* could never be made; which is proved by the supernatant fatness, which is no longer Alcaly, but called *Fel vitri*, which is unfit for Vitrification; for *This* being saturated with Fixed Acid, from the Flint, by reason of its Saltness, represents the nature and appearance of Trencher Salt, and therefore is onely good to be given to Horses and Cattel to sharpen their Stomachs to their Fodder, where Salt is very dear.

Fel vitri.

dear. And so, the Salts, which absorb the Acid, are called *Alcalys* by the Ancient Philosophers (and such they are) to distinguish them from that common Trencher Salt which we eat: In like manner, I shall also call them *Alcalys*, having Authority, Reason, and Experience on my side (let *Momus's* bark never so much;) wherefore in a Flint, constant in the Fire, and fixed, there dwells Alcaly and Acid, a *Lesson*, which the *Deans* and their *Fellows* never yet Learned; but I shall demonstratively shew that the Acid in the Flint is made *Glass*, and again, that out of the Alcaly of the same Flint is made *Sope*; and both those Principles by Alcaly alone, are divided into two diverse substances, very necessary for Humane use; and unless there were *Hals* and *Cheo* (*i. e.*) melting of Salt, whence *Alchymy* hath its name, men must necessarily want both *Sope* and *Glass*; see the Preface to my *Hippocrates Chymicus*.

Wherefore the Acid of Flint, which of it self is of difficult Fusion, doth animate the vacuous Alcaly, which is of easy Fusion (for unless the Alcaly were vacuous, it could not imbibe the Acid of Flint) and both These by colliquation, turn into a dark Mass, which by reason of *Fermentation*, of its own Nature casts forth, a Salt froth, which being separated, is called by the Skilful *Fel vitri*. The Mass by little and little is clarified into transparent *Glass*, so that, That which *erst* was a *Vegetable*, is now by the Spirit, or Soul of the Flint, turned into a *Mineral*, and a rocky or petrous disposition and nature (*i. e.*) *Glass*: which consideration is of great weight, For the Soul of the Flint goes forth and enters into the Alcaly (as the *Pythagorians* speak) or the *Vegetable* Soul goes forth and re-assumes the *Mineral* Nature, and the *Vegetable* is animated with a *Rocky* Indoles, so that for the future, no Fire or Acid Liquor can overcome or hurt it; whence *Raimund* whispers to his followers, *Take away its Soul, and restore it to it again*: and though the operation of which he speaks, is not properly concerning vitrification, yet it is of no less value, since Nature in every thing is alike as I shall shew in this Book, to the Prudent and Lo-

Flint and Alcaly are fermented into Glass.

ers of Truth : as for the prophane Vulgar, which neither is, nor will be capable of the Study of this Ancient Medicine, I matter them not; I study to please but a few, for that which pleases the many, is not without suspicion; and it is the Advice of *Pythagoras*, to follow the fewest, if walking in a right path.

Alcaly a Female.

So that *Alcaly* is as the Female, in respect of the *Acid* (the Child or Male of the Sun) and is its Sister, which it loves, and is reciprocally loved by it, as *Cosmopolita* speaks; moreover, it is as the *Moon*, which is impregnated with Light and Vertue by the Child of the Sun, whence the *Moon* is the Mother, as *Hermes*, and after him, other Interpreters of Natures Recesses and Secrets have phrased her; for they call their *Alcaly Luna*. So that the Anonymous Revealer of Natures Mysteries, says rightly, *The heat of the Female answers to the Terrestrial heat, whilst it putrefies, cherishes and prepares the seed; but the Fire implanted in the seed, being the Child of the Sun, disposes the Matter, and informes it, so disposed.*

If then the *Alcaly* receives, putrefies and cherishes the *Acid* (the Child of the Sun, that This again may arise into a new and clarified Body (as I have shewed in *Glass*) it must necessarily perform the Office of a *Mother*, and so be vacuous; if otherwise, it must be impregnated by the Child of the Sun, as *Hermes* and Experience witness. Hence *Hippocrates*, in his first Book of *Diat*, sighing at and lamenting the ignorance of Those, who amongst their fellows boast themselves *Wise Men*, says he, *know not how to consider and inferre obscure things out of such as are manifest.* Therefore to distinguish It from the *Acid* of Common Salt, it is called *Alcaly*, not only by Philosophers, but also by Mechanical *Glass Men* and *Sope-boilers*. If therefore *Alcaly* be vacuous, and *Acid* an imbiber, as I have shewed, How, and by what reason, can the *Alcaly* of *Tartar* be proclaimed to be purely Salt? and how can it be approved for such? Surely so to affirm, is meerly a monstrous thing, and an Old Wives Tale, full of filthy ignorance; invented and approved only by shallow heads,

Alcaly of Tartar.

heads, but exploded and derided by the intelligent and learned. Beware therefore, O ye lovers of Truth, of such couzening Chapmen, the matter is far otherwise then those boasters do vain-gloriously pretend. To Me they can do no harm, but I write this for the sake of young and unwary beginners, that they may not give up themselves to false Doctrines, which would lead them out of the way; but that they may know for the future whom to avoid, I conclude therefore, with *Hippocrates*, That all things in the world are constituted of *Fire* and *Water*, or of *Acid* and *Alcaly*; of these Two Instruments, all things in the *Universe* are made up (as also is the Ancient Physick of our fore-fathers) in which yet a Third is inseparably included; which is therefore hinted to us, under the name of *Sil Philosophorum*: whence They called all bodies compleatly mixed of *Acid* and *Alcaly* (viz. when the Fire did not overcome the Water, nor on the contrary) *Salt*. Hence arose that saying, *In the Sun and in Salt, are all Natures Productions*: yea, all the Grace, Ornament, Delight and Contentation of Humane Life could not be expressed in a fitter word, and therefore delightful Elegancies, which offend none, are called *Sales*, nay, the appellation of *Graces* is also given to it. Hence *St. Paul*, *Col. 4. Let your speech be always savory, seasoned with Salt, administering grace, &c.* And the Scripture, not without Reason, often takes *Salt* for an Emblem of *Wisdom*, intimating thereby, that the fundamental Knowledge of the Nature of *Salt*, and of its Composition of the Two Instruments of Nature, is of great Moment. If therefore determinated Common Saline Matter, viz. *Alcaly*, being informed by the *Acid* or Child of the Sun, as well in Scripture as in Moral Philosophy, be called *Salt*, and the denomination of *Salt* be given to it alone, why should any defraud the highest Masculine, being innocent, and which may be likened to the Sun, and rob it of its proper Name: Receive therefore from me the *Salt* of *Wisdom*, and beseech the Lord to give you all, the Spirit of discerning, for no age is too late to learn Truth and good Manners. Let Old Age blush, which

Sil Philosophorum.

cannot amend it self, yet scorns to learn; for my part I am willing to insinuate and to be complaisant (as *Cesar* was) that Men may attain to a better Understanding. Hearken therefore attentively, and give ear to the difference betwixt vacuous *Sal Alcaly* and *Common Salt*, which Wise Men, by reason of its perfect mixture, have compared with the *Sun*.

CHAP. IV.

Trenchar-Salt, or the Salt which we eat, how much it differs from Vitriifying and Saponary Alcaly?

Salt a known thing.

The Praise and Renown of Trenchar-Salt is spread over the whole world; so that in Apologizing for it, I undertake as it were the defence of the Sun, against a swarm of Flies, endeavoring to eclipse its Light: Salt, because it is so necessary an Element for Mortals, that Mans Life cannot be sustained without it, therefore Nature exhibited it to us, brought to full perfection, and requires not from us (as in our other Acquist) any Uction, but only that we dry it from its aqueous Humidity; whether it be Sea Salt or Salt from Pits. Principles, equally poized, do concur to its mixture, which is made in Natures Shop; so that venerable Antiquity hath determined, *All Natures Perfections to be in the Sun and Salt*; and it is called by *Helmont*, and that on good ground, the *Chief of Salts*, and is the Armoniack amongst them all; yet notwithstanding it is praised from the Countrey, whence it comes, as *Dioscorides* hath it: See *Hippocrates Chymicus*, Chap. 2.

Alcaly not known to most.

But the Fame of Alcaly hath not yet reached to all People, because Essentially and Corporally it appears not in Nature, unless it be made by Art and Uction, as well in the Animal as Vegetable and Mineral Kingdoms;

doms; yet with this difference, that some Minerals, not equally mixed, contain more of Alcaly than Acid; Sulphur, Gold, and Meat-Salt being excepted, which have more of Acid, as I have shewed. Hence it is, that the Ancients have Writ, that this *Virgin* hath three Fathers, *viz.* Nature, Fire, and the Philosopher: but here we must Note, that no man by the art of Uction, in any one of Natures Kingdoms, can prepare any Alcaly absolutely Pure (*i. e.*) deprived of all mixture of the Acid whatsoever; he that seeks to do it, will lose his labour. Whence *Cosmopolita*, *Burn*, says he, *Sulphur from incombustible Sulphur, and from its Soul*, whose Grain and Ferment, indeed *Mercury* hath in it, as much as is sufficient for it self; but make, that it may be sufficient for other things too.

Artificial Alcaly never Pure, or destitute of any Form.

Enough now hath been spoken for the convincing of Those that deny the principles of this Ancient Art, *viz.* That *Mercury* hath no Sulphur separable from it: 'Tis altogether vain, what some Masters and Writers of Vanity have thought (says *Geber*) for I have seen that It doth emanate from it, &c. Experience also confirms the same.

Common Salt is of a Salt-acid taste (*i. e.*) the Acid is prevalent in it; therefore it is incorruptible (if the Salt have lost his favour, wherewith shall it be seasoned?) Hence being moderately mixed with Meat, it conciliates a grateful taste to them, and excites Appetite.

Sal-Alcaly is contrary to a Salt-Acid taste; hence if it be mixed, though but moderately, with Meats, it gives them an unfavoury taste, and blunts the Appetite.

Common Salt, by reason of its Acidity, preserves Flesh and Fish a long time from Putrefaction, and draws out, and attracts from them the Volatile Alcaly, which by a Retort is again easily separated, as *Hippoc. Chymic.* teaches Chap. 14.

On the contrary, *Sal-Alcaly* doth consume the Acid, and promotes Putrefaction. Common Salt doth imbibe nothing of Acid, and therefore being dried from its Aqueous Humidity, and cast into Butter of Antimony, it disturbs it not; *Sal Alcaly* being dried, and cast into the

same Butter of Antimony, is so far from not disturbing it, that in an instant it quite destroys it; because it drinks up the Acid Spirits, and the *Antimony* falls into a white Powder.

Common Salt being mixed with the Quadruple of *Bolus Armonick*, and distilled with an open Fire, yields an Acid Liquor.

Sal Alcaly mixed and distilled with the like quantity of *Bolus* with an open Fire, yields a bitterish Liquor, by reason of the *Bolus*, Insipid and Aqueous *per se*, as *Hippoc. Chymic.* shews Chap. 10.

A false Process
of Volatile Salt
of Tartar.

In this place I desire the equal Reader to take notice, That the Process concerning the making *Volatile Salt of Tartar*, inserted into the last Edition of the *Reformer*; I had almost said *Deformed Auspurgh's* Dispensatory, f. 247, was stolen out from my above-named 10th. Chapter of *Hippocrates Chymicus*: And after they had stript it of things unknown to them (as I can shew) what further? they mutilate the Text, then load it with Calumnies, pervert Sentences, and prove manifest Falsities. *God Almighty* curb such Plagiarism, Falsified, Stolen, and Deformed Labours, which darken the minds of the Studious. In that fore-cited 10th. Chapter, I did Experimentally Demonstrate, That all things did consist of *Fire and Water*, and that Water was the Basis and Root, not only of Sweet and Insipid, but also of Igneous Vertues, and of Caustick things, as of *Aqua Fortis, Alcalyes, Salts, Oils, Vinegars, Hot Waters*, and of all things, in which the Acrimony of Fire doth prevail. I say, Water, and that cold, is the root of all those things; for Nature impresses the Vertues of Her things upon a moist Element; Wherefore Moisture is the first Subject of Nature, upon which Her first Labour is spent, as I have shewed in the Third Chapter of this Book, and hereafter will make clear by plain and evident Examples. I say, for this end my *Hippocrates Chymicus* in the fore-cited place, reduced many things; as also *Alcaly of Tartar* by Solution and Coagulation, into Simple Elementary Water, of no Taste or Smell; but Fire, and the Child of the Sun (for whose sake the Dance is made in that Operation) returns to its own

Country,

Country, and that for this Cause, *That Man may not find out the work that God doth, Eccles. chap. 3. v. 2.* See also *Hippoc. Chymicus* Chap. 18. These Surreptitious Doctors have not only stoln out this my Labour, Sweat, and Travel, to advance their own Praises, but have also essayed to reproach the Author with infinite Calumnies, and to suppress the Truth; yea, they boast that this Simple Elementary Water is *Volatile Salt of Tartar* in these Rhodomontado words:

And by this means at length, Courteous Reader, thou mayst be sure, That the Vertues of Salt of Tartar have pass'd through the Lumbick, and That, thou hast, in succinēt words, received a great Secret, destined to thy own and neighbours Health, which use happily.

Consider, Friendly Reader, whether any thing could be more plausibly devised by their *Mightinesses*? What? to rob an Author, and afterwards to Defame Him? and then to depress and detract from the clear Truth? and that they may procure Fame to themselves amongst their Companions, with a lofty Brow to Venditate most *Simple Water* for *Volatile Salt of Tartar*, not only to the prejudice of ones Neighbour, but to the reproach of Physick itself; which would certainly be the Noblest of all Arts, unless it were thus treated by such ignorant Brains which are far more vacuous and emptie than *Alcaly*. Lo, this is the cause why now it is reputed the *vilest* and meanest of Arts by the Vulgar. What Candid Person, Ingenious Reader, can be pleased with such Actions, or gull'd with Prescriptions stuffed with manifest Vanities, under the pretence of Physick? Heretofore, he that taught Falsities was accounted Infamous and a *Knave*: Hence *Cicero* speaks, *Pro Roscio, A man may easily be deceived by a Knave*. Their Brain is pre-possessed with so many Absurdities, that they have lost their Remembrance, and have forgot, That Water drawn from *Alcaly of Tartar* is most Simple; neither are any of those Vertues radicated in it, contained therein, which *Raimund, Basilins, Hollandus, Hilmont* and others Ascribe to *Volatile Salt of Tartar*. Doth this Water which you have so Distilled from *Alcaly of Tartar*, dissolve a Metal, or at least the Stones of *Crabbs*, by a true Solution?

tion? Can only four drops of this your Distilled Water, taken by the Mouth, augment the Vital Spirit when it is weak, with incredible Vigour? To which I add, that Volatile Alcaly may be made, not only from Tartar, but from all Cephalick Herbs, which contain Alcaly in their Athes (*i. e.*) without Clavellation. So a Friend of mine extracted Volatile Alcaly out of Lillye Convallye, which was very Restorative: Yea, I my Self have prepared the same (of no less Efficacy in *dissolving*) from the outward Rinds of Walnuts. But, *Basilus*, *Hollandus*, *Helmont*, and others do extoll Alcaly of Tartar, because it easily is conjoynd to and makes a Coalition with Fire of its own nature: Yet these ridiculous *Masters* do ungratefully rail upon *Helmont* too, as well as other Learned Men, falsely accusing *Him*, for not discovering the way of Preparing this Salt: But what need have your *Masterships* of *Helmont's* help? Since ye your selves are sure that the Vertues of Salt of Tartar have passed through the Lembeck, and that you have obtained a great Secret? Why do you reproach a Man who hath faithfully shewed you the right way? as I have done in my *Hippoc. Chymic* in three places, and also in this Tract; clearly discovering the Preparation of this Alcaly; which, if you do not understand, yet do not Revile, but rather blame your own ignorance, and afterwards apply *Cupping-Glasses*, and a sharpe Suppository, lest your envious Bowels should burst asunder.

But nothing is more ridiculous than that which is whispered into the ears of his Followers in the same Text, *I am induced by this motive to reveal this to thee, lest I should seem to be enviously affected against many Writers of our Age.* *Plantus* would say to such a man *Aplauda es nequior*, Neither is that less Jocular or Ridiculous, which (in the above-cited place) they demand, *viz.* that the curious Investigations of Learned Men, for which they have taken pains, should be openly and plainly discovered to such *Masters of Vanity*, who know not how to distinguish Water from Salt? as if it were not sufficient that *Quid pro quo* were often enough prescribed to poor Patients, but that they themselves must likewise have an occasion administered to Adulterate and Defame the Inventions of Phi-

Phi-

Philosophers? Do they not know that *Hippocrates* forbids it in expresse words, and allows us to divulge only those things which are known to Plebeians? For they do not understand the force and meaning of my words: Take this my Reduction of Alcaly of Tartar into Water, for an Example, they presently, among the Unskilful, Vaunt This to be Volatile Alcaly; and do moreover commend it for a Cordial with their vain yet swelling words. By These, and the like Fables, studious Young-men are imposed upon, under pretence of Truth, because they are Licensed and Approved by the Lofty Magnifique Deans and Professors of Physick: Innocent Youth is easily persuaded that Truth lyes in the bottom of such Trifles, not knowing any more than their Masters how to discern Truth from Falshood. But what effect such and the like things can have in an Art, is manifest by daily Experience; so that it is grown, and not without cause, a common Proverb, *Mentiris ut Medicus*: Which therefore of all the Philosophers, would take pains to instruct such an Indocile, Quarelsome, and Sluggish Rout? he cannot do it without doing great Wrong to himself, and contracting an indelible stain of Infamy to his Credit. Leaving therefore these *processes*, which come not forth upon the Stage without the laughter of Learned Men; I convert my speech to the Studiers of Truth, and do affirm, That the Ancient Science of Physick doth not consist in compiling of *Processes and Receipts* here and there surreptitiously taken up, and perhaps also but ill understood (of which Persons the Proverb speaks true,

To know,
what?

Cum Charta cadit, tota Scientia vadit.

*He that for their Knowledge looks,
Finds it not i'th'r Head, but Books.)*

But in the true Understanding and Knowledge of Things by their Causes, as *Aristotle* hath rightly taught, *l. 1. Physic*. For he that knows Things by their Causes, is not only said to have Experience, but to know and comprehend Them perfectly. This is

is the Foundation of the Ancient Physick; and although, all Receipts with their Exscribers, Subscribers, and Approvers, were utterly lost and perished, yet this Ancient Science would remain unmoveable; whose foundation I have faithfully discovered in my *Hippoc. Chymicus*, by familiar and common Words and Examples; but such putative and empty *Doctors*, by reason of the blindness of their minds, cannot reach to it (I call it blindness, seeing all Knowledge is Light, and Ignorance, Darkness) as being long since excluded from the Knowledge of the Truth: Enough now concerning this *disguised Elementary Water*. There are many such like trifles packed together in the fore-named *Dispensatory*, which do not only cast a blot upon Noble Physick, but do also redound to the Ruin of our Neighbour; *Things ill got, because not understood, will be as badly spent*. But these things requiring a Volume by themselves, I shall forbear further speaking of them at present, and return whence I digressed, Common Salt doth not wash out filth, therefore Sope cannot be made of it. Hence it was, that *Nausica* the Daughter of King *Alcinous*, washed her Linnen out of a Fountain in the Sea-shore, as *Homer* notes, *6. Odys.* which *Aristotle* rightly refers to the perfect mixture of this Salt, for seeing it hath no vacuity in it (as Alcaly hath) it can receive no filth into it self.

Sal Alcaly is vacuous, and by consequence imbibes filth, and Sope is made of it; because it absorbs the Occult Acid in the Oyl and Fat, which by a slow Concoction are converted together into Sope, of a Salt taste, as my *Hippoc. Chymicus* hath it.

Common Salt fortifies and strengthens living Flesh, it cures the Scab, Mangy, and other Diseases of the Skin, as the Sea-fishers can witness; yea being mixed with Oyl, it cures Scalds.

Sal Alcaly doth mortify and putrefy living Flesh, as Potential Canteries do witness; and the History also shews, that it putrefyed a whole living Man in a moment, as it is mentioned in *Hippocrates Chymicus*, Chap. 4.

Com-

Common Salt with Sand, passes not over into *Glass*, because it is saturated with Acid.

Sal Alcaly, with Sand, is melted into *Glass*, because being destitute of Acid, it receives into its Bowels the Acid of Flint, and by Fusion, becomes of a Rocky Nature; as I shewed before.

Common Salt, makes Nitre impure, Sal Alcaly, cleanses Nitre from all impurity, as my *Hippoc. Chymicus* teaches, Chap. 8.

So we Read in *Holy Scripture*, every Sacrifice should be seasoned with Salt, but no mention at all is made of *Alcaly* there.

So that it is manifest, from the Circumstances above-mentioned, That Meat Salt, or Common Salt; the Child of the Sun, and the Chiefest of all Salts, differs very much from Inane and Vacuous *Alcaly*; which therefore I have set one against another, that it may appear to the Learned and Curious, that there is not a grain of Salt in those great Bodies of Innovators, who contend, That Sal Alcaly is a *Salsum*, and so do ignorantly persuade their unskilful followers: For there are no more Salts in the Universe, than Acid and Alcaly; Acids are infinite, all which have one only Alcaly for their foundation, in which they subsist, and are incorporated, as I shall Ocularly demonstrate in the 6th. Chapter: So that all Salts, and all Things which are in the World, may, by an easy method, be referred to Acid and Alcaly; therefore it will not be amiss, yea pleasant and acceptable, before I proceed, to subjoyn the Preparation of Medicinable Salts.

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CHAP. V.

The Preparation of Medicinable Salts.

HAVING shewed before, That there is nothing in the Universe, but Acid and Alcaly, of which Two, Nature composes all her works; to which yet a Third doth also inseparably adhere, as by degrees will be manifested: I shall now proceed to confirm my Proposition of Medicinable Salts, and to shew, what they are; because I have not found Their Nature hitherto described by any Man, and therefore I think it worth my Labour, to transfer the True way of their Preparation, out of my *Hippoc. Chymicus* Chap. 21. to this place, which will likewise declare their Essence, and Nature. Most Wise Nature, in the 3. Chap. shews us the way, how the Spirit of the Air is coagulated and fixed, to wit, by Fire and Water (*i. e.*) by the Sun Beams and by Rain, for unless they both concur, the Spirit returns to its Original; which *They* find to be True, who endeavour to prepare Salts out of *dry* Simples, for, in *drying*, the greatest part doth exhale; and by how much the dryer they are left, the less quantity of Salt is procured from them; least of all, yea nothing, from rotten Sticks and Wood; which though with great Care you reduce into Ashes, yet you can elicit no Salt from them; but on the contrary, the fresher and newer they are burnt, a greater quantity of Salt, will be extracted there-from. Therefore, for the Preparation of Salts, our principle Care and Study should be, That the Herbs be fresh (see Chap. 3.) for then, in concretion the innate Acid apprehends the Alcaly, and the Alcaly absorbs, or sucks up the Acid, and they are both fixed according to the property of the concrete; but from that part (which flies away with the flame,

and

and, not being sufficiently bound in by the Acid, goes to Soot) you may easily extract Volatile Alcaly.

Let Green Wormwood be the Example, Take This, green as it is, and burn it in a Chimney or open Place (but Fumitory, or such like Juicy Herbs, may be cast Green and Fresh, into a Red Hot Furnace, and the Mouth-hole be shut, that it catch its Flame :) flaming out is to be hindered as much as we can, for it is sufficient that it be turned into Ashes, though but black; which Ashes are further to be Calcined in a large Earthen Pot, and low, or upon a large Iron Plate, of a lifted up edge; Coals being kindled under, in the Wind Furnace, to the end that the little Door may be opened or shut, as there is need: The Ashes are always to be stirred with an Iron Spatule, till they be very white. Note that the process made this way is and must be more Sweet and Benigne, than that mentioned, Chap. 3. in the Preparation of Alcaly; for There the Ashes are stirred and agitated with a quick flame, which are therefore called, *Clavellated*, or *Pot-ashes*; but *here* the Fire must not touch the Ashes, but they must be spread on a large Iron, or Earthen Plate, or Table, which must not enter the mouth of the Furnace (see the Contents of my *Hippoc. Chymicus*, in the above-cited Chapter.) Lay the Ashes on a Linnen Acuminated Bag, or, if there be few of them, on Acuminated Paper, and pour Common Water on them, which, running through them, being pregnant with Salt, is called a *Lixivium*, or Lye; Coagulate this strained Lye, with a quick Ebullition, in a Frying Pan, not greased in the Kitchin, and make it up into a Mass, which, when it begins to thicken like Honey, you must continually move with a *Spatule*, and it will be dried up into a Grey Powder, which you must presently lay in a Pot not Glazed, with a Cover, (the little Door of the Wind Furnace being stopped) and cover them with Small Coals, mixed with the Powder of the same Coals; leisurely heat it, unto Brunity, not making it Red Hot, or melting it; when all is cooled, put the Salt into a Glass Vessel, and dissolve it in a sufficient quantity

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Rotten Wood
 hath no Salt in
 its Ashes.

tity of Water, stirring it between whiles, with a Wooden Stick, till the whole be dissolved: afterwards let it rest for two or three dayes, when it is clear, pour it forth from the Lees, without much stirring, and in a Leaden or Glass Vessel placed in Sand, suffer the Water to exhale without bubbles, till a Saline Cuticle appear: Then remove the Vessel; and the next morning gather up the Splendent Grains of Salt; which are to be washed with clear Water, with a quick motion, and dried; put the remaining Lye again into Sand, that the Water may exhale, as before, unto the Cuticle. Both these Salts are to be kept together joyntly in one Vessel. It is to be observed, that *Salts* this way sweetly prepared, do resemble the *Crasis* of their Concretes, the rest of the *Lixivium* being of an Urine-like taste and stinking smell, is to be left for washing of Glasses. This is the easie and natural way to prepare Salts of Vegetables, which do never melt of themselves, neither are of an ungrateful taste; for they are compounded of their proper Acid and Alcaly by Concretion: A pound of These Ashes yields almost four Ounces of the purest Salt, but four Pound of the Ashes of dry Herbs will scarce afford one Ounce of Salt.

CHAP. VI.

That the Seminal Vertue of all things is Acid, and that Acids lead Alcalyes ad Lubitum, and that every Acid Liquor is a Solution of Acid-Salt in Elementary Water.

I Have shewed before that Water would be coagulated by the force of *Vegetable Sulphur*, into That, of whose Determination *Sulphur* was: It is the property of *Sulphur* to be Occultly Acid and Pinguous, as I have shewed in Chap. 2. which in *Vegetables* is always Volatile.

Take

Take therefore either Wood, or Meal (whose Spirit these Magnifick Ridiculous *Masters* do proclaim and approve for *Acid Spirit of Sal Armoniack*) or any simple *Vegetable*, whatever it be; yea, or the very grains of *Kermes*, and Distil through a Retort the Pinguous Acid Liquor, which is called, and is, *Sulphur* of the Grains of *Kermes*; or any other *Vegetable* (which their Masterships hitherto were ignorant of) upon this Liquor pour *Alcaly of Tartar* (which answers to Water, the Fire being taken away, as my *Hippoc. Chymic.* teaches Chap. 10.) till the *Streptus* cease; strain this *Compositum* through Paper, and dry it up by degrees into the consistency of *Honey*, and the *Tartar* of the Grains of *Kermes*, or, as some call it, *The essential Salt*, will concrete in it when it is cold: But if you desire to turn it into Pure Salt, heat it in a Pot not Glazed, scarce to Brunity, only that the exceeding Pinguousness may defragnate; or else put it into a Retort, and distil the Oyl from the empty Cappel: Dissolve the black Mash with Common Water, let the Solution rest for three days, till it be clear, then poure it out leisurely, and in a Glass Vessel placed in Sand, Exsiccate it to the *Cuticle*, and the next morning you may collect a Salt of the same Vertue, that the Acid, which you poured on the Alcaly, was off; so that the *Alcaly* is brought to the will and pleasure of the *Alcaly*.

As the Acid Liquor distilled from the Grains, doth Impregnate the Alcaly with its Vertue, which from thence receives its determination, so that it may be called, and is *Salt of grains of Kermes*; So also poure distilled Vinegar on the same Alcaly, as much as it can imbibe (*i. e.*) to Saturity; which you may know when the *Streptus* ceaseth, and the smell of Vinegar breaths out: Coagulate the Impregnated *Alcaly* to Siccity, and though the Vinegar was distilled and the *Alcaly* of *Tartar* most Pure, yet the *Coagulum* is very Impure, Sordid, and Black, by reason of the Pinguousness of the Vinegar; which being separated, doth therefore catch or conceive Flame. Dissolve this black Mass in clear Water; let as much as is dissolved, rest for three days, then separate through Paper, the Pure from the Impure; dry the Pure again, as before,

Tartar of Kermes.

Regenerated
Tartar of
Wine.

Alcaly of Tar-
tar made
Salt of *Kermes*.

Alcaly of Tar-
tar made Tar-
tar of Wine.

Alcaly of Tar-
tar made Com-
mon Salt.

Alcaly regene-
rated into Ni-
tre.

Alcaly regene-
rated into Al-
lume.

and you shall have *Regenerated Tartar*; Distil this out of a Retort, as we do *Tartar of Wine*, and it will afford an Oyl, more or less Fetid (according to the quality of the Wine, of which the Vinegar was made;) and a bitterish Liquor, such as Common *Tartar* is wont to yield. The *Fæces*, or *Caput Mortuum*, unless by the vehemency of the Fire it be turned to Glass, you must again dissolve in clear Water, and strain and coagulate it into true *Alcaly of Tartar*, as if it were left of the Common; So that the same *Alcaly of Tartar* being Impregnated with *Acid Sulphur* from the Grains of *Kermes*, follows the nature thereof, and becomes *Salt of grains of Kermes*; and the same *Alcaly* Impregnated with Vinegar, imitates the nature of the Vinegar, and performs that which *Tartar of Wine* doth; like as a Woman, who being Married to a Man, loses her Father's Name, and takes that of her Husband: For Nature is alike in all things, as *Pythagoras*, and after him, *Hippocrates* have taught. But I have a greater thing in my mind; yet before I come to it, I must repeat some Experiments out of my *Hippocrates Chymicus*. Distil therefore out of a Retort, with an open Fire, Common Salt with four parts of *Bole Armonick*; all of them first reduced into a fine Powder (it will succeed more happily if they be mixed and blended together, for then they will easily fall through the Sieve) poure the Acid Liquor which comes forth, on the Pure *Alcaly of Tartar*, till the *Strepitus* cease, and the *Alcaly* be Impregnated; Exhale this Mixture in a Glass Vessel, with a gentle heat, or else at the Sun, until the Film or Cuticle concrete a-top, and the next morning, when all is cooled, you shall have splendid grains of Common Salt; So that the spirit of Salt in the *Alcaly of Tartar* returns into true *Common Salt*.

As you have done with *Common Salt*, so in like manner do with *Nitre*, whose spirit in the *Alcaly of Tartar* becomes true *Nitre*, conceiving Flame, and is a Remedy for the *Quinzey*; see *Hippoc. Chym. Chap. 21*. So also an *Acid Spirit* is elicited from *Allum*, with which let the *Alcaly of Tartar* be so far impregnated, as above-said, till the hissing cease; which Liquor in a soft Fire is coagulated into *Allum*; so that the Acid Spirit, not only of all

ly of all Vegetables, but of all middle sort of Minerals, re-assumes a body in the Alcaly, and becomes the same thing, from whence the Acid Spirit was drawn forth. But the Acid of Sulphur, becomes not Sulphur in the Alcaly, because it hath lost its terreous pinguousness by the Flame; but it is sublimated into True Sulphur, with Sand or Flints ground to Powder, for it finds in them That to which it may associate it self and overcome it, as *Hippoc. Chymicus* shews, Chap. 21.

These Experiments do evince the Truth of That, which is laid down in the 1. Chapter, viz. That the spirit of the World, or Child of the Sun, is Acid and Pinguous; and that this Pinguousness or Sulphur doth participate of a third, which, as I have shewed in the said first Chapter, doth inseparably adhere to Fire and Water; which I will now more clearly demonstrate in *Vitriol*, and in the Anatomie thereof; wherefore it is vain, ignorant, and against all Truth, what they scribble, viz. that Acids do not prevail over Alcalys, nor draw them hither and thither, as they please.

To convince such vain Talkers, distill the Spirit out of dried *Vitriol*, the common way, which is Acid Sulphureous, which you must rectify, or distill once more, out of a Retort, placed in an empty Cappel; on which pour on leisurely, so much of the *Alcaly of Tartar*, till the hissing and ebullition cease, (for if you pour it in hastily, they will both grow hot, by reason of the fiery Nature in both Subjects :) exhale the superfluous, Insipid, and Aqueous Humour, till you see the appearance of a growing Cuticle. (Here you must observe, that if both the Alcaly and the Acid were not first sufficiently diluted, before their Conjunction, at their very first Meeting and Coalition, the White Powder of *Vitriolated Tartar* will fall, and there will be no Chrystalline Grains produced :) Then remove the Vessel from the heat, and set it in a cold place, and in the morning you shall find Shining Grains arising and resembling the form of *Vitriol*, because the Acid Spirit hath drawn the Alcaly to its own pleasure (i. e.) into the form of *Vitriol*. This White *Vitriol*, they call *Vitriolate*.

Spirit of *Vitriol*.

Alcaly regene-
rated into
Vitriol.

triglate Tartar, but I call it *Regenerated Vitriol*; whatsoever the ignorant multitude do murmur to the contrary: for the Acid of Flint in the Alcaly is regenerated into a Pellucid, Frangible, Rocky Substance, which afterwards neither Fire, nor any Acid Liquor can destroy; as I have shewed in its place concerning Flint; and shall shew hereafter, concerning Coral.

The Occult Acid of Oyl, in the Alcaly, is regenerated into Pinguous Salt Sope.

The Acid of Grains of *Kermes* in the same Alcaly, becomes the Son of *Kermes* (*i. e.*) Salt.

The Acid of *Common Salt* in the same *Alcaly* becomes a *Salt* of the same Nature.

The *Acid* of *Nitre* in *Alcaly*, becomes *True Nitre*, conceiving Flame, and is a remedy for the Quinzey. The *Acid* of *Allum* in *Alcaly*, becomes *True Allum*; The *Acid* of *Wine* in *Alcaly* becomes *Tartar*, and all the other *Acids*, are regenerated in *Alcaly* their Mother: Why should not then the *Acid* of *Vitriol*, regenerated in *Alcaly*, be called *regenerated Vitriol*? Is it because it is not blackned with Gauls, as *Vitriol* of Iron is; or because it cannot be distilled as *Common Vitriol* may, as some foolishly give forth; but why will you fantastically put a force upon *Nature* from those Accidents which are not common to all *Vitriol*? Surely that Wise *Mistriss* doth little esteem not only the contumelies of venomous Tongues, but she doth as much undervalue the old doting Fables of Wordy Doctors, who refuse to learn. Attend therefore diligently, that you may be informed, That, as I have shewed a little before of *Acids*; They bring *Alcalyes* to their will, so it must needs happen here: For when Natural Acid hath by chance corroded immature Iron, then they are both coagulated into *Vitriol* of Iron; which being mingled with Juice of Galls, yields a black colour, by reason of the Iron, and not by reason of the Acid. And when the same Natural Acid hath by chance corroded immature Copper, then they are both coagulated into *Vitriol* of Copper; which, though mixed with Juice of Galls, grows not black; yet it is, and is also called both by the Skil-

ful

ful and Unskilful, *Vitriol*. That Natural Acid drawn forth by Distillation, when it hath corroded Iron, is coagulated again into *Vitriol* of Iron, of a green colour.

The same Acid when it hath corroded Copper, they are both coagulated into *Vitriol* of an * Azure colour.

* Calcis.

So the same Acid, when it hath corroded Alcaly of *Tartar*, they are both coagulated into *Vitriol* of a White colour, which is nothing else but *regenerated Vitriol*, as my *Hippocrates* shews Chap. 17. Which Book I would wish you to read over before you rail against the Works of Nature.

But why your *Common Vitriolate Tartar* cannot be distilled, I will now clearly demonstrate; That Natural Acidity, which hath corroded Iron, being Healthful, Grateful, and Precious, is sought after by many, but found by few; I say, This is attempted to be extracted out of the corroded and immature Metal, by Art, and the help of Fire in Distillation; but seeing it cannot never be alone (as *Hip. de Diet.* hath taught) it easily carries off with it its like (*i. e.*) the Immature and Volatile Metalline *Sulphur*, because the wind carries both in its womb, and it becomes *Common Spirit of Vitriol*, Austere and Corrosive, by reason of the inseparable immature Metalline *Sulphur* mixed with it.

Why Vitriolate Tartar, made the Common way, is not Distillable?

This *Common* and sourish Liquor of *Vitriol*, however rectified, yet contains in it the Sulphureous Liquamen of the Metal, upon this ground that it can never be alone, as in the progress will clearly appear. If this Spirit, or Liquor, be poured on Alcaly of *Tartar*, until the noise cease, The Alcaly is impregnated, but not with a Natural, but a Metalline Acid, the Austere of the immature Metalline *Sulphur*, having the dominion; and so a Son is begotten, which must needs resemble the properties of his Father (*i. e.*) be fixed and constant in the Fire. Lo, here your *Doctorships* may see the reason why your *Vitriolate Tartar* cannot be Distilled? For in that instant of Coition, when the more powerful is embraced by the *Alcaly*, The third, because it is weak, is strangled and slain; as will appear by little and little to the Reader. This is That, which the barren approvers, with those which went before them, were hitherto ignorant of.

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Measuring the
Wisdom of
Nature by their
own folly.

Alca'y made
Regenerated
Vitriol.

I do call (together with the company of Ancient Philosophers) This Son of Metalline Sulphur, *Regenerated Vitriol*, because it hath laid down its Iron, or Earthly Body, and shines again, re-produced in a brighter form.

Wherefore the soul of the imperfect Metal, hid in the sowre Acid Spirit, forms to it self a Fixed Body in the *Alca'y of Tartar*; Whence it clearly appears, That the Spirit is the *Vehicls* of the Soul, and the *Vinculum*, binding Soul and Body together; which in the subsequent Discourse will more evidently appear to the Studious Lovers of the Truth.

Spirit of Vi-
triol two-fold.

Let us now hear *Basilus Valentinus*, speaking of this Two-fold Spirit of *Vitriol* (not to mention mine own Experience) in His Book called, *Repetitio Lapidis Magni*, in these words, *And that you may understand Vitriol*, says he, *you must know that it hath two Spirits, a White and a Red; the White is white Sulphur, the Red is red Sulphur; He that hath Ears to hear, let him hear; And let him diligently mark and forget it not, for it is a difficult saying, and every word is of great weight; the White Spirit of Vitriol is Acid, amiable, very grateful to the Stomach, like Nectar to the Bowels, and profitable for Universal Concoction; but the Red is much more Acid, and more weighty than the White, and therefore requires a longer time to be extracted by Distillation.* Hitherto *Basilus*. He that desires more, let him consult the cited place, the words are of great weight, and for good reason cited and transcribed here.

If therefore the composition of *Vitriol* be of the Natural Acid, amiable, and of a sweet smell, like Nectar to the Inwards; in which no sensible biting is perceived by the Tongue, but a spiritual and grateful Acidity (Let *Basilus*, Acid Waters, and Experience, be all witnesses) and of Immature Sulphureous Metal, which Two cannot possibly be severed by Distillation; for the Natural Acidity, which is highly Volatile, ascends not without its Companion, the Acid Sulphur of the immature Metal, because it cannot be alone, as I have shewn out of *Hippocrates*, and have also learned by experience; it remains therefore that it must be catch'd by crafty hands, and that in a fit time too, when it is asleep.

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There are many private ways, which the Studiers of Nature's Secrets may take to procure this grateful and much sought for *Acid*, which though many, yet all conduce to one end, as *Geber* rightly observes; yet This way is not to be despised, though the ignorant do contumeliously charge it to procure vomiting, and raise many other Symptoms. Ah unhappy Patients! what Ministers of Nature have you got? I speak not to deaf ones, as being incapable, but to you who love the Truth, I devote and offer this my work.

Dissolve then *Vitriol of Iron* (I say of Iron, which hath no smell of Copper; if This cannot be had, prepare That as Nature her self shews the way, *Hippoc. Chymic. Chap. 28.* For That which is Artificial, of the Distilled Acid of Vitriol and Iron, will not serve here; see *Hippoc. Chymic. Chap. 17.*) The *Roman* is the best; Instill into this clear Solution, the purest *Alca'y of Tartar*, which presently attracts and consumes the Natural Acid; The Acid and Alca'y do not wax hot in this Conjunction, as before in the Common Preparation of *Vitriolate Tartar*; because the Fire, or the Sulphur of the Immature Metal covets the Fire, and for the greatest part is separated from the Natural Spirit, as by degrees I shall Mechanically demonstrate *ad oculum*. If this Composition seem to thee too thick, so that the Immature Metal cannot fall down, dilute it with Water, and it will the sooner fall. Let it not be tedious to thee, to find the Moment of Saturation, which after the first Filtration will easily follow; or if the Alca'y do overcome the Acid, it produces no other inconvenience, then the loss of time in digestion, That the Immature Metal may subside (see *Hippoc. Chymicus Chap. 10.*) Exhale leisurely, unto the Cuticle, the clear Liquor placed in a Bath of Dew in a Glass Vessel (being acuminated under or in the bottom, to the end, that if there be any of the Immature Metal, it may be separated in the heat at the bottom) and when 'tis cold, you shall find *Splendent Chrystals*, which do neither heat nor turn the stomach, as *Common Vitriolate Tartar* doth; for they have not the Sowre and Corrosive Sulphureous Lique-

Tartar Vitriolate of great
V. Power.

men of the Immature Metal, and therefore are much to be prized in Physick. Lo here the Rudiments out of the Hippocratical and Pythagorical School, which are enough for the Ingenious; neither is it lawful to discover All plainly; These and many other Things are to be reserved for *Our followers*: Concerning the Vertues of this *Vitriolate Tartar*, see *Crollius*, and you will act securely: I say no more, for it shews it self to be a most powerful *Hercules*.

'Tis true indeed, That one Ounce of this *Vitriolate Tartar*, requires at the beginning about three Ounces of Alcaly, because first it mortifies the Immature Sulphur of the Metal, and afterwards draws forth the Natural Acid. An Example of which Operation I have given Chap. 3. concerning the *Lixiviums* of Sope-boilers, *viz.* where Vegetable Alcaly doth first mortifie the Acid of the Calcined Flint, which is unfit for the Lye, and doth concrete it into a rocky substance, *for contraries are Coagulated by contraries*; and afterward the same Vegetable Alcaly doth elicit and draw forth from the Calcined Flint a most powerful Alcaly, *because like is dissolved, drawn, and joyned to its like*; The same Action is also performed in this our *regenerated Vitriol* (or *Vitriolate Tartar*, call it as you please) yet with this difference, That the *Alcaly of Tartar* is turned with the Immature Metal into its *Coagulum*; and afterwards it absorbs the Natural Acid; which difference is to be observed, because it is useful. See also *Hippac. Chymicus* Chap. 3. and 4. where the Example of Sope is not without Cause propounded, nor is it to be thought useless, as heedless people think. This our *Vitriolate Tartar* is not constant in the Fire, but for the half *Volatile*, according to the property of the *Father* which begat it, whereas on the contrary the *Common Tartar* remains constant in the Fire, by reason of the Metalline Sulphur, which the Alcaly had imbibed, and therefore it is not *Volatile* or *Distillable*, because it hath not got the Metalline Soul, which perseveres in Fire, as I have above likewise shewed.

If therefore Spirit of *Common Vitriol* be informed with the *Soul* of Copper or Iron, 'tis no wonder if being

poured

Contraries coagulated by Contraries.

Artificial Vitriol of Mars and Venus.

poured on these Two perfect Metals, it dissolves Them, and with Them, make a counterfeit shew of *Vitriol*; for, like is easily joyned to like, fire to fire, water to water Spirit of *Vitriol*, being distilled, delights in Sulphur; and in its like in *Mars* and *Venus*, it is pleas'd with it, it pierced into their Bowels, it dissolveth both Metals. and again assumes a body, and with Them, resembles *Natural Vitriol*. But having no Dominion over Them, it cannot perfect the said Metals, because it hath 1.0 more than is sufficient for its own sustentation; for if you again separate the Acid from the said Metals, by Distillation, the same Spirit of *Vitriol* will return as you poured it on, neither perfecter nor better, and the remaining *Caput Mortuum* is melted into the same Copper, that it was, before it was dissolved, or into *Crocus Martis*, if it had dissolved the Iron without any alteration; neither doth it come forth better, or worse then other *Crocus's*, however prepared, as I have shewed, and shall further shew; for *Nature is the same in every thing*, as both *Pythagoras* and *Hippocrates* have taught.

If therefore Spirit of *Vitriol* make an impression on Copper, by means of Sulphur (as I have shewed) and yet can take away nothing of the Vertue of the Copper, either by Maceration, or Solution, Coagulation and Distillation; much less can other Acids, of what kind soever? It is both admirable and pleasant thoroughly to search into this Matter, for it is of great concernment, as to the Common-wealth of Medicine, so also to all *Virtuosi*, and to the Numerous, the Famous, and in our times, the Flourishing Company of *Apothecaries*. Make therefore *Aerugo*, or *Verdigrase*, of thin Plates of Copper with Recent Grapes, thin Webbe Linen or Silk being interposed, adding thereto whatsoever pleases you, in the rude way of operation, *Vinegar*, *Urine*, (of Women doublets, otherwise it would not bear the Name of *Venus*,) *Allum*, and *Nitre*. The *Deans* of the *Austrian* and *Norimber* Colledge, with the other *Approvers*, do affirm, That this miscellany doth not, in time wax sour, yea that the Acid vapour of the ingredients cannot pass through the thin web to the body of

@Erugo made of Plates of Copper and Grapes.

the

the Copper to corrode it, but if this can favour (I will not say of Truth) but of Probablility, let the Skillful judge: How *Erugo* is made, *Dioscorides* Teaches rightly, and without fraud, Five Masterless Theeves and Robbers, fighting under the gross Banner of Ignorance, do assault a frail Female, (let modest youth take notice, that this chaste bashful Female is clad with a thin Vail, that she may not appear naked in the sight of Five such Souldiers) who for a long time makes a stout resistance; but seeing *Heracles* himself cannot long withstand *Two*, she at last is made a prey, and with one of the Robbers (*i. e.*) *Vinegar*, as I shall shew, she is turned into biting *Erugo*, imitating the nature of the Acid. This Matter is called by our Ancestors *Green Erugo*, but it hath not been called by the Name of *Vitriol*, because it hath not the properties of *Vitriol*; and therefore they called it *Erugo*, to intimate that the *Five Robbers* altogether had not the force or power to extract the least Vertue from the Copper, or of altering it in the least point, but only of corroding its Corporeity; for they have no dominion over It, neither do they return the richer from It: And though there be many that do boast of such a thing, yet their boasting is vain; for it is established by the Decree of the great Creator, that the *more noble* should not degenerate into the *less noble*, or the *better*, into the *worse*, and so pass into the servile form of a *slave*.

Wherefore *Copper* (or if you will, *Venus*) is now turned into *Verdigrease* biting and rough, and is dissolved in Distilled Vinegar (out of which it was made) and again is Congealed into *Verdigrease*, the Faces being rejected, &c. This purged *Erugo* or eroded Brass, is distilled with an open Fire out of a plated Retort, and afterwards is rectified out of Sand. Lo here, Thou Mystes of Nature, This is that *Spirit of Venus*, and a secret menstruum, as *Alabest* (see *Hippoc. Chymic. Chap. 29.*) which the Deans and Doctors of the *Austrian* and *Norinberg* Physick, with their Fellows, do adore for the Son of *Venus*, of whom *Epictetus* sayes well, *Many are word-wise, not deed-wise.* The procacity and filthy licentiousness

Copper is not destroyed by Acid Liquors or Vapors.

Spirit of Venus made.

tiousness that *Venus* is accused of by the many, but vain clamours of false witnesses, viz. that It admits of Five Lovers in one Act, hath drawn Philosophers not only to the admiration, but even to the unbelief thereof; unless they had also known, That in the Court of Accusation, a multitude of Witnesses is many times loathsome, and suspected by the Judges; especially since they are not ignorant, that in Nature *Love* is so far from admitting Five, that it endures not a Third; whence it is, That they rather give sentence against the Accusers, and say, That as *Venus* upon Examination, notwithstanding the false Imputations of her Accusers, is found chaste and constant to one Male; so it may likewise happen, that any man may grow Famous from such Accusations, as many have done, who were otherwise unknown. 'Tis known to be True, That indeed *Venus* is Lascivious, and that she admits every Male, (that is all, Acids as well Occult as Manifest, as Vinegar, Oyl, Suet, Sugar, Honey, &c. I say, they all wax green with Copper) without any difference into her Imbraces; so that all Males are hot in Love (*i. e.*) wax green) with Her. But (witness *Alcaly*, the Mother of Natural Things) *She* is never ravished with the delight of any of them, to a *delinquium*, but only with her own Brother. But that this discourse may appear more clear, we will fetch the Doctrine of it a little higher, viz. That the Acid of every Vegetable, drawn forth either by Fermentation or Distillation, or Expression, whether it be Occult or Manifest, if it be poured on the *Alcaly of Tartar*, doth inform the same *Alcaly*, with the *Soul* of That, from whence it was taken; and it is made a Salt of the same Acid Nature, as I have shewed in the beginning of this Chapter, by the Graines of *Kermes* (in which the Deans with their Fellows deny, that there is any Acid (*i. e.*) any Seminal Vertue) and by Meal (out of which They boast they can distill *Acid Spirit of Sal Armoniack*: see also *Hippoc. Chymic. Chap. 2.* and the end of *Chap. 17.*

So also Vinegar of Wine, distilled and cast upon *Alcaly of Tartar*; to satiety, is Coagulated into *Tartar*, and that of the same Nature with the Wine from whence the

Copper grows green from all Acids.

Artificial Tartar.

the Vinegar was taken. This Tartar, if it be distilled out of a Retort, with Fire of Sand, or an open Fire, there comes forth a fat Oyl and bitterish Liquor; as in the Distillation of *Common Tartar*.

Artificial Salt.

I have also shewed the same thing, in the beginning of this Chapter, concerning Nitre, concerning Salt, concerning Allum, and also concerning Vitriol, for all these Liquor joyned with Alcaly, doth impart to it the *Soul* of that Body from which it was extracted, and turns a Body to it self *ad Libitum* (i.e.) like its own proper Nature.

Spirit of Venus reduced to an Examen.

Let us see now, for a Tryal of the Verity and Glory of *Noble Physick* whether That Vinegar distilled from Verdigrease (which they do so solicitously endeavour to keep from the Examen of Learned Men) be the legitimate Son of *Venus*, or no?

I have shewed, That *Acid* is the one only Spirit of the World, and the Child of the Sun, which is not found naked upon the earth, but refusing to be alone, It adheres to Matter, wherewith it dwells, encreaseth, regerminates, and is multiplied, sometimes as the Artificer pleases, for his proper ends. This when it falls on the seed of Copper (that I may so speak) it cloaths it self with the Nature of Copper in a long and laborious work; Therefore it is not separable from Copper it self, unless by the total destruction of the Copper, as the example of *Salt of Tartar* in my *Hippoc. Chymic.* Chap. 10. doth shew; for carrying in it, the least Odor of a Metalline Nature, it cannot descend to the Nature of Vegetables, And the same Spirit falling upon the Seed of a Vine, Clothes it self there with the indoles of the Vine, and in like manner cannot ascend to the Nature of Minerals; as I have demonstrated out of *Lully*, and by Experience: yea it is not separated from the Disposition or Indoles of the Vine, unless, being dissolved or loosned from its Body by Nature and Art, it return to the Element of Air, whence it came, as *Hippoc. Chymic.* in the fore-cited 10. and 18. Chapters shews. The same is also to be understood of Salt, of Vitriol, of Nitre, and of all the Things in the World; for this cause, because Art cannot create Seeds;

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he that boasts he can do it, *Cosmopolita* proves him to be a *Deceiver*; so that every Spirit, either Occultly or Manifestly Acid, hath but one only *Soul* within it, with which, it being inseparably joyned, doth constitute the Form of That Body, in which it determines to dwell; from which, when it is extracted, and again intilled upon a new Alcaly; and is absorbed by it, it takes upon it the like Body, wherewith it was cloathed before, or from whence it was first extracted, but that Body somewhat clearer; an Infallible Argument, That a Spirit either Occultly or Manifestly Acid, is the Vehicle of the Soul, and the Bond uniting Soul and Body together: And unless the Spirit of all Things in the Universe were Acid, it could not invisibly carry in its Belly or Womb the *Anima* or *Soul* of the Body; as *Hermes* and Experience Teach.

Let us now return to the *Child new born*, which the Sworn Servant of *Venus* have lately begun to nominate and to commend for the *Son* or *Spirit of Venus*, peremptorily also affirming, That, *This hath drawn mighty Vertues, from his Mother or Copper*, but they consider not, that the Vertues of Things, as also the force of Purgatives, do consist in their *Soul*; which I have shewed in the first Chapter, to be a *Child of the Sun*, and to be inseparably joyned to the Spirit of that Thing, both which do constitute that Eximious Vertue, which is in Copper: which Spirit ought again to manifest it self in Alcaly, if it did flow in an Acid form, as I have experimentally shewed to the Eye, concerning other Spirits, and concerning Alcaly of Tartar. Let us now proceed to Experience, and to make Trial of this Acid, and Rectified Spirit of *Venus*, saturated to Sufficiency, with Alcaly of Tartar, as I have formerly taught concerning Salt, Vinegar, and Distilled Nitre; (i.e.) Thus, Pour so much of This Spirit on the Alcaly of Tartar, till the hissing cease (near upon equal parts) suffer the abounding, or exceeding Flegme to exhale, or if you will, distill it carefully to Siccity (distill that Flegm from an high Glass in *Balneo*, and there will come forth *Aqua Ardens*, see *Hippoc. Chymic.* Chap. 18.)

The Vertue of Purgatives whence?

Spirit of Venus in Alcaly made Tartar.

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and

Spirit of Venus
which is as Al-
cali, is known
to be Vinegar.

and you shall find *regenerated Tartar* of the same Nature, Condition and Property, that That was, which was above generated from Vinegar of Wine, for it is the very same; for if it hid any thing of the Nitre, the Allum, or the Copper hid in it, as they ignorantly give forth, they would all be manifested in the Alcali of Tartar; as I have Mechanically shewed above. But it must needs be, that This Spirit can have no other Instruments but distilled Vinegar, since it can only make a Body of Tartar for it self: Whence this Spirit hath been presently known by Philosophers, not for the Immortal Son of Venus, or as *Alcali*, but for the True Genuine Brother of Vinegar of Wine; and that not Spurious neither, as my Revilers and Reproachers have published to the World, but the Legitimate Son of the Vine, which hereafter will count it an impious thing to be reviled by unskillful Masters; Therefore in this regeneration, He was willing again to discover himself to the Curious, and to the Lovers of Truth, for the *True and Natural Brother* of Vinegar of Wine (*i. e.*) for Distilled Vinegar. Now that nothing may be wanting to this Enquiry, but all doubt taken away, *viz.* that This Spirit, which they dream to be the *Child of Venus*, hath acquired no Constancy, no Immortality, or excellent Vertues from the Copper, nor that it is, as *Alcali*, as the Deans with their Fellows do cant, you may learn by this Experiment. Take this *regenerated Tartar* (to wit, from the Imaginary Spirit of Venus, and the Alcali of Tartar) distill It out of a Retort, as you did before, and there will extil an Oyl of a loathsome smell, together with a bitterish Water; as I have shewed a little before from *regenerated Tartar*, out of simply Distilled Vinegar: Out of what hath been spoken, it appears, that whatsoever is distilled from the Alcali of Tartar, which is impregnated with Distilled Vinegar (*i. e.*) the *bitterish Water*, *Aqua Ardens*, and the Oyl, *taking Flame*, the same thing is distilled from Alcali of Tartar, impregnated with fained Spirit of Venus, to wit, *bitterish Water*, *Aqua Ardens*, and Oyl-*taking Flame*: and so, That Spirit of Venus, since it hath all the Properties and Operations of Vinegar, is nothing

Spirit of Venus
Distilled Vi-
negar.

nothing else, nor never will be, than *distilled Vinegar*, Witness *Aristotle* and Experience. But leaving this puny, vain, and futile Society, to please themselves in their foolish Detrectings; I convert my Speech to you, O ye famous Lights of the World, That you may judge of the Truth herein, not that I would trouble you, to vindicate it from the fained and rash Contumelies of such clamorous Reproachers, since it appears out of *Pliny*, That when Frogs croak more than ordinary, it is a sign of a Tempest ensuing: supposing then, but not granting, that one drop of Acid contains only the 8200 part of the Eximious Vertue of Copper, I say, this so small part, ought yet under the heat of Fermentation, to extend it self, and to regenerate, if not in Vegetable Alcali, yet at least in Metalline, as the order of Fermentation elsewhere shews; so that it would turn, though not much, yet a small quantity of the Metalline Alcali, into Copper, no otherwise, then the Vertue of Acid Vegetables, and the mid-sort of Minerals doth transmute Alcali of Tartar into a Salt of its own proper Nature, as I have before said and proved; but as the *Antecedent* and their Premises are false and favour of gross ignorance, so is the *Consequence*. Again, supposing, but not granting, That Vinegar did carry off with it, such eximious Vertues from Copper (as they unlearnedly and without truth affirm) yet I could never find, either amongst Philosophers or Physicians, that It was assumed within the Body, but whatsoever was got from the Copper was always used outwardly for Chirurgical Operations. And although mighty Vertues might be drawn forth and distilled out of Copper by Vinegar, which I have shewed to be impossible, why is not the same Eximious Vertue drawn forth, with less labour, out of immature Copper, since it is easier to go one Mile, than two? Why should my *regenerated Vitriol*; prepared from Crude Vitriol of *Mars*, procure monstrous Vomitions and Suffocations, if you draw forth such Eximious Vertues from mature Copper by Vinegar; to which you subjoyn these lofty, but most false words, *This most praise-worthy Spirit, is not only of great use in Physick, seeing it highly Cures and Re-*

The fained
practiced Spirit
of Venus, is but
a counterfeit
Tartar and
Alcali.

leaves the Epil. pſy, Apoplexy, Hiftorical and Hypochondriacal Liſtempers, but is as the Liquor Alcaheſt, and not as other Acid Spirits, which by Solution do ſuffer and are deſtroyed, and ſo turned into another ens: See Hippoc. Chy. mic. Chap. 29.

Now let the Reader, who loves the Truth, judge, whether any thing could have been deviſed more ſottiſh, than to affirm That the regenerated Vitriol of Philoſophers educed from an Immature Mine of Iron, is pernicious and deadly, when we ſee, that every year ſome Myriads of Men do drink, even in great quantity, Acid Waters, ſaturated with Immature Iron and Natural Spirit, and that with great benefit and advantage; and alſo That the great Imaginary Vertue, extracted with Vinegar out of Mature Copper (if there were any ſuch) is a Panacea. I may very aptly apply hither, That of Plautus, nothing can be more fooliſhly, ſottiſhly, or fallſly ſpoken.

It remains that we bring That moſt praised Spirit of Venus, which they ſay is as Alcaheſt, by diſſolving ſome Body into an Examen.

Now Alcaheſt is deſcribed by Helmont to be an Eximious Liquor, (a) to be got by the Art or Labour of Sophia (b) which doth not only reſolve every viſible Body into its firſt Matter, (c) but is moreover Immortal and Incorruptable (d.) it putriſies Nature, and takes away all Diſeaſes (e.) but it is not given to putative and empty Doctors, but to well Lined and rich Underſtandings (f.) So Helmont: Now let the equal Reader Judge, whether this praised Vinegar of theſe Prateing and Wordy Doctors, which is Diſtilled from Copper be alike in Vertue to Alcaheſt? Truly, if this their fooliſh Aſſertion were profoundly examined, and laid before the Eyes of the Readers, it would move Naufœuſis and Indignation; and therefore I ſhall diſcover their Vanity by Experience alone.

Diſſolve then at leaſt one Drachm of Red Powdered Corral, in This Vinegar, which they proclaim to be the praised Spirit of Venus; dry the Solution in a Bath: In like manner diſſolve another Drachm of powdered Corals

Alcaheſt what? a Philoſophy? b) Virtus? c) Veritas? d) Virtus? e) Virtus? f) Virtus?

Alcaheſt what? a Philoſophy? b) Virtus? c) Veritas? d) Virtus? e) Virtus? f) Virtus?

Corals, in Vinegar ſimply Diſtilled, which likewise Exſiccate in Balneo: Diligently gather up thoſe Powders, and weigh them ſeverally in a Ballance, and you ſhall find the diſſolved and dried Corals to be increaſed half a Drachm, as well by the Spirit of Venus (which They count as Alcaheſt) as by the Vinegar Vulgarly Diſtilled: So that the Corals have imbibed as much Acid Salt from the counterfeit Spirit of Venus, as from the Diſtilled Vinegar. Whence it again appears, That This ſhews it ſelf to be Vinegar; becauſe it is ſo indeed, and not the Liquor Alcaheſt; as the lofty Doctors would impoſe upon rude and ignorant people.

Vinegar diſſolves Corals.

Spirit of Venus is Vinegar, not Alcaheſt.

Again, They urge, That this praised Spirit of Venus, doth diſſolve Pearls without bubbles, and leaves the corals untouched. Truly this may ſeem a wonder to Men altogether unſkilful in the Art of Phyſick, and who never learned the Rudiments thereof; but methinks it ſhould ſeem a trivial and ſleight thing to the Deans, and the reſt of the Approvers. For what ordinary, or mean Phyſician can be ignorant, that Vinegar ſimply Diſtilled, doth perform the ſame thing (though in a longer tract of time) if you caſt whole Pearls into It; and therefore your Spirit of Venus which you account as Alcaheſt, will not ceaſe to be diſtilled Vinegar.

Spirit of Venus diſſolves Vinegar.

But why the ſkins, or pellicles of Pearls are not diſſolved by either of the Vinegars, the reaſon is, Their fatneſs and unitive glew, the ſeat of the Child of the Sun, which is proper and familiar to all Cruſtaceous Creatures, to Fiſhes, and the Membranes of Animals; The counterfeit Son of Venus, however extolled by vain Approvers, doth never touch this Glew in ſtones of Crabbs, Pearls, &c. it hath no acceſs to them, it is Leprous in compariſon of them, and therefore is not admitted to the Princely-Seat unknown to Ideots.

But why Vinegar doth corrode the Medulla of Pearls, of the afore-ſaid ſtones and Corals, &c. The cauſe is, That Nature hath put leaſt part of Acid into moſt things (as I have ſhewed in the ſecond Chapter) which leaſt part, unleſs it be multiplied by Art or Nature, is eaſily ſuppreſſed by the more powerful; I will give an Example in the

the afore-said dissolved and dried Corals, in which there is the least portion of Natural Acid, which being oppressed by the counterfeit *Spirit of Venus* is made subject to It; hence they are increased in weight.

Again, dissolve these dried Corals in some water, either Distilled, or common clear water; let the Solution rest, that the Turbid may subside (which they improperly call *Fæces*) which nevertheless you must separate, and drop into the clear Solution a little of the Spirit of *Vitriol* of *Sulphur*, which overcoming the counterfeit *Spirit of Venus*, not by its Acidity, but the Nobleness of its Soul, cast out the *Vinegar* (which they call *Spirit of Venus*) from its seat and place, and doth assume the possession of the Region of the Spirit of *Vitriol*, and with the Corals represents the form of curdled Milk; but the *Counterfeit Spirit of Venus* being now expelled by the more Noble, is diluted and sticks to the supernatant water, and is mingled with it.

Wash both these Coagulums as much as you may, and dry them severally in brown Paper, and you shall have *Magistry of Corals*, equal in weight, as well from the counterfeit Spirit of *Venus*, as from the *Vinegar* simply distilled, because it is the same.

But take that water so washed from the Corals, in which, as I have said, the counterfeit Spirit of *Venus*, or some simple distilled *Vinegar* was diluted (if you have otherwise warily poured on the *Spirit of Vitriol*, for if you have carelessly, and without judgment poured on more than the Coral will imbibe, it will not swim atop; but I suppose the affusion was skilfully made) and intill into it Alcaly of Tartar, till the Motion of E-bullition cease; exhale the abounding Water in a Glass Vessel placed in Sand, and you shall find *regenerated Tartar*, as I have shewed above, from the Counterfeit Spirit of *Venus*, or *Vinegar*, simply distilled, imbibed in Alcaly of Tartar, for it is the same, by this infallible Argument, That in the Corals dissolved and dried in a Bath, there remained only half a Drachm of Acid Salt from the feigned *Spirit of Venus*. That Acid Salt being separated from the Corals, by Spirit of *Vitriol*, cannot be alone; where-

Spirit of Venus
is distilled *Vinegar*.

wherefore it guards it self again in Elementary Water, as in his Mothers lap, and diffuses it self in her; and becomes again *Counterfeit Spirit of Venus*. And unless Elementary water did contain Occult Alcaly in its belly, Acid Salt could not inhabit in it; because that alone it is not sufficient for it self: as *Hippocrates* hath taught us, *De Diet. i.* Simple distilled *Vinegar* performs also the same thing; so that it now appears, even to the most unskilful in Physick, that this most celebrated *Spirit of Venus*, here and every where, is nothing else, and favours of nothing else, but *Distilled Vinegar*, whatsoever Bugbears its Adorers would fright us with. And although *Crollius*, *Bequinnus*, and other Writers of the Elements of *Chymistry*, in express words do call it, *Solvent Vinegar*, from whom the process of this *Vinegar* is stoln word for word, as my *Hippoc. Chym.* shews Chap. 29. Yet This poyson of Ignorance hath infected, not only *Austria*, but almost all upper *Germany*; witness these unskilful Approvers and their foolish *Partizans with their Rhythmes*. It would be no wonder, if, as the *Romans* of old, so Magistrates now, would eject out of their Cities and Common-wealths, such Harlotry Collegiates, and such a Nest of Babblers, who do scribble of things unknown, even to themselves, to their Neighbours hurt. *Low Germany* is yet free from this Contagion, so is *Italy* and *France*, and for the future, I hope by this Antidote they will be preserved.

Now, Why *Vinegar* distilled from *Verdigrease*, in a small quantity, doth more powerfully dissolve Corals, than That which is distilled the vulgar way? I have shewed the reason before, viz. that it happens, because *Vinegar* distilled the common way, is as yet diluted with much Water; but the Elementary Water is evaporated from That, which is distilled from *Aerugo*, by gradual Exhalation, no otherwise than in the distillation of Green and Humid *Vitriol*, for then the Acid Salt being long in the Liquor, would be very weak; but when the humid (which they call *Phlegm*) hath by degrees exhaled and evaporated before distillation, the Acid Salt must needs be more powerful and strong in a lesser quantity of water; for Light by how much more contracted, by so much the more

Vinegar from
Aerugo, why
more Acid
than Simple?

more efficacious. This distilled Spirit of *Vitriol*, if it again corrode any thing, either Iron, or Copper, and be coagulated with it, and again be re-distilled from it, the Liquor indeed returns Acid of the same nature, but much more subtle, because that in all Coagulation, every Salt or Saline Spirit loses of its *Radical Humid* (what that is, I shall shew anon) when of necessity it must lay down its *Earth* (the Vulgar call it its *Fæx*) and so the *Lumen* must be more contracted. But from the repeated Coagulation and Distillation; It returns more watery; and at last returns to Elements; as I have Mechanically shewed in Alcaly of *Tartar* (for Example) in my *Hippoc. Chymic.* Chap. 10.

After the same manner and fashion, *Counterfeit Spirit of Venus*, by repeated Solution, Coagulation, and Distillation, re-passes into Elements; for as often as it dissolves Corals, or any other thing (I began with Corals and will end with Them) and is afterwards Coagulated and Exsiccated with the same Corals, so often it lays down its *Earth* or *Alcaly*, and as much Earth as it lays down, so much Acid Salt the Corals do drink up, because *this cannot be alone*, and the *Vinegar* becomes so much the more Aqueous, and by repeated labour, at last returns to Element (*i. e.*) into Insipid Water; but the Earth and Acid Salt gave weight to the Corals, which also pass out of them by repeated Distillation, and go to their own Country, after the same manner as I have shewed concerning Wine in *Hippoc. Chymic.* chap. 18.

Now that *Vinegar* or Spirit of *Vitriol*, poured on Copper, and re-distilled, do return Acid; but from the Alcaly of *Tartar*, Insipid and Aqueous, the reason is, because Alcaly being a *Vacuum*, saturated it self with Acid Salt which dwelt in the Aqueous Liquor; whence the Acid Salt converts and transmutes the Alcaly into its own nature. But Copper is not a *Vacuum*, for the *Acid*, or Form of Copper doth overcome its *Alcaly*, and therefore it doth not absorb Acid Salts; and though they act, and are busie about *It*, and do erode its body; yet they can make no impression of any of their Form or Vertues, nor can they destroy *It*, because Copper hath obtained a con-

Why Vinegar returns Acid from Copper, and not from Alcaly.

constant Soul from Nature, or to speak in *Plantus's* Phrase it hath Acid in its breast.

Again, They demand why *Vinegar* is re-distilled from Copper, even as it was poured on, but from Lead Insipid? Although I am almost ashamed to handle This, or the like Childish Question, yet being moved with commiseration towards those unskilful and sluggish Doctors, hoping that this my present answer may be for their future amendment, I shall willingly repeat my former answer; I told you that *Copper* hath a prevailing Acid, whence it is that it resists not only *Vinegar*, and the *Counterfeit Spirit of Venus*, but also all Acid Minerals; but *Lead* hath obtained but a very little particle of *It* by Nature, and therefore it imbibes every Acid, in hopes of Perfection (that I may so speak) as I have shewed in *Alcalyes*. This is the cause why *Lead* is similitudinarily called by Philosophers, *The first matter of Metals*, or the *Alcaly* of Metals, in respect of other Metals, which are more or less richer in Acid. Gold is most Acid, and therefore most perfect, as I have shewed in the 2. Chapter. See how easily I have extricated my self out of these great Difficulties!

Some of *Ours* may wonder why I spend time in a matter so plain, for *Basilus Valentinus* an Age ago hath taught us how to prepare this *Vinegar* out of *Aerugo*, in juvenute, and he called it not by the name of *Spirit of Venus*, but *Vinegar* (for he knew well (so do not the *Deans* and their Fellows) that it was established by the decree of the Supreme Creator, That the more excellent Nature, should not degenerate into the worse) which is proved by the remaining *Fæx* or *Caput Mortuum* left in the Retort, after the distillation of this *Vinegar*, which, with *Borax*, by an easie Fusion returns into *Copper*; an evident Argument That *Copper* lost none of its Substance, or excellent Vertue (as they say :) See more in my *Hippocrates Chymicus*, chap. 29.

For conclusion of this Chapter, I repeat, That whatsoever the World hath, is begot, preserved, and multiplied by the Acid Spirit, either Occult or Manifest, to which it owes its *All*; And That the Soul dwells in the

Why from Lead insipid?

Spirit of Venus is Vinegar.

Acid, and is inseparably bound to it; and that the Body, or Alcaly, is informed according to the property of the Acid Spirit. If therefore Nature be alike in every thing, and Art doth imitate Nature, as *Pythagoras*, *Hippocrates*, and Experience teach, it must needs follow, That when the Acid Spirit of *Vinegar*, distilled from *Verdigrease*, hath corroded Corals, and hath been absorbed by Them, and coagulated with them, then the Corals will be endued with the properties and conditions of *Vinegar*; not that the innate Acid, or Form of Corals doth perish, but only is suppressed by a more powerful Acid, as I have shewed before in the *Magistry*. If therefore your celebrated Spirit of Venus, *lawfully and duly* (as they say) exhibited (though they never yet shewed the way) helps *Hypochondriacal*, *Epileptical*, and *Hysterical Distempers*, &c. the *Magistry* of Corals (which with a proud and swollen breast, they call *Our Soluble Magistry*) made with Spirit of Venus, must needs perform much greater things? if otherwise, the Spirit must animate the Body, to whom it is joyned; as I have hitherto clearly and experimentally shewn, and shall hereafter shew.

But as *their Spirit of Venus lawfully and duly administrated*, is the best to season a *Vinegar Vessel*, so also it hath, and will always retain the nature of *Wine-Vinegar*, till it become like *Alcahest*.

But our *Master Deans*, with the rest of their Colledge-Company, out of the treasure of their Liberality, have lately discovered to us a great Secret, which had lain hid to this very day; *viz.* That *their Counterfeit Spirit of Venus helps the Tooth-ach*: neither could we learn it out of *Dioscorides* his History of *Vinegar*, unless it had been discovered to the World in a Dream, or by hidden Revelation: But as *Vinegar* doth dissolve Corals, so it scours off, and takes away the hardened *Mucous* or Filth about the Teeth, that the Gums may be again united to the Teeth; for sound and sharp-pointed Gums admit not Pain, but when they are forced to recede by Filth, and the Teeth are never so little denudated or bared, presently upon the solution of a *continuum*, the Blood sours, putrefies, and is coagulated there into an hard *Fax* (which

some

some, but improperly, call *Tartar*) which *Fax*, when it is abraded or taken off with *Vinegar*, or Spirit of Salt, or else with an Instrument of Iron, presently the Teeth find relief.

And thus you have, O ye sincere lovers of Truth, the entire Tragoedy, the Rise and Overthrow of this *Celebrated Spirit of Venus*, which, with all its Eximious Vertues, cannot cure the slothfulness of these Approvers and Subscribers; so that it happens to them, as to those mens Children, who hire other mens Farms; for They seeing their Fathers (they themselves being yet but Children) gathering in the fruits, and commanding the labourers, do presently conclude the soil is theirs, and so are very Jocund: but when they grow up, and understand that there was nothing *Theirs*, but the labour of Tilling the Ground, then their Mirth is turned into Sorrow. Even such are these men, and as we read in *Sendivogius*, whatsoever the *Alchymist* would have out of Sulphur, it ended in a snuff, the same happens to these *Deans* with the other Approvers; Whatsoever *Eximious Vertues* they would have from *Copper*, 'tis still naught but *Vinegar*.

CHAP. VII.

That no Matter can be so destroyed, but It will remain under some Form or other.

I Shewed in the fore-going Chapter, that Acids do draw Alcalyes to their own properties, and that Both are changed into Salts. But those which are not fully Alcalyes, when a noble Acid *supervenies* upon them, their internal Acid is indeed abated, but not so wasted or destroyed, that any other new thing can be *Regenerated* out of it.

I will now proceed to prove by the following Argument, and that Mechanically, That all Alcalyes do, after a sort, retain of the Form, with which the *Mixta* were saturated, before they were reduced by Fire, into Alcaly;

caly; of which see *Hippoc. Chymic.* Dissolve half an ounce of *Sublimate Mercury*, in fifty ounces of *Common Water*, distilled, or at least a drachm of *Sublimate* in twelve ounces of *Water*. Into a part of this clear *Solution*, infill by drops, but with a quick infusion, fixed Alcaly of *Tartar* in the form of *Liquor*, or (as they call it) Oyl of *Tartar per deliquium*; which in a moment separates and absorbs the Acidity, for the greatest part, from the *Mercury*, and the *Mercury* falls into the bottom of the Vessel, in the form of Powder obscurely Red. This Operation is called by *Apothecaries*, and their Operators, and by all Lovers of Physick, *Precipitation*; which name I shall also retain and use.

Out of the *Faces* of distilled *Vinegar*, burnt into Ashes, Alcaly of *Tartar* is elicited by water, and though It be produced out of the same Vine with Wine, yet it Precipitates *Mercury*, dissolved as before, sparkling and splendid.

But when the same Alcaly is calcined to Redness with a moist fire, then the same *Mercury* falls like pounded *Cinnabar*.

To the *Tartar* being burnt, if you superadd the *Calx*, and extract the Alcaly with Simple Water, The *Mercury* is Precipitated *Rutilant*. *Calx* of it self, doth not Precipitate *Mercury* dissolved, since it is Salt from Acid and Alcaly; and they who against Experience do deny the saltness of *Calx*, are to be reckoned in the number of Fools. But if the *Liquor* of *Mercury* afore-spoken of, into which a piece of *Calx* hath been injected, be suffered to rest for some hours, so long until the Acid, which contains the dissolved *Mercury*, can suppress That in the *Calx*, then indeed *Mercury* is forced to fall by little and little, and to stick round about the *Calx*, like *Minium*; a delightful spectacle to Curious Eyes.

Alcaly extracted from the Herb *Kaly*, being incinerated, doth Precipitate *Mercury* much more obscure than the former.

The *Lixivium*, which *Sope-Masters* call *Magistra*, which consists of *Calx* and artificial *Alcaly*, yields *Mercury* darkly Yellow.

Out

Out of *Spain* there is brought an Alcaly (whether Simple, or Compound, is uncertain?) yet it Precipitates *Mercury* of a Tauney colour: These Examples concerning Fixed *Alcalyes* (for *Sope*, and *Glass*) which do admit *Reverberation* in Ashes neither do easily perish from an acute Flame, may suffice; I will add certain *Alcalyes* in *Physick*, which do not bear sharp *reverberation* in Ashes, unless they be mixed with the former; And These are made of the Herbs called *Cephalickes*, as of *Rosemary*, *Lavender*, *Rue*, &c. all Hot, and of a Grateful Smell. I say, all these are indeed *Alcalyes*, but not fusible in Ashes, for they easily fly away, and are therefore *Medicinal*. All these, be they never so many, do cast *Mercury* so dissolved into a Reddish shining Powder.

So also *Calandine* affords *Alcaly*, or Precipitates *Mercury* most red, so that *John Isack Holland* doth not unskillfully, but excellently and learnedly speak, *He that knows not Salts, will never perform any thing in Art.*

All the forefaid *Alcalyes*, as well those burnt by a sharp Flame for *Sope* and *Nitre*, as the Medicinal ones, from *Cephalick Herbs*, do Precipitate *Mercury* so dissolved (as I have said) of a different colour, a manifest Argument, that their Form is not totally consumed by the Fire, but that they preserve some properties of their Simples, from whence they were extracted; as *Geber* says, *Salt retains the property of that thing, from whence it had its Original*: To which the Experience, which I have shewn, bears witness.

Heretofore I was of opinion, that the difference of Colours in *Sublimate Mercury*, dissolved as before, and Precipitated by *Alcalyes*, did proceed from the Fire, acting more or less upon the *Alcaly*, but at length, by frequent Experience, I have found my mistake; for *day to day, and night to night sheweth Knowledge*: we are not all born *Maisters*, nor can we all be *Lullies*; but Age, frequent Use, and Experience do manifest the Truth. I have observed that *Hippocrates*, and *Galen* also, being better informed, did Correct their *Errors*; so that it is no shame for me, a slow-witted Person, to amend the mistakes committed in my youth; especially, seeing I had no Fore-runners,

runners, from whom I might excerpt any thing, as they have, who seek for Glory in gathering together Receipts; neither had I any other guide, save the fountain of all Vertue: so that I have bolted out the Truth (by immense Meditation and Labour, and not a little Expence) from the fountain of Nature, by my own Industry: Wherefore to demonstrate the constancy of Forms, be it known to you, That I can find no better nor shorter way, than that which I have shewed by the alterations of *Mercury*, upon the affusion of Alcalyes. For when I endeavour to declare the Forms, with the same labour, the Precipitation of *Mercury* doth voluntarily offer and discover it self; which yet running, being dissolved in *Aqua Fortis*, upon the affusion of Alcaly of *Tartar*, is precipitated into a colour obscurely Yellow.

All the aforesaid Precipitated Powders of *Mercury*, are of a *Caustick* and *Corrosive* Property, because the *Mercury* assumes the nature of that thing with which it is first mixed; and the *Caustickness* is not wasted off by any Artifice, but by fire alone, as *Hippocrates Chymicus* shews.

The Precipitate
of *Vigo*.

In like manner, *Mercury* dissolved in *Aqua Fortis*, and evaporated to Siccity, the Fire being encreased, that the bottom of the Vessel may be Red-hot, is made a most Red sparkling Powder, and is called in Physick, the *Precipitate of Vigo*, because *Johan. de Vigoe*, a *Chyrurgeon* of great Fame, was the Inventor of it; on which Red and sparkling Powder, if you pour Alcaly of *Tartar*, and leave it for an hour, in a warm place, the whole Powder will become obscurely Yellow, because the Alcaly hath in part absorbed the *Caustick Acid* left by the *Aqua Fortis*.

The Vertue of this red and sparkling Precipitate, is strongly, and almost without any biting Pain, to absume and eat up the thicker Sordes of *Ulcers*, *Callous*, *prond Flesh*, *Imposthumations* in the *Fundament*, and other like *Excreescencies*. Yea, it cures all *Sordid*, *Putrid*, *Mattery*, *Calous Shingles*, sometimes alone, sometime mixed in Plaisters, or Unguents, as necessity requires.

The same *Johannes de Vigoe*, made a Plaister of *Quick-Mercury*

Mercury, with many other *Anodine Ingredients*, to mitigate the Pains of the Joynts, arising from an inveterate *Lues Venera*, with happy success; which to this day retains the *Author's Name*, and is called, *Vigo's Emplaister of Frogs with Mercury*.

So that *Johannes de Vigo* hath delivered to us, Two Medicaments made of Common *Quick-Mercury*, one *Escarotick* and *Deterging*, the other *Anodine* and *A-swaging Pains*. He, and with him the whole Senate of *Chyrurgeons*, intimating thereby, That *Anodines* are wholly contrary to *Escaroticks*, yet nevertheless, out of Ambition, Ignorance, or both, They pervert the Text and Meaning of this worthy Man, proving themselves *Falsaries* in the Law against Him (whose Defence I now take upon me) and they do moreover deride him for Teaching, that the *Mercury* is to be quenched with *Oyl of Bayes* according to Art, and with Spittle; but as out of gross Ignorance, leavened with Insincerity of mind, they have mutilated and defamed my *Hippocrates Chymicus*; so also they have suborned a Sense quite contrary to the intention of the Author; for He boiles this lovely Couple, live *Mercury* dissolved in *Aqua Fortis* with *Vipers Grease* and *Oyl*, till the Aqueous moisture be spent; affirming and giving out, that in boiling, this *Caustick* is dulcified and made sweet, which is contrary both to Experience and the manifest Truth.

The Anodine
Plaister of *Vigo*
deform'd into
a *Caustick*.

Now if you desire to have it *sweet*, 'tis enough to extinguish it with *Oyl* and *Spittle*, according to the Author's Meaning; or else take *sweet Mercury*, as it is sold in *Apothecaries* shops, for neither of them are touched by Alcalyes, because they have nothing of *acuteness* in them, as I shall anon Mechanically shew.

I shewed a little before, That *Quick-silver*, or *Live Mercury* (call it as you please) dissolved in *Aqua Fortis*, and precipitated with Alcaly of *Tartar*, doth fall in an obscurely Yellow colour, the Alcaly for the most part absorbing from it the *Acid Caustick* impressed on it by the *Aqua Fortis*. But in *This Plaister*, the *Mercury* dissolved in *Aqua Fortis*, is seethed with *Axungia of Vipers*, to the consumption of the Aqueous Humid, and the Mass be-

becomes of a Grey colour; upon which Mass if you pour Alcaly of *Tartar*, in the space of half an hour, you shall see the Alcaly penetrating the Fat, to consume the *Acid Corrosive* left by the *Aqua Fortis*; and so the *Mercury* to be obscurely Yellow, after the same manner, as it happens in *Mercury*, and simply dissolved in *Aqua Fortis* Precipitated according to *Vigo's* mind. And therefore *Mercury* so dissolved, and boiled with *Axungia*, becomes not sweet at all, as the foolish Doctors falsely say, but it remains *corrosive*, even by their own confession; for they affirm, That *Mercury dissolved in Aqua Fortis, by boiling in Axungia, becomes sweet*; yet afterwards they confess, that *Imposthumations, Putrid Flesh, and the like, are consumed by it*; which two Assertions are diametrically contrary one to another: This is that which made *Hippocrates* to break forth into a smiling laughter, and to say, *They know not what they do*. From their Fruits therefore, and Works, you shall know them (*i. e.*) the Works of Fire prove true Fire, and *Mercury* consuming Impostumes is true *Precipitate*, because it performs the Operations of *Mercury Precipitate*, as I have shewed by their own Confession, and also by the affusion of Alcaly; for they are both obscurely Yellow, as well the Red *Precipitate* of *Vigo*, as This boiled with *Grease* or *Axungia*.

Truly the condition of Mortals is to be lamented, whilest *Physick*, which is the Noblest and Famourest of all Sciences, in our days, is suffered to be directed by Stupid Ignorants, and for this reason it is justly proclaimed the meanest of all Arts.

Do not our Ancestors, those shining Lights of Learning, teach us, That Terrestrial *Mercury* is as the Cœlestial? And those things which are in the Superior, are also in the Inferior World? And to what Planet *Mercury* is joyned (*i. e.*) to what Vertue it is united, it takes upon it the nature of the same, since it is pregnant with the seeds of all things.

Johannes de Vigo did consider Terrestrial *Mercury*, as Caustick, whence by the advice of his Predecessors, he joyned It with an Earthly Planet, whose Vertue was Fiery and Caustick; it embraced the nature of This, and be-

became Caustick, according to the Doctrine of the Ancients, and is called the *Precipitate Mercury of Vigo*.

The same *Vigo* wanted a *Terrestrial Anodine* of *Mercury*, whence also, following the same Doctrine of the Ancients, he joyned it with Anodine things, viz. *Greases*, or *Salts*, *Oyles*, *Frogs*, whose nature it assumed, and became *Anodine*.

So that *Mercury* takes the form of That, by which it is dissolved, and it is mingled with it, as I have shewed clearly enough, concerning the Alcalyes of *Vegetables*. He that hath Ears to hear, let him hear.

Hence it appears, That the Inventor of the *Precipitate*, and also of the *Anodine* Plaister (whether it were *Vigo*, or any one else, it is not my part to enquire in this place) was not only a Man of Experience, but an Understan-der also of the Causes of Things, and consequently a Wise Man; So that it is a piece of frivolous and absurd Ignorance, and Fanatick Dotage, to go about to reform actions of knowing Persons: Out of my pitty to such Undertakers, I shall do them the best service to bury this their insipid Discourse, in perpetual silence, lest they should be exposed to the laughter and derision of Fresh-Water *Apothecaries*, yea of the Vulgar it self: I wish they would learn hereafter, what they know not, before they babble forth their Scurrilities against the Truth, and the Ancient *Hippocratical* Doctrine of *Physick*. At this game I confess you are superior to me, for you know how to paint and set forth the fooleries of men, so neatly, that in this art I must needs lay down the Bucklers. But that your disease may not be *Chronical*, pray have a care how you often vomit out such things?

Moreover *Mercury Precipitate*, now made Caustick by the *Aqua Fortis*, for consuming Putrid Flesh, as all Skillful *Chyrurgeons* acknowledge, may be mixed, as Exigency requires, with any Oyntment. To what purpose then is this *Anodine* composition with *Precipitate*? especially in Countries where *Vipers grease* is sold dearer than Gold? whence this *Grease* is not only mixed with the *Precipitate* against the intent of the Inventor, but moreover is odious and troublesome to *Apothecaries* (especially since

Hogs-grease will do as well with *precipitate*) as also unprofitable to the Sick.

You have now heard, O ye Truth-respecting hearers, on what ground this *Pluister of Froggs*, with *Mercury*, hath been *reformed*. It is your part, to judge whether that ingenious Person, *John de Vigo*, deserves to be contumeliously Reproached for this? And, whether That barren, insipid, and truthless Doctrine be to be suffered, which Rails against both the order of Nature, and also the wise institutions of our Ancestors? by which, hopeful Youth in tender years being seasoned, the Poyson of Ignorance and Unskilfulness grows up with them, and so the wound becomes Incurable. But these things, were not of so great moment, if the Health of Man were not endangered thereby; for they prescribe to the Sick, *Simpl: water* for Cordial, *Vinegar* for an Epileptick Remedy, Causticks for Anodines; Poyson of *Copper* for a wholesome Medicine. Sick and weak Persons can hope for no Cure from such men, but only a foolish profusion of their money; and at length the loss of their lives to boot: Let them then avaunt, and be packing to the farthest *Garamantes*, with their *Spirit of Venus*, and their *Counterfeit receipts*; Let them not trouble the Civil World; Let them *there weep*, like Women, since *here* they have not acquitted themselves like Men.

Order now requires, that I should shew what *Mercury* Sublimated is? since I have laid *That* down, as an Instrument in the examen of of Alcalyes? How *It* is Prepared, *Hippoc. Chym.* shews *chap. 29.* Where observe, that *Vitriol* Rubefied, or Calcined to Redness, is not added, to encrease the weight of the *Mercury* (as these magnilick Masters with their Partizans, do suppose) for then it would not be calcined to the highest Red, but to Whiteness only, as is done in the distillation of *Vitriol*, whose *Caput Mortuum*, left after distillation of the Spirit, is most fit for this purpose; and therefore we need not its *Spirit* to add weight to the *Mercury*) but it is added, that the Sulphureous *Nitre* might apprehend the Sulphur of the immature Metal, lying hid in the Rubefied *Vitriol*, as I have shewed before; and so by their joynt-forces they

they may dissolve the *Mercury*. This is the reason why Rubefied *Vitriol* is required. But the quantity is Quadruple in respect of the Salts, because These are of eatic fusion in the Fire, from the which by Rubefied *Vitriol*, they are preserved: see more in *Hippoc. Chymic.* in the fore-cited *chapter*.

The same *Mercury* once sublimated, needs not again be re-sublimated with new Powders, as the unskilful *Approvers* think, because it doth not put off or depose the Acid Spirits once absorbed, so as to stand in need to reassume the same from new Powders: and suppose that it were sublimated an hundred times with new Powder, yet it would never become purer, as they fallly affirm; the reason is, because this way the External Sulphur is not separated, neither doth *Suscipere magis vel minus*, although (*Leggitimately*, as they say) a thousand, yea an hundred thousand times it be resublimated; And the word *Leggitimately* in this place, doth discover their gross ignorance, and stands for no other use, but to be nauseous to the understandings of Wise-Men; but it receives as much as is enough for its saturation, as they know well, who have sometimes dissolved *Mercury* in *Aqua Fortis*; which if it be not sufficiently Powerful, the Grain of *Mercury* remains untouched and quick, because it could not imbibe That which was not; and on the other side, the water could not dissolve it, because it wanted Acid Salt. Truly this word (*Leggitimate*) with this (*pur. Mercury*) and the rest of their false Reccits may well enough be discarded and abandoned even by the Puniest *Apothecaries*. But when sublimate *Mercury* is freed from the Acid Spirits by Vegetable Alcaly, and is fetched back quite from the Retort, then indeed it may be mixed with new Powders, and again sublimated; which way the Deans with their fellows are yet ignorant of: yet nevertheless it would not become *more pure* and *splendant*, because in its first sublimation it neglected all that, which was not of its own nature in the Faces and *Caput Mortuum*: but it would come over and return in less quantity, because it would return to Elements by frequent sublimation and revivification, as I have shewed above concerning Alcaly

The Revivification of Sublimare or Precipitate *Mercury*.

of Tartar, concerning Spirit of Vitriol, and concerning Vinegar: see Hippoc. Chym. chap. 10.

This foresaid mixture of Mercury with Rubesied Vitriol; Nitre, and Salt, if you sublime it, not by little and little, but in great haste, and more than is fit, the Mercury will concrete, in the top of the *Caput Mortuum*, into lucid and great Chrystals, like Nitre, and not inferior to a Diamond in lustre, which these Babblers vaunt for a great Secret, and affirm it to be *The purest Mercury*. For whom the speech of Mercury in *Sandivogius* may well be applied, *That 'tis natural for him to laugh at fools*; which Disease, as *Cardan* says, they may easily Cure without a Cudgel, by eating Hens brains, the Testicles of Doves and Tortoises, and by drinking a little White-wine Vinegar every day: If *Cardan* had had any knowledge of this child of *Venus* (newly born to these Obstreperous Doctors) perhaps he would have preferred it before Vinegar, since duly exhibited, it cures Epileptick and Melancholy persons, witness the Physical Doctors of the *Austrian* and *Norimberg* Colledge. In the interim let their humours be purged with black *Hellebore*, would all *Anticyra* had enough of it; Let them drink *Capon-broth*, and smell to the flowers of *Nymphaea*, which, with their grateful smell do mightily clear the spirits of the Heart, and engrave *Aristotle* in a Topaze, walking *Tempe*. Hitherto *Cardan*, to which I add, that unless these overwise Doctors, with their fellows had approved and owned this child of *Venus*; the simplest man alive would never have believed there was ever any such thing. But lo, I communicate to you, this great Artifice gratis.

To conclude therefore, I affirm, that neither Mercury sublimated, or precipitated, ill handled with *Vipers-grease*, and mortified in *Aqua Fortis*, and also mixed with *Alcalyes*, and Revivificated with a naked fire out of a Retort, and by consequence, weak and frail, as *Alcalyes*, nor no other Matter, can be so destroyed, but it will still shew something of its Form.

CHAP. VIII.

That Acid doth both Destroy and Perfect, and that the Fire, the Sun, and Acid, have the same Vertues and Powers.

I Have shewed in the beginning, *Chap. 2 d.* both by Authority and Experience, That Nature hath endued Seeds with the least part of Acidity, because of themselves they receive Increase, and are multiplied; as appears manifestly in a grain of Corn, the quantity of whose natural Acid, is computed to be the 8200. part, in respect of its Body, as the *Sages* of *Natures Mysteries* teach us: But if it be macerated with any mollifying Humour, with the addition of a convenient Heat, the innate spark of its Acid, is excited, which doth so distend and enlarge it self, that it seems evidently to be moved out of its place, and by this Expansive Motion it doth compress and overcome its Sister, whom it loves, (*i. e.*) as well the Alcaly of its own body, as That which it drew from the Water, and turns It into its own Nature) that is, into Acid: I call this motion, as both the Vulgar and Philosophers do, *Fermentation*; so out of *Barley*, which according to *Hippocrates*, is of a cold nature, there is made not only a temperate, but an inebriating Drink, called *Ale*, or *Beer*; out of which, by the Art of Distillation, there is elicited *Aqua Ardens* (which, before *Fermentation*, was not in the *Barley*) nothing inferior to Spirit of Wine, yea though it be inflammable, as *Hippoc. Chymic.* shews *chap. 18.* but the innate Acid is multiplied, either of its own accord, or by Art, *viz.* by the addition of its like Acid, which by reason of its similitude is easily admitted (like being pleased with like) and which, by a common name we call *Ferment*; but if we would excite that small portion of Acid, innate in the Grain,

Grain, by an Acid, not of the same nature but having a mineral Soul; as for Example, by the Acid of *Nitriol*, *Nitre*, *Salt*, or the like, then the more generous and Potent would surpass the weaker, and would choake it, which not enduring the yoke of Tyranny, would be quite destroyed and converted into nothing.

So a Pearl possesses, in respect of its body, the 82^o part of innate most precious Acid, upon which, if there supervene a more powerful Acid, taken from another family, *vsz.* from *Vinegar* distilled from *Aerugo* (which they ridiculously call a *Secret Menstruum*) and doth exercise Tyranny over it, The *Rektor* in the Pearl is suppressed, and that clear and precious light, the Child of the Sun, is slain, which would willingly have relieved the Vital *Lumen* of the Sick, unless it had been unjustly subjugated by the *Vinegar* from *Verdigrease*, that is, the *false Spirit of Venus*. Pearl therefore, so dissolved, can do no good, unless the weak Stomach of the Patient can subdue and conquer that Acid Salt (as I have before shewed in magistery of Corals) left there by the *Vinegar*. For as *Vinegar* distilled from *Verdigrease*, doth rule over, and subdue the vital light of Pearls, 'tis so in Diseases, *viz.* The Vital light is suppressed by the more Potent Morbous Acid (as *Hippocrates* says, *De veteri Medicini*) which if it be imbibed, as the Acid by the Alcaly, or if it be diluted and separated from the affected place, the Vital light soon recovers: see *Hippoc. Chym. c. chap. 21.* Hence arose that Famous saying, which is no less true in *Philosophy*, than in *Divinity*; *The fear of the Lord is the beginning of Wisdom*; which is as much as to say, Do thou not destroy Acids by Acids, against the command of the most High, but sweetly and lovingly cherish them, so shalt thou be Wise, as saith our Lord himself; a grain of Corn falling upon loose and spongy earth (not upon that which is hard bound, which depresses even the innate light (and therefore must be plowed and turned up) is there dissolved and loseth its exterior shape, yet its innate light suffers not, but in its own time produceth fruits like it self; neither is it dissipated, because the *Suns* Child doth extend it self in spongy earth, and embraces its Sister

Alcaly,

Alcaly, which it loves, which being impregnated, attracts Nourishment from *Flat*, of which both of them do consist, and so both of them together produce fruits like themselves. This natural Operation and Process is the fear of the Lord and the beginning of Wisdom.

But when a grain of Corn is cast into Fire (*i. e.*) into a more powerful Acid, not agreeable to its own Nature, but taken from another family, or into Sulphurous earth, or into *Counterfeit Spirit of Venus*; then is there committed a sin of Disobedience against the command of God; and the Grain, as well in Matter as Form, is corrupted, dissipated, and made unprofitable both for *Generation* and *Fermentation*; as I have before shewed in Pearl dissolved in *Vinegar*: so the fear of God, is not regarded, and instead of the beginning of Wisdom, there grows up the beginning of Folly; where we may observe, that as the Acid innate in the Grain, doth act by *Fermentation*, and multiply it self, either in vertue or number; so also Fire, which is Acid, inflamed, doth act as *ferment*; and never gives over, till it finds something on which it might act, after the manner of *ferment*, or might make it like, or equal to it self.

So that whatsoever is dissolved in an Acid, out of its own family, or more powerful than its innate Acid, presently its weak Acid is suppress'd, and being dissolved, it must needs take upon it the nature of the Dissolvent; for the Acid in dissolving, is coagulated and imbibed by the innate Alcaly of the Thing, and the weight of the same Thing is encreased by the dissolvent Acid; as I have shewed above concerning the counterfeit Child of *Venus*, acting upon Corals; and in my *Hippoc. Chymicus*, concerning Sublimate *Mercury*. I say, they all encrease in weight from the External Acid, which to the utmost of its power doth suppress and kill the Internal; and that not only in the *Via humida*, as I have shewed, but in the *Sicca*, fiery, and burning way. An Example whereof may be seen in the following Experiment.

Lead, to the weight of 100 Drachms, being burnt in a reverberatory flame of dry Wood into Powder, which is very Red (for the weak Acid of the *Lead* is suppressed by

Fire is the inflammation of the Acid Ferment.

Preparation of Minerals.

by the imperious Acid kindled Flame) and it loses the name of *Lead*, and the Figure too; and again puts on a fiery Colour, and is called from its shining Redness, by means of the mastering Acid, *Minium*. Weigh this in a ballance, and you shall find the *Minium* increased ten drachms from the kindled Flame; for as in the *moist way*, Corals dissolved in false Spirit of *Venus*, and coagulated, do receive an augmentation; so also *Lead*, in the *dry and fiery way*, is increased and augmented from the Acid in the flame; *Hipp.c. Chymic. chap. 26.* For there is the same reason in both, which, the *Deans* with their Fellows cannot comprehend; and that makes them cry out, *That the increase of ten drachms in the Minium, doth not proceed from the Acid out of the kindled flame, but from the Air.* What do your Doctorships say? From the Air! whether will ye go? Strait to *Anticyra*, I advise you, with the company going before you for your Cure. For Philosophers say, that Air is Nature's *Sieve*, through which Vertues and Influences are transmitted, and that it is impatient of a *Vacuum*, no ways condensable of it self, but an immortal and most subtil Fume, kindled from the heavenly Fire, &c. I have shewed before, that in *It*, the *Sun's* Child doth inhabit, which, assumes not a Body, unless with his beloved Sister; The authority and experience both of the Old, and also the Modern true Philosophers bear witness hereunto: So that the Air being most subtil and incondensable of it self, can add no weight to the *Minium*.

The Air it self, is neither light nor heavy, neither is it compressed of its own accord, but by some force, in the barrel of a Gun, from which it again breaks out by force: we see the same thing in that Glassy *Organ*, which is called a *Weather-glass*, the Air indeed is compressed in it, by *Cold*, but is again rarefied and dilated by *Heat*. If therefore the Air, in a *cold* season, did add weight to the *Minium*, it would make it lighter in an *hot*: But *Minium* weighs alike in all Seasons; so that it is not the *Air* that gives weight to the *Minium*.

But supposing, though not granting, that the Child of the *Sun*, dwelling in the *Air*, did assume a body in the

the *Minium*; yet this would not be, but in some years space; as I have shewed in the Matrix of *Nitre* and Mines of *Vitriol*. But *Minium*, newly drawn out from the Furnace and as yet hot, weighs as much as it will do some years after; so that the Child of the *Sun*, neither hath any Tabernacle in the *Minium*, nor gives any weight to it.

The Air being impatient of a *Vacuum*, as I have shewed by the authority of Philosophers, is always filled with an Aqueous Humour, which in the cold presently concretes to Water. Take a familiar household example, when we drink cold things in the hot Summer-time, out of a Glass, as soon as the Glass is filled with the cold Liquor, presently it is troubled, because the Aqueous Vapor, dispersed through the Air, is condensed by the Cold, and sticks there, in so great quantity, that sometimes drops do fall down: Here they wonderfully lift up their Crests, and cry aloud rejoicingly, *Now you are caught*; This is that Aqueous Vapor, which is attracted by the *Minium* out of the Air, and adds the weight to it; but soft and fair, Your Aqueous Vapor doth concrete in *Cold*, and again rarefy in *hot* Weather, which your ridiculous and childish Experiment proves, *viz. The Caput Mortuum of Vitriol* (i.e. the *Fæx* of *Vitriol*; out of which the Spirits by one single distillation, have been drawn) being exposed to the *Air*, is again saturated with Spirit of *Vitriol*; which, if it be distilled, doth again yield Spirit.

Lo, O Curious and Truth-loving Reader, This is their Proof (that as the *Caput Mortuum* of *Vitriol* is again saturated with Spirit in the *Air*; so also *Minium* drawn from the Furnace, is saturated out of the *Air* with weight) which is both Childish and Ridiculous; and, as I have shewed all the rest to be false, and ill understood, so I shall likewise demonstrate *This* to be most false, and least of all understood by the whole *Colledge* of *Guessers*.

For if *Vitriol* have once undergone the tyranny of a quick Fire, the Child of the *Sun* acts no more upon it, than it doth on an Egg boiled, for the hatching of the Chick: Now burnt *Vitriol* doth attract from the *Air* by reason of its driness, because it is without moisture, not the Acid

Spirit of *Vitriol*, but an Aqueous Vapor; which, when the *Vitriol* grows hot, either by the *Sun*, or by Fire, again flies into Air, as it is the property of all Water. For if that *Caput Mortuum* could again re-assume the nature of *Vitriol* in the Air, that Famous Distiller of Spirit of *Vitriol* at *Amsterdam*, who furnishes not only near the third part of *Europe*, but also all Ships, and both the *Indies* therewith, yearly expending many thousands of pounds upon it; if it being once Distilled and Exposed to the Air, would again become *Vitriol*, he would have luck in a Bag, as we say: but as it is false, that the *Caput Mortuum* of *Vitriol* returns to *Vitriol*, so it is also an untruth, that the Aqueous Vapor adds weight to the *Minium*; which I prove by this Experiment.

Take at least an Ounce of *Minium*, such as is commonly sold, and in a Glazed Earthen Vessel, large and low, put it for a Night in a Bakers hot Oven, or else expose it to the Noon-day Sun; whose heat as it doth exiccate not only the *Humid Minium*, but also dries up Marshes, Lakes, and Rivers; so in like manner it would expel the Humidity of the Air, if there were any in the *Minium*: but the same weight of *Minium* which was put in, is also drawn forth from the Oven, or heat of the Sun; so that That which gives weight to the *Minium*, is not the Child of the Sun, nor the Air, nor Water; therefore, against the absurd prateing of the *Deans* and *Approvers*, it must needs be the *Acidity* in the kindled Flame, which, as the false Spirit of *Venus* exercising tyranny over the Debile Acid in the *Medulla* of Pearls, or in Coral, adds weight to Them, so also the *Acid* kindled in the Flame, which by its tyrannical power and force doth keep down and suppress the Debile Acid in the Lead, is fixed into Alcaly, rules over it, and gives weight to it; *Hippoc. Chymic. Chap. 26.*

We may learn from hence, that if the Reader (who-soever he be, enquiring after the truth, in those infinite doubts, which in long Art do daily occur) should have recourse to these *Deans* and their *Associates*, what profit could he get thereby? Surely none, which plainly appears, by that counterfeit and lamentable piece of Science, which they hand forth to the whole World; for they call *Simple*

Water,

Water Volatile Salt of Tartar, and moreover judge it an incomparable Cordial. Besides, with what pompous and swelling Words, do they shamelessly adorn it? and commend it to their poor Neighbours, and to the Sick? as I have shewed above in the Chapter of the *Difference of Salts*, in their own Words there quoted: They say also, *That Vinegar Distill'd is the Son of Venus, that Acid is not in Graines of Kermes, that Gold is not Fixed and Constant in the Fire; that Mercury corroded with Caustick Water is made sweet by boiling with Vipers Grease; that Minium acquires weight from the Air; and infinite other absurdities, which I shall anon discover.* Eye for shame, defile not Youth, with these fooleries and falsities: Dispute not *de Lana Caprina*, and after the dispute ended, you silence your Opponents in a matter of no value, and gain nothing but an empty puff of breath: And then in your silence, Truth, as the Philosopher says, though unsought for, will come to light, if she may. But, leaving these Jeune Interpreters of Physick, who proceed to the Practick Part, as the Ass to his fodder, not knowing to what he lays his Lips; I shall go on to prove, that there is *Acid* in Fire, by This, no less Noble, than profitable and pleasant Example.

I shewed before, That the Salts of Vegetables do preserve their forms untouched from Common Fire, and that they illude the violence thereof, either more or less: And if such a power be in Vegetables, must not the Mineral family attain a degree thereof, more or less perfect? To make this out, Let Flint be the Example, which is most constant in the Fire, and Corals (the Red are always to be chosen) less constant: A Flint (the White is to be chosen) is corroded by no *Acid Liquor*, no not by *Aqua Fortis* it self; because it hath obtained a Temperament equal to its Nature (*i. e.*) it hath got so much Acid, as in a just Ballance can satisfy and saturate its Alcaly; for if never so little Alcaly did superabound, the External Acid would find an easie ingress; so that a Flint can be dissolved by no Acid, no not by *the false Son of Venus*, in regard of the equal and perfect mixture of the Acid and Alcaly.

An Enquiry how Flint differs from Corals.

But Corals, not being enriched by Nature, with so much Acid, as can saturate their own proper Alcaly, are therefore less Constant; whence it come to pass, that if you pour any manifest Acid on Them, presently it corrodes them; and such a quantity of the Acid is imbibed by them, till it be brought to an *Aequilibrium* with the Alcaly, and thereupon the dissolved Corals be encreased in weight, as I have shewed before in *Magistry* prepared the common way.

A Flint burnt in the Fire, as it receives not Acid and Humid Liquors, so it is neither encreased nor lessened in its weight from the Acid Flame of the Fire, because Acid, which may avolate, doth not superabound in it; nor is the Alcaly thirsty, which might imbibe the Acid Salt of the Corals, or *Aqua Fortis*, 'tis only the Nutritive Grew which dies; which in Pearls and Crabs Eyes (as I have shewed) is like to thin Pellicles or Coverings, which are not dissolved by the false Spirit of *Venus*, because they are *Pinuous*. But Corals duly burnt, (in the Flame either of Coals or Wood) do encrease in weight, because there is an overplus of the thirsty Alcaly in them, which could not be saturated by their proper Acid: hence it is, that they easily admit the External, either humid or kindled in Flame, and so far, by means of the received Acid, they encrease in weight; as I have shewed before in *Magistry*.

Flint burnt in Fire, till it chop and gape, becomes Causlick, and turns living or dead Flesh into rottenness.

But Corals in like manner burnt or calcined in the Fire, till they chop, do not affect either living Flesh or dead, because they become a Powder almost insipid.

Flint burnt, until the Grew (*i. e.*) the Aliment dies, is called *Calx* or Lime, which, being yet fresh, grows hot with Water poured on it, and its Acid Acts upon its powerful and proper Alcaly; and they are both turned into a stony or petrous substance, which coagulates with it, whatsoever it layes hold off.

Corals duly burnt for six days and nights, till the Aliment die in a flame of Wood, or Coals, do increase in weight; they grow not hot upon the affusion of Water,

Burnt Flint is called *Lime*.

Remember that They grow in the bottom of the Sea.

ter, because they have not so much Acid, as will suffice for a mutual Action or Combate, neither is it coagulated into a stony substance.

Out of Flint, Calcined with Vegetable Alcaly, is extracted a *Lixivium*, which boiled with Suet or Fat, becomes *Sope*.

If Alcaly of Vegetables be added to Calcined Corals, The Alcaly extracts from them the Acid drawn from the Flame, and the Corals fall into a White Insipid Powder. Pour Distilled Vinegar on Calcined Flint, and the Vinegar dissolves its Alcaly with bubbles and hissing.

But if you pour the same Vinegar on these Calcined Corals, they are wholly dissolved, without either bubbles or noise, because being saturated for six days and nights by the Acid Flame, they are no longer Thirsty: on which Solution, pour *True Spirit of Vireid*, which (as I have shewed before) doth keep down the weaker Acid of the Distilled Vinegar, and associates to its self the Alcaly of Corals; but the Fire, or Life of the Corals is united with the Vinegar, and so the whole Composition is *Red*. This Redness is the Life of Corals, according to *Paracelsus*, which you may learn to separate by the Midwifry of your helping Hand, and you shall have a Cordial not to be despised; of which *Plato* forbids me to speak any more in this place: See *Hippoc. Chymic. Chap. 27*.

As the Life, or the Acid of Flints, is White, or Dark Colour, or Green, intended according to the innate humid, as Vitrification shews; so of Red Corals it is sparkling, which difference of Colours and Vertues proceeds from their first Seed, which Art cannot effect; if any one pretend to it, he is a Lyer. But to bring the Seeds to Maturity, that they may produce the Fruits, this is a privilege granted to Philosophers, not to Ideots.

So that our Calcined Corals become not a *Calx*, because they have not the properties of *Calx*, as the ridiculous and putrid Flock of vain Doctors do ignorantly affirm; for Corals are as much esteemed by the Indians, as Indian Pearls are by us: Wherefore Corals and their Bodies (as all other Jewels, which take their forms from

Corals calcined become not a *Calx*.

the

The Vertues of the Limpid Fountains of the Heaven and the Sun) are made of the purest Drops, impregnated with Cœlestial Influences; hence it is, that they contain many and excellent Vertues in them, which, if any one desire to draw forth, he must approach nearer, and open the locked doors, otherwise than by begging Receipts (and Those ill understood) as it were from door to door, or by prescribing *quid pro quo* to the Sick, or by a petulant blemishing of the Truth, by raging and unheard off Maledicence. But the Ignorant Vulgar hath this sottish property, that what it doth not understand at first reading, That it contemns and loads with foetid Calumnies; And yet herein it judges it self not *Ignorant*, but very *Wise*; but by this very thing they manifest their folly to the *truly Wise*, when to their own followers they would seem to be *Wise*; for 'tis a wretched thing, in endeavouring to procure a Name to ones self, to be exposed, as a Ridicle, to all understanding Persons.

The Martigenous Hornets provoke and challenge the Eagle. Take notice, Brethren of the woful Combate.

Iron what?

Having hitherto proved that *Acid* doth both destroy and also perfect, it is a Subject agreeable to this Chapter, to treat of the Destruction of *Iron*: That Iron differs from all other Mettals, it appears by its terreous Principles, whence the *Acid* thereof, wanting its Sister *Alcaly*, dwels in an earthly most inconstant matter; wherefore it vanishes of its own accord, or its innate Acid is easily oppressed by an external Acid superveneing; and so the whole substance of Iron is turned to *rust*. *Hippocrates* took notice of this Volatile Acid of Iron, hence he teaches in his Tract *De Diata*, that when it is quenched in Water, it acquires Strength; because the Light Alcaly in the Water, is a True Comforter of the Light Acid in the Iron: and Cutlers do strengthen It with the Alcaly of Animals, which is also Volatile, as *Hippocrates Chymic.* shews, Chap. 19. For this cause *Aristotle* the 4. *Meteorol.* not without Reason, makes a difference betwixt *Iron* and all other *Metals*. *Gold*, says he, *Silver*, *Brass*, *Tyn*, *Lead*, *Quick-silver*, belong to *Water*; but *Iron* to the earth: and *Galen* says, 4. *de Facult. Simplic. Medicament.*

ament. That *Iron* is a terreous and crass Body, &c.

So that the *Acid* degenerating or dying of its own accord, or being separated by the stronger, there remains only the terreous principle (as *Hippoc. Chymic.* shews of *Alcaly of Tartar* Chap. 10.) which by the Ancients and by Practicers of Physick, as *Dioscorides* witnesseth, is called *Rust*.

This *Rubigo* is also prepared by Art, out of the dust or filings of *Iron*, when the sharpest *Vinegar* is poured on it, and it is dried in the Sun, and again afterwards dipped in *Vinegar* and dried; then it must be washed with common water and dried; and so kept powdered and small.

And as *Vinegar*, so also all sorts of *Acids*, do turn *Iron* into *Rubigo*; yea *Gold* it self doth occultly and presently turn that *Acid* into *Rust*; as I have shewed Chap. 2.

Hence we see the Cause why *Gold* cannot be conglutinated with *Iron*, unless it first assumes a *Cupreous* Nature, as *Hippoc. Chymic.* boldly shews, Chap. 28. concerning the *Golden Nail*; for the Truth offends none, but those that hate it.

The Lord *Anbert*, a Noble man of *France*, in his Natural and Moral History of the *American* Islands, proves by Eye Witnesses, that the *Unicorn* is not a four-footed Animal, but a *Fish*, that hath an Horn growing in his Forehead; yet he grievously offended, not the Lovers of Truth, but those only who made a *Monopoly* of those *Hornes*: so I never read that *Moralists*, or *Politicians* did envy the Truth, though *Hoarse Grass-hoppers* chirp against it, and the *Cuckows* subscribe and approve their Note. He that is afraid of the Truth, is not *perfect*; for an *Adept*, or one compleatly *Wise*, should fear nothing. For which Cause, I was always willing, that *my Hippoc. Chymic.* should speak the Truth out and not conceal it, not fearing any thing nor respecting either the friendship or hatred of any Sect; but that it should give things their proper Names, not being solicitous either to offend or please: in imitation of *Thucydides*, who perceiving the Writings of *Herodotus* to be in great esteem, I had rather, says he, *displease by speaking the truth, than please by relating Fables*; because by displeasing I gain, but by pleasing I hurt. But I return whence I digressed. This most ancient *Rust* of *Iron*

Rust is natur
Crocus Mar.

Gold turns In
into Crocus
Rubigo.

A Golden Nail

The Unicorn

Hippoc. Chymic.
a Truth-sp
ing Book.

The invention
of *Crocus Martis*
is

Iron, that it might be more pleasant to the Eye, the *Curious* began to burn it in an acute Flame, into a small Powder, and from its fair redness, they call it *Crocus Martis*.

But use, age, and experience, being our daily Instructors, they observed, That This is a long and tedious way of turning Iron into *Rust* by the asperision of *Vinegar*; therefore they burnt the dust or Filings of Iron in an acute Flame, the acidity whereof being set on fire, they found they could make more of this light and rare red Powder in a day, than they could do with Vinegar in a month; so that they rejected the *long* and tedious, and took to the *quicker* way of operation: This Powder they called *Crocus Martis* from its redness.

So that Filings or *Scobs* of Iron, or its Natural or Artificial Rust, either with Vinegar eroded, and afterward reverberated in the Flame, or else without Vinegar by Flame simply, or with Vinegar from *Aerugo*, or *Falſe Spirit of Venus*, being converted into a red Powder or Liquor (for it is all one) and taken by the Mouth, have a *strengthening* Vertue, so that They are good for the Stomack and for a Loose Liver, for *Dysentericks* and *Lientericks*, and all moist or præhumid Diseases; for Womens Flux, for the *Gonorrhæa*, or incontinency of Urine, and all *ſolutive* Distempers. And the same *Iron* performs also contrary operations, for it opens great præhumid Livers and their Obstructions, it promotes Womens Terms (so that it hath restored *some* *Girles* (I say not *all*) who were discoloured by paleness, to their Health and Beauty;) and therefore both Philosophers and Physicians do unanimously teach, that Iron of it self doth both *open* and *bind*: Experience also shews as much, which is, and ought to be accounted the *Best School-mistris* to us all.

It wants not therefore the suspicion of fraud or ignorance, when men shall passionately, yet weakly affirm, That Iron, from its single preparation, is either *astringent* or *aperitive*: They should live and die in their ignorance for me, unless sick persons were in danger to be ruined thereby: Learn therefore, not from Me, who have always undervalued vain applause, but from the *Giver*
of

Crocus Martis
curiously pre-
pared, doth
open and a-
stringe.

of all good, for frequent experience, and the company of dexterous Philosophers, and true Practitioners are more to be believed than either an handful of Calumniators, or a multitude of such, who are ignorant of the Instruments of Physick.

Now they who commend *Iron* in all Diseases, and do prescribe it in every *Dropsie*, in the *Schirrhus* of the Liver, in an inveterate Jaundice, especially joynd with a Feavor, in *Hypochondriack Melancholy*, or in Diseases of the Stomach. They do it not, without the extreme Peril of the Patient; 'Tis true, *Iron* is very good for great Livers, loosned with moisture, and tumid, but when they are hardened to a *Schirrhus*, it is so far from dissolving it, that it rather confirms it, and by consuming its *Acid* producer, drives it to a Lapidaceous hardness; so that *Iron* either Filed or any other way turned to *Rubigo*, hath been always commended by sure Experiments, for great and swollen Livers, but never for dissolving a *Schirrhus*. So Ferreous and Acid Waters are good to attenuate the Spleen, and to open all Obstructions of the lower part of the Belly, arising from *Morbous Acid*, as yet fluid; as *Hippoc. Chymic.* shews by clear Experiments, Chap. 16. v. 2. by consuming the Acid humour, by corroborating the Fibra's, and by contracting Them when loose; that so the inbred heat might arise more strong in the corroborated member, and may digest, that which remains: so that they who commend *Iron* in the dry and acid Diseases of the Liver or Milk, and do there either fraudulently or ignorantly call it *Aperitive*, cannot escape the brand either of Ignorants or Impostors. For *Iron* administered against the aforesaid Indications, as I have shewn, then indeed it wants not a *deleterey* Vertue, as *Avicen* teaches well; for it excites the gripings of the Intestines, dryness and roughness of the tongue, siccidity of the Body, costiveness of the Belly, and pains of the Head; because it doth consume not only the manifest Ferment of the Stomach, but also the occult Acid of the other Bowels, and sucks up the Vital Seed; but the quantity of it being small, viz. the 8200 part of its Body, 'tis no wonder if upon the taking of *Crocus Martis* (though it should be *A-*

What Diseases
Crocus Martis
is not good for

For what it is?

peritive, as they ignorantly babble) the Disease become more vehement, to the destruction of the Patient. And in that Case they blame the *Apothecary* behind his back, as if he had mistook the Box, and so detract from his honesty without Cause.

But if they will not hearken to an old faithful Admonition, and to my Experience, but pertinaciously resist good Counsel, it may chance to come to pass, that at last daily Experience and the Death of their Patients will in spite of their teeth enform them of the Truth.

Otherwise the World would be filled with far fetched, ill understood, false and dubious *Receipts*; and the diligent Observations of our Ancestors would be lightly esteemed; and so a new, unskillful, ambiguous, costly, speculative, infinite, and groundless way of Physick, would take place; which under the disguise of false Words and deep Learning, would be entertained by *Idots*; who not knowing the Vertues of Things, hotly contend amongst themselves, and rail one at an other, not only about *Aperitive* or *Astringent* Iron, but about many other things; some of which I have spoken of, as much as the nature of the Argument and the good of my Neighbours require: So also by uncertain Conclusions and vain Opinions they revile the Wits of the Studious, and to the hurt of their Neighbour, and the infamy of the Art, they approve and subscribe to *Lying Fables*: And not at all studying the Truth, they boast themselves to be great *Doctors*; who yet never will attain to *Science*, because they follow the herd, that went before, and think they have already attained it, as *Seneca* rightly speaks; but to return to the matter.

Dioscorides handles Iron two manner of ways, either preparing *Ferrugo* out of it, or extinguishing It in Water or Wine: yet to both the Preparations, he ascribes an Astringent Vertue; he doth not call the one *Astringent* and the other *Aperitive*. For when Iron opens, it comes from the specifick Acid, degenerating in the body, which Nature could not receive into nourishment, and therefore, by reason of its Acid taste, it rushes to the Iron; so the Bowels being strengthened by degrees, Nature expels *That* together

together with the detained excrements by stool. Hence *Helmont* says, that Iron doth open by a *specifick* and appropriate Vertue, but it binds by a *second* quality: so that neither of the Vertues of the Iron, do proceed from the absence or presence of its *Mercury* (which they boast, but without Truth, that they can extract from it) but from the attraction of the specifick Acid in the *Morbous* Bodies, as *Hippoc. Chymic.* shews, Chap. 16. and 28. Thither I refer the *Reader*, that I may not clog him with the repetition of things there spoken.

But we may grant, that they can as well extract *Mercury* from *Iron*, as Eximious Vertues from *Copper*: These Vanities are, and always were, nauseous to *Me*, as well as to the *World* and the *Sick*; for they have no foundation in Nature: so that they, and their Masters, are to be banished from the society of good Men; whilst on the other side, I deal with the Doctrine of Truth and the most Ancient Science, which the Ancients found to be agreeable to the Nature of Man, and thought worthy to be ascribed to *God*, as the School of Truth yet thinks, as *Hippocrates* hath it, *De Veterum Medicina*; for He there teaches, that as there is a manifold *Acid* in the *Macrocosme*, so also in Mans Body. And in his Book *de Arte*, every *Acid* hath its proper *Ventricle*, which yet the vocal and wordy *Colledge* is ignorant of, and therefore he adds, *as they know who study these things*; but seeing it is easier to steal blind *Receipts* and to approve them, to suppress Truth and to load It with Calumnies, then to learn the knowledge of the *Ventricles* of Mans Body, 'tis no wonder, that They are ignorant of the Instruments of Physick, who have no regard to the *Ventricles*; For if, says the Old Man, *they do not know the Constitution from the beginning, and that which is predominant in the body, they cannot prescribe that which is good for a Sick Man*. Lo here the Cause, why *Crocus Martis* being *Aperitive* in the hands of superficial and ignorant *Doctors*, becomes *Astringitive*, and *Vice Versa*; because they are ignorant of their proper Instruments: and in the method of Curing, know not how to apply *Active* things to *Passive*, because they have not the knowledge of *Ventricles*, or *Sapors*:

neither did they ever learn Them out of *Hippocrates*, of which my *Hippoc. Chymic.* doth discover very many.

This is the reason, why, as I said before, they come to *Practice*, as the Ass to his fodder, not knowing to what he extends his Lips, but only as far as his exterior senses, without understanding, by seeing and tasting, do draw him to his meat. But why do I insist on the decrees of *Philosophers*, deduced and drawn down from Nature it self, since I have to do with such *Persons*, who never so much as dreamt of the *Verity* and *Exc. Illucy* of the Art of Physick. Therefore they are to be instructed by *Examples*, taken out of the Shop of Wise Nature.

Observe then, That in the Stomach and Milt of a sound Animal, there dwells a Vital Acid proper to the Milt, but when That Acid doth degenerate into an unusual taste, or sapor, all the neighbouring parts are also contaminated; and presently the pores are contracted, and the Body, which was transpirable in health, now ceases from action; hence the *Milt* swells from the motion of the *Ferment*, which will not obey purging Medicines, as experience shews: Now *Iron* taken at mouth, is good for that Ferment and præ-acid Taste, by which the Milt is lessened or dried (call it which you will) but not by reason of the *Aperitive* force of the Iron, but that Acidity there detained, doth in a special manner love the Iron, as a thirsty Man doth Beer. Let *Silver* dissolved in *Aqua Fortis* be an Example.

Aqua Fortis, hath the smell and property of *Sulphur* of Iron, because it is made of Sulphurous Nitre, Vitriol or Allum; whence by reason of the likeness between them, it loves Copper and Iron, as I have above Mechanically shewed: Now as in the Stomachs of Animals, the hungry Acid desires to be satisfied with its like, and *Tis* like (*i. e.*) food, it dissolves and is delighted with it; 'tis just so in the *Microcosm*: For Example, The Acidity of *Aqua Fortis*, is as an empty Stomach, which desires to be satisfied; *Silver* being given it for food, it dissolves it, and is pleased with it; but when you cast in a *Physical Drug* (as I may so call it) into this Solution, I mean *Copper*, with which, for the similitude

ilitude between them, it is more delighted than with the Silver; presently it deserts the Silver, and again dissolves the Copper, and the whole Solution becomes green.

It must needs be so also in the Body of Man, since *Nature is in every thing alike*, as *Pythagoras*, and since *Him*, *Hippocrates* have taught us.

Again, If you put *Iron* into *Aqua Fortis* (which here is as the *Stomach* or *Ventricle*) impregnated or loaded with Copper, in regard Copper is of harder Solution and Concoction than Iron, the Water presently leaves the Copper and dissolves the Iron.

And although *Aqua Fortis* hath already deposed Silver and Copper, yet its Acidity and Property hath still dominion over them, until they are freed by a melting Fire; which is to be observed by *Our Friends*, for it is else-where of great use.

But it is objected by such, as are ignorant of this Common and Ancient Order and Consent of Nature, and who out of their small Skill, go about to overthrow the Hippocratical Verity, *That I put my Sickle into another Mans Corn and Harvest*; as if it were a shame for me to know, *That* which all men should or ought to know in an Art; or, as if, They were the only famous Philosophers, who compile together Surreptitious and ill-understood *Receipts*, without the knowledge of the Causes of Things. And as Silver and Copper were troublesome to the *Stomach* of *Aqua Fortis* (that I may so speak) which is better, when it is cured with Iron: so also this Morbous Forrain Ferment, or Humour (call it which you please) being consumed by the Iron, The Ventricle of the Milt and the neighbour parts become better affected. Take therefore at mouth *Stomoma* (*i. e.*) Steel, or its *Crocus*, either Astringent or Aperitive, with which that Acid Ferment hath a greater agreement than with the Milt; and therefore it hastily rushes in, pervading its Pores from the Ventricle of the Milt to the whole Stomach, that it may associate it self with the assumed Iron, which by that Acid Forrain Ferment is dissolved into a Black or Green *Fæx*, according to the property of the Acid;

How it is his
Stomach R. big

as the Excrements of the Belly do testify: and if this Acid be not totally consumed by the Iron, at one turn, it is repeated so often, till the Milt shew some signs of its Exiccation; so the *Anima* of one *ens* (i. e.) the Ferment of the Disease, enters into the Iron, and the *Anima* of another goes out, because the *Acid*, or *Anima* of the Iron, which constitutes the Iron, goes forth, (Hence *Crocus Martis* is called by *Horatius*, *Sterilis Rubigo*) that the *Acidity* of the Disease might again enter in, according to the Doctrine of the *Pythagoreans*. For Nature acts in the *Microcosme* by the same Instruments as in the *Macrocosme*: For the Ancients have taught us, *That it is every where alike.*

Here Ideots and Destroyers of Hippocratical Medicine, will object, That I place a Disease in the Ventricle of the Milt, and yet give Iron by the Mouth? How then can the *Morbous Acid* come or reach from the Milt to the Iron? as they have also written concerning burnt Harts-horn: Which Objection is not worth the answering, for one Fool may raise more Questions than an hundred Wise Men can answer; but since these sluggish *Doctors* never understood *This* out of *Hippocrates* his Sixth Book *de Morbis Popularibus*; out of pity to them I will shew them the place; for he there says, *that the whole Body as long as Life is in it, is perspirable and penetrable*; see *Hippoc. Chymic. Chap. 16.*

But when the Milt or Liver is gone to a *Schirrhus*, then indeed the Steel, by consuming the *Faber* or *Operant*, would more harden the Bowels, though the *Aperitive Crocus Martis* of all these *Subscribers* be never so much taken by the Mouth. He that desires to know more of *Iron*, let him read *Hippocrates Chymicus* in the fore-cited Chapter.

So that the Acid, which Iron consumes in the Body of Man, differs very much from the *false Spirit of Venus*, and from all other Acids in general, because it is a *specifick*; and to be found in no other place: for if Iron be not wholly dissolved by *It* in the Body, the Excrements of the Belly are not tinged into a Black or Green Colour; and then indeed Iron doth *Astringe*, though the

Aperitive

Aperitive Crocus of these *Innovators* be administered, as *Hippoc. Chymic.* in the fore-cited Chap. doth experimentally shew: so that Acid is also a *Specifick*, which burnt Harts-horn drinks up, in some Feavors; which the sluggish *Approvers* do judge must needs pass through the intestines to the place affected, and to the seat of the Feavor; if otherwise it ought to consume the Acid there generated and detained: They understand not what *Hippocrates* teaches in the fore-cited place, *that the whole Body in Living Persons is permeable*, and that a Spirit Acid, more Acid, or most Acid, is the Cause of Diseases, &c. and that it is fermentable, and so flows as well through the Pores *adextra* by *diaphoresis* or gentle sweat (as appears in the *Crisis*) as it goes and rushes to the Intestines unto the Harts-horn, as I have shewed concerning Steel; provided it find a convenient and specifick Acid in the Body. Truly this is a rural clownish Doctrine, and worthy the *Approvers*; for if *Medicines* must needs pass out of the Stomach to the Seat of the Disease, through the Pores, then the Sweat and Urine would wax Red from the *Crocus Martis*; especially their *Aperitive Crocus*. *B. Zoar* in Swoonings, doth not pass through the Membranes of the Stomach to the Heart, nor doth it return from thence, for consuming the *Lypothymick Acid*: Neither doth *Ostiocolla* travel to the broken Bone, that it may prohibit or absorb the *Specifick Acid* there; neither doth the Stone of a Crab go to the Wound; nor doth a grain of Opium taken at Mouth, for the Head-ach, pass up or ascend to the Head. They are ignorant, that the *Subtile Argute Judge*, and equal Weigher of all things (which distinctly knows the *Seminal Vertue*, not only of Medicines, but also of all other things besides; and accordingly doth either embrace, segregate, or neglect *It*;) dwells in the Stomach, as I shall shew by Experience, Authority, and Reason, in the following Chap. wherefore this indecent kind of ignorance is to be hissed out of the School of *Hippocrates* and out of Common Life too, *To instruct Block-heads*, as *Lucian* says; *is a greater and nobler Secret*, than the very *Philosophers Stone*; for it were to transform the understanding,

understanding, and to make Dolts and Stupid Persons; Teachable.

CHAP. IX.

That Acid and Alcaly in Animals is the innate Calid and Radical Humid.

HAVING discovered the Properties and Essences of Things, the Rise, Progress, and Death of Seeds, both Theoretically and Practically, by the two Instruments of Nature, *viz. Acid and Alcaly*: Now the Nature of my Argument requires, that I discourse some things concerning the Nature of *Animals*, very necessary for this work, and that I make them plain by clear Examples.

Now, as from the beginning, I have chosen the *Ancients* for my Guides, so for the future, I shall respect them, as my *Deities*; and shall not stir an hairs breadth from the Truth, for fear or favour of any Man: but amongst the *Ancients* I chuse chiefly in all things to follow *Hippocrates*, He being to Discourse of *Animals*, chuses Man as the Noblest of all, saying in his *Book of Diet*, *The Soul of Man is increased in Man, but in no other, and likewise the Soul of other great Animals, &c.* The Divine meaning whereof, he gives us in the foresaid *Book of Diet*, in a Learned and Profound Interpretation; where also he proposes the Universal Generation of all Things, and the Nature of Seeds; which my *Hippoc. Chymic.* explains according to his meaning: *All Things*, says he, in the same place, *both Animals and Man himself, consists of two Principles, differing indeed in Faculty, but agreeing in Use, viz. Fire and Water: Both these together are sufficient both for all other Things and for themselves mutually; but either of them apart is sufficient neither for it self, nor for any other*; and a little after in the same Book, *Omitting other Animals, I shall speak of Man, a Soul creeps into Man, having the mixture or temperament of Fire and*

Water,

Water; Fire adorns all things which are in the Body, and can move all things, but Water nourishes all, and through all; because for a need it abounds with Alcaly: as I have shewed before by evident Examples, by which a solid substance is concocted by inspissation; against the opinion of these gain-sayers: but the Fire, of which the Old Man speaks in this place, is not culinary Fire, as he shews in the same Book: Man, says he, Threshes, Washes, and Grinds Bread-Corn, and after it is baked in the Fire, he uses it, but with a strong Fire in its Body; it is not made up, but with a soft and gentle one; so that it is a soft Fire, which adorns and moves all things, which in the 2 Chap. of this Book, and here and there besides, throughout the whole Book, I have shewed by many Examples to be Acid; and hereafter shall likewise further shew.

So that *Fire and Water, or Acid and Alcaly* (call them which you will) is that *Balsam*, which is given to Bodies for *Salt*, That they putrefie not; and in very deed it is *Salt*, as *Hippocrates Chymicus* shews from the 12 to the 16 Chapter; and it will more fully appear in the progress. This is that innate *Calid*, which old *Hippoc.* says, doth abound in things that grow, *Aph. 14. S. 1. because it is fermentable and expirable; and, from aliment taken in like it self, it doth incessantly re-creminate; therefore reason persuades that it very much must want Aliment*: by which *Aphorisme* he intended to shew, that unless the innate *Calid* (*i. e.*) *Fire and Water in Animals*, especially growing ones, being very *Volatile*, were restored by its like, the strength of the Body would soon decay. Hence that saying, *Ubi fames, laborandum non est, &c.* Now that which is *its like*, is not that External Body of *Flesh or Bread*, which we touch, since Man lives not only by Visible Bread, but by the innate *Calid* of the *Aliments*; which as soon as ever it is embraced by the *Stomach*, even before it be heated there, presently the strength of the Body is repaired.

This innate *Calid* is also in *Lettice*, so that the *Acid* of the *Stomach* after it is consumed by the *Aliment*, and is passed into *Radical Humid* or *Moisture*, immediately the *Stomach Contracts it self*, and the whole Body *Languishes*

N n

for

for want of *It*. Hence ariseth Hunger and Appetite of Food, so that an hungry Man, though he be weakened by long Fasting or by Labour, yet upon the taking of Food or Drink, yea of one Cup of Wine only, he finds himself immediately refreshed; and that, before the Food begins to be chylified; because the deficient Acid is restored by *That* which was in the Meat, Drink, Bread or Wine, though imperceptibly, as to our outward Senses. Whence *Hippoc.* says, *Aliment is that, which is turned into Spiritual Vapours; by such as these the Vital Spirits, which are the Authors of the Active, are nourished.* For as I shewed before, That as every Acid Spirit carries the *Anima* inseparably in its belly, and gets dominion over that body, into which it is infused; immediately forming *it* according to its own nature, as I gave examples, *chap. 6.* in Spirit of Salt; which being poured into Alcaly of Tartar, presently forms to it self a Saline Body, agreeable to its own Nature, and becomes *Salt*; and Spirit of Vinegar, or Distilled Vinegar, in the same Alcaly of Tartar, forms to it self a Body, adæquate to its proper nature, and becomes *Tartar of Wine*: The like may be said of Vitriol, and other Acids: So also the Acid of the Stomack of a Man, when it lays hold on Bread, or any nourishing thing, over which it may have dominion, it doth turn and transmute it into *Chyle*, and afterwards into *humane flesh*: And the Acid of a Dogs Stomack converts the same Bread into Dogs Flesh, as we are daily taught also by other Living Creatures; because Nature works by the same Instruments in them all: as I have shewed in the beginning of this Chapter out of *Hippocrates*, in these following words: *The soul of Man is increased in no other, but in Man, &c.* and from the same things of which it consists; and though *Bread* be fermented and Acid, as most Aliments are, either more or less; yet the Acid in the Stomack of a Man, though of it self weak, hath yet a vitality joyned with it; whence it can obtain dominion over the same: As Vinegar gets dominion over and suppresseth the Acid innate in a Pearl; and *Aqua Ferris* subdues the Acid in *Silver*, so also the *Vital Acidity* of

of the Stomach subjugates the Acid Ferment of the Bread and other Aliments, and bears such rule over them, as to convert and change them into its own nature: For example, When a man eats a Capon, the Acid of his Stomack overcomes the radical moisture of the Capon, and being predominant over it, transforms it into its own nature; on the contrary, if a Capon, or a Fish, could, or did eat a Man, his Vital Acid in the Stomack, overpowers and kills the radical moisture left after death in mans flesh; which then becomes the flesh of a Capon.

Now that there is a Radical or Vital Moisture remaining in a Dead Carcass, appears by the *Worms*, which will infallibly breed there; and likewise by the growing of the nails and hair: And this not only *Paracelsus*, but many other curious Enquirers into Natural Things, have observed. And unless there were a Radical Moisture remaining in Flesh, and in all Aliments, fit and sufficient nourishment could not be suppeditated to the *Living*; especially to those, who are growing and encreasing: witness *Flesh* and *Fish* salted and dried in the smoak, which have less Radical Moisture than when they were fresh or new; for much of it is eaten up by the Salt (as *Hippoc. Chymic.* shews *chap. 14.*) and therefore they nourish less than if they were fresh. Wherefore *Acid* or *Soft Fire*, is to be found as well in the Vegetable and Mineral, as in the Animal Family; and it is *That*, which adorns every thing which is in the World; even as Water is *That*, which nourisheth it, as *Hippocrates* rightly speaks. I say, by the presence of this *Fire and Water*, both which do constitute the Radical Moisture (as I shall shew) immediately before Chylification, is the Acid of the Stomack enlightened and refreshed; in regard it is more or less in all Aliments (as also in other things) as experience shews. There is more radical humidity in one new-laid Egg, than in an whole Pot full of Coleworts; more in one Cup of Wine, than in an whole Bucket of Water. Wherefore Acidity, being deficient in the Stomack (as *Hippoc. Chymic.* in the places fore-cited plainly shews) is restored by the *Radical Moisture* of Aliments; but chiefly and most of all, by that *Celestial Food* dwelling in the Air; for This is the Seed of

Life, without which neither Man, nor other Animals, or any Vegetable can attain to Generation or Life; for that Spiritual Food or Attraction of the External Air, which by often breathing we suck in, doth so much conduce to the Life of Animals, that it hath caused not only Philosophers, but also Plebeians to admire at it: Neither hath Nature Artificially placed her Bellows in the neighbourhood of the Heart, onely to cool it, as the Vulgar think, &c. but also that by their frequent Ventilation they might suck in the Æthereal *Aura*, by whose *assatus* and in-breathing, the aforesaid Acid is repaired, and doth uncessantly regerminate. For, as the Ingenious *Cosmopolita* shews before in the Third Chapter, as the Rain receives That Vertue of Life, and by the Sun Beams joyns it with the Alcaly of the Earth; so also the same Vertue of Life is attracted into the *Microcosme* by Inspiration, and is fixed by the Solar Beams of the Heart into the Alcaly, or Radical Moisture of Animals; as I shall by and by Experimentally shew:

This is the True Ancient Learning and Doctrine of *Hippocrates*, concerning the *Soft Fire* Adorning Bodies, which will always hold in despite of Rabious Maledicence, as *He* testifies in his Book *de Carnibus*, as well as *Cosmopolita*; saying to the same sense, *I will also deliver my Opinion, That which we call Calid seems to me to be immortal, and to understand all Things; to Adorn, See, Hear, and Perceive all Things, both present and future; the greatest part whereof in the general Perturbation of all Things, retired into the supream Apartment; which the Ancients seem to me to have called Æther: The other part, obtaining the lowest place, is called Earth, Cold and Dry, undergoing many mutations, wherein there is yet much Calidity: What can be spoken more clearly for the Radical Moisture of Things? For That which Cosmopolita shews in the Macrocosme (see Chap. 3.) the same things according to Hippocrates, are to be understood in the Microcosme; For Mans Body, unless it were required by that Immortal Calid, both by Aliments, and also by Inspiration, being Cold and Dry, would undergo many changes, and at length would crumble to nothing before our Eyes, even as the flame of a Candle.*

Candle, when the Wax or Tallow is spent, or when it is blown out by the Wind; yet it doth not wholly perish, as 'tis Vulgarly thought, and as it seems; but being destitute of its *Pabulum*, is plucked from it, and so is scattered abroad and vanishes into Air, which is the *Abyffe* and Universal Receptacle of the *Lights* and Spiritual Natures of the Material World; as *Raymund* hath it, and as the Text of *Hippocrates* in his Book *de Carnibus* doth a little before explain. Wherefore the chief Fewel and Food of Life, is supplied out of the Air to all the three Kingdoms: Hence the Ancients said, *Jovis omnia plena*; and *Cosmopolita* affirms, that the *hidden Food of Life is in the Air*, which as I have shewed, assumes a Body to it self, in an agreeable and consentaneous root and subject.

Wherefore *Innate Calid* and *Radical Humid* differ much one from another, *That* is wholly Solar and Occultly Acid and Oily, but *This* is more Corporeous, Constant, and Saline; *That* is of a Superior Order, *This*, of an Inferior; in which is that Country, where Man takes a Wife to himself, as *Cosmopolita* speaks in his Tract *de Sulphur*; and it is the *Hell*, whether *Plato* is said to have hurried *Proserpina*; and *Ceres*, her Mother, imploring Jupiters aid for her Redemption, was answered, That she might return, if she had tasted nothing in Hell (*i. e.*) unless that Celestial Spirit, the Child of the Sun, had not been absorbed by the Alcaly, but as yet had dwelt free in the Air, then *she* might have easily returned; but *she* had tasted Grains of a *Pomegranate* in *Elisum* (*i. e.*) in Pleasure; for which Reason she could not return, till six Months were expired (*i. e.*) till the *Pomegranates* were consumed; and then *Proserpina* returns to her Mother, as the Light of a Candle doth to its Source or Country, as I said before. So that They are deceived, who confound *Innate Calid* and *Radical Humid* in all the Three Families; for they differ no less amongst themselves, than *Aqua Caustica* doth from *Mercury*, in which it takes a Body, as appears by the falsified or counterfeit *Emplaster*, unjustly ascribed to *John de Vigo*. For in mixt Bodies, the *Radical Moisture* is the Seat and Food of the Celestial!

Celestial Fire, and its Bond uniting it to the Elementary Body; but that *Igneous Vertue*, is the Form and Soul of mix'd Bodies: more clearly thus, The Spirit being either occultly or manifestly *Acid*, is the Seat and Band which ties the Soul to the Body. Let us then do as Nature doth, whom Art ought to imitate as her Guid in all Things; or otherwise we shall never become Compleat Servants to Nature.

Let Elementary Water be an Example, which being impregnated with the *Child of the Sun*, that is, with Celestial heat, falls upon the Radical Moisture or Alcaly of a Vine, and is imbibed by it, and so becomes the same thing with it, as I have shewed in the Second and Third Chapter.

I shall also give an Example in the *Counterfeit Spirit of Venus*, which from the beginning was Simple Water, which being impregnated with Celestial Calidity, fell upon the Radical *Humid* of the Vine; This in undergoing many Mutations, by Reason of the aforesaid *Calid*, having a power in it self from Nature to multiply it self, is brought to Maturity, and becomes a *Grape*, whose Aqueous Juice, being pregnant with Celestial *Calid* and Radical *Humid* (These Two beginning Action and Passion one with another) it comes to pass, that from their Mutual Action and Re-action, it conceives Heat (see *Hippoc. Chymic. Chap. 18.*) whence it is said to be *Fermented*, and it becomes *Wine*, in which the heavenly *Calid* overcomes the Radical *Humid*; and if *This* at length gain strength; it becomes *Vinegar*: with this Vinegar and Lees of Wine, now soured, *Copper* is eroded; which so eroded (as *Dioscorides* rightly teaches) becomes *Aerugo*; from which by Distillation, *Vinegar* is again drawn forth; which unskilful Persons by a false Name call *Spirit of Venus*, as I have exactly shewed in its place. This *Vinegar* is nothing else but Water impregnated with *Acid Salt* from the Principle of the Vine, and it is the Seed and Radical *Humid* of its innate *Celestial Fire*: now specified by the *Vine* (for being pure, it doth not expose it self to be handled by the impure hands of Ignorants, or of the Vulgar) and it is called by a common name

name *Vinegar*: And as the Heavenly *Calid* had from its first beginning its Seat in the Alcaly of the Water, and afterwards was multiplied in the *Vine*: Hence also it hath retained the Name of its Original, which it keeps also inviolate in *Copper*, to the shame of the *Norimberg* and *Vienna* Doctors and their Colleagues. So that *Vinegar* shall again be an Example to us of the Celestial *Calid*. I say, let *This* be satiated with *Alcaly of Tartar*, till the Ebullition and *Screpitus* cease; in that Ebullition The Spirit binds and unites the Heavenly Fire with the Terrestrial Body (*i. e.*) with *Alcaly*: *Alcaly* in this place represents the Radical *Humid*, in which the Heavenly *Calid* is bound; and after the *Alcaly* (*i. e.*) the Matrix hath received a due Proportion, it casts forth and ejects the rest, to use *Cosmopolita's* words.

If you would have *Proserpina* return to her Mother, then distil this *Tartar*, and there will come forth an Oil and Water which is bitterish by reason of the Oil, the Oil is that *Pinguous*, by which it was made *Vinegar*: again imbibe this Oil and Water in *Alcaly*, and distil it, as before, and instead of the Oil there comes forth insipid elementary Water; and so Water in the beginning is impregnated with Celestial *Calid*, and afterwards 'tis changed by Fermentation into *Grapes*, then into *Wine*, then into *Vinegar*; at length 'tis made *Salt* in its Mother *Alcaly*, which is turned into *Oil*, and at last (as I have said of the Light of a Candle, and of *Proserpina*) it returns to its Mother (*i. e.*) to *Aether*, as *Hippocrates* spoke a little before. So that the *root* of the thing, returns into Elementary Water, *viz.* into that which it was, before it was fecundated with the Indoles of a Vine, by the *Child of the Sun*: So also the *Caput Mortuum* which is left, is nothing else but the *Alcaly of Tartar*, in which the same Spirit inhabites, which I have shewed in *Vinegar*, but in a way more constant; therefore I shall call it in this place *Radical-Humid*, which also by repeated Distillations returns into empty Earth and simple Elementary Water, as *Hippoc. Chymic.* teaches *Chap. 10.* Thus the saying of *Hermes* and others is fulfilled, *That nothing in the World dies, &c.*

The absurd Collegiates (as appears by one of their Society) do venditate and boast this *Simple Elementary Water*, to be a *Cordial* in desperate Dittates, as I have said above, Chap. 4. but with what advantage to Physick, let honest Men judge. Wherefore, that Igneous and Oily Vertue is the matter of *Humid* and *Calid* in mixed Bodies, dispersed into these *Inferiora*, by Superior Natures, without which the Earth would again be vacuous and inane; but the *Aqueous* Humor is the immediate Keeper and Cabinet of that Igneous Spirit incarcerated in the Seed, which abides there so long, till by adventitious heat it be promoted to Generation in a fit *Matrix*. And as I have shewed in *Alcaly* with *Acid*, so also the Radical *Humid* in every mixt Body, is the Shop and Hearth of *Vulcan*, into which that immortal *Fire* flows, and wherein it is kept; which is the first Mover of all the faculties of the *Individuum*: and because it is the Child, and as it were Vicar, of the Sun, I conclude with *Raimund*, and by the authority of *Hippocrates de Carnibus*, that it acts all things in every lesser world, which the Sun doth in the greater.

Seat of
ical Mei-
re.

These things being premised, let us now see where the Seat of this Radical Moisture in Man is? which without intermission doth catch and absorb the *Child of the Sun*, or *Proserpina*. From the scituation and effectual Vertue of the *Sun*, we may infer, that it supplies the place of an *Heart* to the Universe; for *Life* flows down into all parts from the *Sun*, in regard Light is the Vehicle of Life; yea it is the Fountain and next Cause, which inspires Life into Things, excepting only the Soul of Man, which is a Beam of super-celestial uncreated Light. Now as the *Sun* in the *Macrocosme* supplies the place of an *Heart*, and inspires *Life* into Things; so also the *Heart* in the *Microcosme* must supply the place of the *Sun*; if these Things are True, as they are most True and Veracious, which *Licermes* hath left us, *In his Tabula, viz.* That Superior Bodies are as inferior ones, and *Vice Versa*: Therefore the Vital Spirit, or Coelestial Calid attracted by the Lungs, and as it were sifted through a Sieve, passes directly to the *Heart*, where *Proserpina* is embraced

created
ght.

embraced and detained by the Radical *Humid*, and there acquires a Body as I above observed out of *Hippocrates de Carnibus*: and I have noted the same thing also concerning *Caustick Water* with *Mercury*, and concerning *Vinegar* with *Alcaly of Tartar*: And as Phlegme, or Elementary Water, which is the Root of *Aqua Fortis* and *Vinegar*, is not coagulated with *Mercury*, neither with *Alcaly*, but exhales from heat, and returns into Elementary Water, as I have shewed; so also the Phlegme and Elementary Aqueous Vapor, which we inspire and suck in with the *Celestial Calid the Child of the Sun* must needs again by Expiration return to Water, as every *Albeian* knows and is forced to confess: But the Saline Nature of *Aqua Fortis* is fixed with *Mercury*, as the Saline Nature of *Vinegar* into *Alcaly* with *Corals*; so also *Proserpina*, or the *Child of the Sun*, by Inspiration attracted by the Lungs to the Radical *Humid*, which hath its Seat in the Heart, is detained there, and is wrought and fixed by the *Radii* and heat of the Heart (after its manner) into *Alcaly*, or *Radical Moisture*: which thereupon by the same Heat and *Pulse*, or Protrusion is diffused through the whole, and inspires Life, Actions, and Faculties into Things and Members (for *Hippocrates* hath said in his fore-cited Book *de Carnibus*; *That It Understands, Sees, Adorns, Hears, and Perceives all Things*: See also the end of the fore-going Chapter.) And as it performs several Actions, so it hath obtained several Names; for in the Eyes it Sees, in the Tongue it Tastes, in the Fingers it Touches, &c. And as I have shewed that *Acid* and *Alcaly* do constitute Ferments, so also Radical *Humid* and innate *Calid*, as well in a Grain of Corn, as in Mans Body, do perform Vital Actions, and therefore may not unfitly be called, The *Vital Ferment*; for it flows and is diffused from thence into all the Members of the Body: And as that *Vital Spirit* or *Child of the Sun*, is multiplicative (that I may so speak) of it self in the Stomach or Ventricle of a Grain of Corn (which is the 8200 part of its Body, as the deep Sages of Natures Mysteries have observed) and from the super-abounding stock of its Wealth, may wax four, and

Vital Ferment.

be made *Ardent and inflameable Water*: So also *This* in Mans Stomach doth regerminate, is multiplied, it sours after the manner of *Ferment*, and like *Aqua Ardens* doth illuminate the whole humane Body with vivid Heat and Colour; and because it hath the Operations of *Fire*, therefore it is called by *Hippocrates*, a *soft Fire*; having its Seat in the Stomach. For as the *Sun*, the heart of the World, doth uncessantly send this Spirit to the *Aether*, which contains all Things which the World hath in it self; lest the Frame of the World should fail: so also the *Heart* doth unintermittently send this Spirit to the *Aether* of the *Microcosme* (*i. e.*) to the Stomach, which contains in its Cavity or Venter all Things which the *Microcosme* hath; and therefore Natures *Myxtæ* have given it the Name of *Multiventrous Spirit of Mercury*. Now because *It* flows all the days of our Life, and vanishes by reason of the volatility and frailty proper to the Nature of Animals, especially growing ones, as *Hippoc. Chymic.* demonstrates, Chap. 12. It is therefore necessary that *It* should be repaired by Congruous Food (for we are nourished by the same Things of which we consist) which doth acquire in the Stomach a beginning of volatility from the fore-said Spirit of the Animal himself; a *Species* whereof that *Spirit* was from the beginning (so Meat in the Stomach conceives Ferment from within, as *Raymond* in his *Theory*.) Hence of necessity, Bread and Water in the Stomach of a *Man*, become *Humane* Aliment; and the same Bread and Water in the Stomach of a *Dog*, become *Canine* Aliment, &c. because the Vital Acid of Animals, and the Acid Occult in Aliments, are by Digestion and Concoction turned into Radical *Humid*: All these have fetch'd and deduced their Original from the *Child of the Sun*: But the specifick Acid Vertue in the Aliments is overcome by the Vital Acid dwelling in the Stomach of Animals; as the Acid seated in a Pearl, is subdued and brought under by Vinegar; but Aliment doth not fall down from a sound Stomach, till it hath attained the end of *Ferment* (as I have shewed by many Examples in the 6 Chap. For *Nature is alike in all Things* (*Hippocrates*, the Authority of the Ancients, and Experience, proving the same (*i. e.*) till it hath

hath attained the Foundation of Vitality and Volatility; for since the Radical *Humid* of all Animals is Volatile, as it is also the very Shop of *Vulcan*; it is requisite, that whatsoever is laboured and wrought out there, should be also *frail* and *volatil*. Hence the Flesh of all Animals, Blood, Urine, Sweat, Stones, Sand, Gravel, Schirrhus, Tophus's. &c. and whatsoever an Animal can generate, do not resist, but are destroyed from their former State and annihilated by *Fire*, or else are reduced into an insipid *Calx*, as Bones, or into a mordicant *Calx*, as the shells of Eggs, of Oysters, and the like, &c. But that all These before spoken of, were Occultly Salt, before they were burnt, we may be convinced, not only by the Reason aforesaid, and by the Authority of *Hippocrates*, but moreover also, by our School Mistris's, frequent *Experience*: For which, that I may not cloy you with Repetitions, see *Hippoc. Chymic.* from Chap. 12. to the 16. For whatsoever is distilled from an Animal, by the help of Fire, there goes forth from it a Liquor, pinguous Oil, and flying Alcaly; but the Acid, which bound up the Alcaly in this tyrannical Operation, returns with *Proserpina* to her *Mother*, which you may again fetch from thence by Art and subtile Hands, as I shall shew anon: But the *Caput Mortuum*, even from the hardest Bones, is left *vacuous and empty*, except Blood; which whilst it is by degrees reduced to a Coal by a gentle Fire in a Retort; then out of it by Common Water is elicited a portion of *Salt*; but the greatest part is turned into Fugitive *Alcaly*, not very much stinking: a plain argument, that in the *Blood* there is a greater part of *Occult Acid* (binding in the *Alcaly*, that with a Light Fire it may not fly away) than in the *Bones* or other parts, *Hippoc. Chymic.* Chap. 12.

But that it is *Salt* (*viz.* a Composition of *Alcaly* and *Acid*) the Solution of Sublimate *Mercury* doth prove; for being cast into *It* it doth not precipitate *It* as *Alcaly*, as above Chap. 7. But the part, which is distilled from the Retort, is fugitive *Alcaly*, and precipitates *Mercury* of a White Colour, and in to a small spongy Powder. Add fixed *Alcaly* to *Urine*, a little coagulated

Salt of Blood

Alcaly of Blood.

to the consistence of Honey, that the Alcaly may imbibe the Acid Salt which Man eats, Distill it through a Limbeck, and it will emit a flying Alcaly, having the stinking smell of the Urine from the Ferment of Putrefaction. Urine doth not acquire this putrefactive Ferment in Artificial Putrefactions, as those *Deans* with their wild *Colleagues* do imagine, but in that very moment when the *Serum* passes through the Reins, as through a Syringe; but for want of a Name, I call it *Ferment of Putrefaction*, to distinguish it from other *Ferments*; for *Alcaly of Sweat* doth not stink, as that of *Urine* doth: neither doth That of Bones nor Horns, but hath a fresh smell, which these vain-glorious *Artists*, hitherto were ignorant of, though my *Hippoc. Chymic.* hath taught them it; yet they never understood it: for *That Book.* as it sets forth the difference of fixed *Alcalyes* and the constancy of Forms by the Precipitation of Sublimate *Mercury* dissolved; so it distinguisheth the Permanency of the Forms of Volatile *Alcalyes* by the Ferments acquired in their Native Places; because the same Form walks *pari passu* to the Fire with them even unto the very Elements, *viz.* The Form of the same thing, from which they were taken, as *Geber* and Experience do witness, as I have above clearly shewed. By this we see the reason, why Alcaly and Viperine Radical Humid, or the Alcaly of other Animals, passing through Actual Fire, as I have said, doth retain the Form of the Animal, whence it was taken, undestroyed; but as the *Alcaly* or *Mother*, or *first Matter* of Metals (which I have before demonstrated) is variously agitated by the unskillful multitude in Acids and Causticks, and *Calx's* of Things, not agreeable to its Nature, with which they oppress and destroy its internal Form, and the spark of Acid Metaline *Light*, so that it cannot be encreased or multiplied (as I have shewed in a Grain of Corn) so also I find the first Feminine matter of Alcaly of Vipers to be miserably tossed and debased by unskillful Sciologists, sometimes with *Calx*, sometimes with most *Acid Spirit of Salt* (see *Hippoc. Chymic.* Chap. 3. and 11.) Things contrary to its Nature; so that the spark of *Light* or Internal Form of the Viper, which

which ought by a gentle Fermentation to be encreased and multiplied, by these Violators of Nature is almost wholly destroyed and annihilated, in like sort as the *light* of a Pearl remains oppressed and slain by *Their Celebrated Spirit of Venus*. And as a skilful Artist, taking Nature for his Guide, can multiply the form in *Mother* of Metals, so also the same Artist, by the same Guide, can multiply the Form in the *Mother* or *Alcaly of Vipers*. I have shewed, how wise Nature, by her working, doth perfect *Radical Humid* for the Family of Vegetables, on which Antiquity hath superstructed *Artificial Humid* with good success. I have also shewed out of *Hippocrates de Carnibus*, the method and way that Nature useth in the preparation of *Radical Humid* in the *Animal* Family; in imitation of which, I have made the *Artificial*, not departing an hairs breadth from the Natural Operation.

Hence it will appear to all in general, and every individual Man in particular, both present and to come, against the opinion of Calumniators, That This *Invention of mine*, may be truly and without fraud called *Radical humid by Art*, as well as *Salt of Vipers*; for it consists of the Alcaly of Vipers (which, as I have above evinced by Experience and the Authority of *Geber*, to act the Woman, as in Minerals and Vegetables, so also in this Animal *Classis* it is wholly of a feminine nature, and hath in it an Occult Viperine form) and of *the Child of the Sun*; or *coelestial Calid*, not as yet corrupted; which since it cannot be alone, is received into and detained in the Alcaly of Water, until it be fermented into Salt (*i. e.*) into the degree of the perfection of its Nature: Thus you have my mind. For an Example of this Salt, my *Hippoc. Chymic.* chap. 10. holds forth the way, whereby with Alcaly of Tartar, Vitriolate Tartar may be made out of a Crude *Minera* of *Vitriol of Mars*; and it shews also, *That Nature is in all things alike*, and truly it discovers a great thing. But these barren and unfruitful pretenders to Physick, by reason of the cæcity of their minds, are not capable of the evident truth; yea They scarce know the things which are before their eyes; for in Acid Fountains they see not *the Child of the Sun* diluted by

The *Viperia*:
Salt of the Au-
thor is Radical
Humid by Art.

provi-

provident Nature in Water, which never fails; and by flowing by an immature Vein of Iron, it licks and affects it with a sweet Acidity, and after it hath flowed down a little it waxes yellow, as *Hippocrates Chymicus* shews, chap. 16. An evident argument that the Celestial Spirit flags in its action, when seed fails, no otherwise then as *Proserpina*, having enjoyed her pleasure, returns to her Mother; yet notwithstanding it suffers not it self to be taken by polluted hands, but to intelligent persons, it manifests it self even whilest dormant and asleep: Wherefore there are many wayes conducing to this end which are very craggy and obscure to Detractors: But what ingenious Man would not try the same with crude Natural Vitriol of *Mars*? Unless perhaps he be afraid of the frequent solution, long digestion, and judicious coagulation.

Behold here, all ye Candid Assertors of Physical *Light*, how the first Fæminine matter of *Alcaly of Vipers*, by a Triumphant and Solemn Marriage with the Child of the Sun, is exalted into the Nature of *Salt*; whose Marriage is celebrated in the House of Nature, to use *Cosmopolita's* words; against which, for these twenty years (whilest I have made my abode in this Country). Dogs have barked, Ravens have croaked, and unheard of clamors have been made; which I despising, do yet live to triumph over and contemne my Adversaries; but if I had died, some would have accounted those things as Prodigies and Omens of my Death. Oh how much paper have these *Grammatical Masters* spent about this matter? what slanders, what infamatory Libels, how many Calumnies and filthy Reproaches, have these uncivil Declaimers against the Works of Nature, vomited forth into their own laps? As for *my Self*, I have chosen Truth for my faithful *Defendress*, which though it may be oppressed and exercised with great weight and burden amongst Men, yet it is impossible that it should be wholly extinguished, in regard it is powerful, inexpugnable, and triumphant above all things in the World, as my Preface to *Hippoc. Chymicus* proves out of the *Holy Scriptures*. Therefore I entertain with delight,
the

the contempts of *Phebeians*, for I can scarce find filth or dirt enough to stop the Mouths of such evil Speakers. I know, that 'tis the part of a fool to contend with unskilful persons about things which they understand not, or to think to get any credit, by teaching them; but on the contrary, a Wise Man will silently consider the times, places, and customs of the *Ruling Men* with whom he is conversant; and besides, he will confide in just actions, and then cheerfully expect an *equal event*; for hereby accreus great glory and emolument: Let *Helwigdidrick* be a late Example (I speak not reproachingly, for we should say nothing but good of the dead or of the absent) what stone did not he turn heretofore, together with his Associates, against the Experimental Truth? which was a stranger and unknown to Them all? what did they not infuse into the Vulgar against my conversation? (as if that were at all to the purpose) but I derided all the actions of these dancing Camels (to speak proverbially) as knowing, that 'tis the common refuge of vain and wild heads, when they want reasons to oppugne the Truth, to catch at any opportunity to blemish ones *manners*, as my Answer published in the year 1656 under the Title of *Eccho* may witness. These furious Deans, with their foul-mouthed Colleagues, and their antecedent herd, do commit the same evil at this day; but the best is, they are All *Judges* contaminated with filthy ignorance, and are unjust witnesses, yea falsaries in the Law; as I have hitherto clearly proved. All whose Writings, as well past as present, though by foolish diligence compacted into a great Volume, yet they are not sufficient to bear down *Tachenius*, who is supported by the Truth. But these Idlers do but waste their golden and irreparable *time* in these employments, in thus exercising their lying Genius's, and in fruitless blotting of Paper; Their labour both formerly and hereafter shall be in vain, for if a generous *Horse* regards not the Barkings of following Curs, I shall as little esteem my present or future Opposers, either single or altogether; you know my meaning, for I live and confide in just actions; but enough of This: To return, In
Vitriol

Eccho to vindicate Chyrosophus

Vitriol there is an Acid most grateful to, pleasant, and desired by humane nature, as *Paracelsus* and Experience say: This Acid, because it cannot be alone, associates it self with the immature Metal, and with *It* grows into a Saline Body; free or separate *It*, and it will be worth your labour; for there lurks in *It* an *Arcanum* for the Epilepsy, of which the ingenious *Crollius* speaks: *Paracelsus* attributes many *Vertues* to the volatility of Spirit of *Vitriol*, in curing the Epilepsy; but I could never see any of *Them*: neither did ever any man affirm to me, that he could cure a confirmed Epilepsy, only by *Vulgar* and simply prepared Spirit of *Vitriol*. Thus far *He*. Therefore, for the reasons hinted before, it cannot be elicited by Distillation, as all Candid Operators witness; for this cause, the Searchers into the Secrets of Nature have tried another way, which I should willingly have declared in this place, but that I have experience, That 'tis a foolish thing to expose oneself to Ignorants and to the *Vulgar*, for what they praise is blame-worthy, what they think is vain, what they speak is false, what they disapprove is good, what they allow evil, and what they extol infamous; as I have hitherto proved by clear Examples. Neither doth an *Arcanum* lie hid in the said *Volatility* only for the Epilepsy, but also for the Suffocation of the *Matrix*, for the Palpitation of the Heart, and for the Corroborati- on of the Spirits, Brain, Heart, and of the whole *Indi- viduum*; since it is the Child of the Sun, and the Twin- brother of our Vital Spirit. But of This I have said e- nough. I return now to the Vacuous Alcaly of Vipers, which is ill treated by the company of *Vulgar pretended Chymists*.

As we do not give a *Scorpion*, or a Piece of Wood, to those that are hungry, and ask for *Bread*; neither do we give Oil mixed with *Gaul* to such as are *thirsty*; but we exhibite to them similiary and consentaneous Ali- ments, of the same family of which the hungry person consists, as *Hippocrates* teaches: So also the Alcaly of Vipers, being vacuous, hungry, and thirsty, must be sa- tisfied with *That* of which it consists, not with *Calx* or Spirit of *Salt*, as unskilful Writers give out; for I have shewed

shewed in the 3. Chapter of this *Tract*, That Nature doth so, and *she is every where alike*. And if the *Alum- nus* and Scholar of Truth in his Operations shall imi- tate *Her*, he can never go out of the way, as by and by will appear by a clearer Example: But here I would have all *Readers* to take Notice, that as all Remedies, proceeding from *Animals* are weaker for Mans use, than Those that come from *Minerals*; so we are here to un- derstand, that Alcaly of *Vipers* possesses a specifick Form, and is impregnated with Natural *Acid* supervening, and under a convenient heat of Digestion, it is ripened into one excellent Body: The same Alcaly indeed may arise more efficacious, by reason of its Masculine adjunct, yet it cannot ascend beyond the boundary before alledged out of *Raymund*; so that the Remedies taken from the *Mineral* Family, are found to be much more perfect in the Epilepsy, Asthma, Stone, and most Coagulated Dis- eases (*Hippoc. Chymic. Chap. 14.*) in as much as their Radical *Humid* is found by Experience to be more con- stant.

Now Those in general are called *Coagulated Diseases*, who from Immature *Acid*, flow from the Stomach to the other Shops of Digestion, and are Coagulated there, or if in these very Shops, through the degenerating of the Occasional Cause, the *Acid* become more power- ful, then it suppresses the *Innate*, and presently the Pores are contracted, and it undergoes Coagulation with the Alcaly of the place, according to the property of the Member; as I have above shewed out of *Hippo- crates*. And as in the *Macrocosme* there dwells an Occult Food of Life in the *Air*, which because it contains all things which the World hath, is therefore called a *Mul- ti- ventrous Spirit*; we must also understand the same in the *Microcosme*: So that in the *Air* of Mans Stomach, there inhabits a *Multiventrous Spirit*, which contains in it what- soever a Man can do, or hath; as I have shewed out of *Hippocrates* in his Book *de Carnibus*. If therefore any of This Spirit, dwelling in the Stomach, shall suck in a more *Acid* Air of a strange and forraign taste or smell, not agreeing to its own Nature, which it cannot through-

Coagulated Diseases.

ly change into *Mature* or *Salt*, and it falls into another Shop of Digestion, where Concoction, and Alteration proceed more sweetly than in the Stomach, then presently the more powerful suppresses the weaker, and they are both Coagulated into a forrain *Indoles*; whence the indwelling Spirit rages, and as it were disdains, the Member waxes hot, and doth not Concoct its proper Aliment, from whence a *Disease* is manifestly produced; after the same manner, as when *Vinegar* suppresses the indwelling *Rector* of a Pearl, and doth so weaken *It*, that it loses the form and shape of *Pearl*; as I have elsewhere clearly shewn.

Wherefore the vivid and manifest *Acid* if by mistake it fall from the Stomach, and pass to the *Oeconomy* of the Bowels, immediately, as forrain and more powerful, it subdues the feeble *Operator* of the place, and takes the *Province* to it self; causing either Collick pains, or making the Belly either loose or costive, or working such like disorders in the Intestines; which I think better, to avoid Prolixity, to omit in this place, for they require a distinct Tract by themselves. I have only endeavoured to deduce necessary Arguments in this matter, from thence to discover the folly of Those, who have learned to do nothing else but to defame and revile the Truth, which is unknown to them. Now this vivid and manifest *Acid* (of which I now speak) must not be understood to be a certain *Fluid Liquor*, which as the vulgar speaks, descends as a swift Torrent, but it is also a vital thing, called by *Hippocrates*, *Aura Levis*; by *Virgil*, *Igneus Vigor*; by *Horatius*, *Divina Aura*; of it self wanting a Body, but *not enduring to be alone* (as *Hippocrates* says, *de Diata*) it incorporates it self with Meats and Drinks, and informs Them into the Vital Aliment of the Body, which takes in that Food. Hence again, *Hippocrates* in his first Book *de Diata*, *The Soul of Man is increased in Man, and in no other, and the like of other great Animals*. Now this *Aura* by Irradiation alone perfects its work, but a forrain *Aura* mixed with it, as Water with Water, Fire with Fire, is alone sufficient to be the cause of Diseases, as our Master teaches *de veterum Medicina*; because it can easily alter the in-

Vital Aura.

Aura the Cause of Diseases.

bred

bred Operator (for every Male hath its Ventricle) which being altered, presently the Digestion of the place is disturbed, and the very Aliment, otherwise Vivid, is perverted into a *Mucous Indoles*, according to the property of the diseased and affected Member; just as the Occult Sulphurous Odor of *Orpiment* doth die and denigrate *Sal Saturni*, though far distant from it, after this manner, Write with *Saccharum Saturni* dissolved in Water, that Writing will not be seen upon the Paper; place that written paper in the Frontispiece of any Book, then have ready an Humid Sulphurous Odor, which is made of *unslaked Lime* and *Orpiment*, both first severally pounded, and afterwards mixed together; pour Water on this Powder, and make a *Lixivium*, with which you moisten another Paper, and place it at the end of the same Book; shut the Book, and the next morning you shall find the Writing to appear obscurely black, because the Sulphurous Odor of the *Orpiment*, being excited by the *Alcaly* of the *Lime*, hath pierced through the whole body of the Book unto its own subject. In like sort (says *Hippocrates*, *de Diata*; *The nature of Man doth operate, with which all Arts and all Artifices do communicate*. For if the Operator and Causes of that glewish matter called *Synovia* in the joynt of the Foot (for Example) were so disposed to receive the vitiated *Aura* of the Stomach, as *Sal Saturni* is to entertain the *Aura* inquinated by the Odor of the Sulphur of *Orpiment*, then indeed the *Aura* of the Stomach, being tinged with a forrain Odor, would also inquinate the *Synovia* in the joynt of the Toe; and this is done only by Odor, that I may so speak, from whence ariseth pain in the joynt of the Foot, which from the place is called *Podagra*, or the *Foot-gout*; and immediately the Aliment, otherwise vivid, is perverted into a *Mucous Indoles*, &c. as I said but now.

This kind, after the manner of the Ancients, *Hippocrates* in general called *Divine*, and hath enjoyned every one to take notice of and observe, That if there be any *Divine* Thing in Diseases, we should have special regard to that, if ever we would be good and admirable Physicians.

A way of Cryptography.

Art imitates Nature and this Art.

The Divinum
of Hippocrates.

Now that *Divinum* of Hippocrates is the Occult, Arduous, Obscure, Hidden, Cryptical and Admirable Ferment in all the Ventricles, both of the great and lesser World; which cannot be seen with the eyes, neither can it be perceived by any outward sense, but only 'tis known by its effect, and that not without much labour, and no little expence of time; but I have shewed it to be the *Chyl* of the Sun, Chap. 2. For whatsoever doth escape the sight of the bodily eye, the eye of the Understanding doth, and can reach it; as in *His book of Precepts*.

The Vienna
Professors gross
and Contume-
lious Opinion
of the founda-
tion of Anci-
ent Physick.

This arduous and obscure Ferment hath so crazed the Brains of the Deans, and their Collegiats, though they think they were solid, strong, and well grounded in Art, That they do altogether dislike that *Divinum*. as a certain piacular thing, (which my *Hippoc. Chymic.* celebrates both in Diseases and Remedies) and they are also ignorant how to distinguish new things from old; latter from former; which the fourth in order of the *Vienna* Professors, a scurrilous and dicacious prater, doth confess, viz. that he is amazed to find that it should be treated of by learned men, as being manifestly false and foolish; but he Dreams waking, as the Proverb is.

But our *Galen* (even when he was old, deriding such mens madness) together with many other famous Men, had *It*. in great esteem, and (with Hippocrates) confesses in his 2. Book of the Differences of Feavors, Chap. 27. That It is placed in a certain secret affection, and that it doth inhere in the very parts, saying of intermittent Feavors, *It ceases not to bring about the Circuitus of their Fits, as long as the Disposition, in the generating part, is preserved*: whence it appears, that in that place he fetches the Cures of Feavors a little higher than he doth in his *Books of Method* and in his *First Book of Art to Glaucoe*; affirming, *That the correction of this Disposition, is the principle scope of the Cure*; and in the same book, *Where heat overcomes the matter, it is called increment*. He means nothing else, but what my *Hippoc. Chym.* hath more clearly explained (for the sake of the studious, viz. Ferment, either occult, or manifest; which speaking to Plebeians, he calls *heat*, and *Alcaly mat-*

ter

ter; for if *heat* do overcome, it must needs have dominion over the *Matter or Alcaly*, as I have abundantly proved by all examples both in the great and lesser world; and then (says *Galen*) *Heat* is increased not only in Feavors, but also in all other Diseases and Matters, as I have before shewed in *Barly*, a seed of the *Macrocosme*; and now shall likewise shew even *ad oculum* in *Paronychia* (*i. e.*) (an imposthumation under the root of the Nails) a seed of the *Microcosm*. Now *Paronychia*, the Mistress or Queen of almost all Diseases, is an Igneous Tumour; so called from the most Acute pain accompanying it; the like whereof is hardly to be found amongst Men; it arises in the root of the Nails (*i. e.*) in their Ventricle, when the Occult Ferment is by mistake *There* made manifest and soured; in that very moment the vivid Aliment is perverted, the neighbouring parts are disturbed, and sometimes the Bones themselves are eroded.

But this *Disposition* is corrected by a more powerful *Acid* descending from a perfecter Family, which can subdue the inflamed Ferment of the *Microcosme*: For before the *Tumour* be opened, it must be anointed over, and the whole Nail too, with *Acid* of Sulphur, as it is gathered *Ex Campana*, which by reason of its thickness they call *Oil*, when this Unction causeth pricking and itching a little in the part affected, in that very moment you may observe the corruptive *Disposition* to be corrected, because the more powerful *Anima* gets dominion over the weaker, no otherwise than as counterfeit Spirit of *Venus* subjugates the Occult *Acid* in a Pearl. Do but wash your Finger with this warm Water, and it is enough. I would have discovered many more of these things, for the benefit of my Neighbours, as also a pleasant, safe and delightful Remedy for the *Lues Venerea* it self, unless I had been every where prevented by the deep Wisdom of the *Vienna* Professors.

I know Learned Men, not a few, have by long use and experience taken notice of things, that do eradicate certain *Dispositions*; but by reason of the multitude of *Ignorants* in this woful age, which, with one mouth would raile against them (I am almost ashamed to speak it) they

are

are afraid to publish Them, because they exceed the understanding of *Gregarious* and *Talkative Medicks*.

So the Vulgar Country People by proper Antidotes (i. e.) such as specifically destroy some *Dispositions*, or do restrain, absorb, or overcome the *Acid* and Ferment of the place) do sometimes Cure not only Feavors, but many other Diseases, without Purgation premised; whereby Old Women do sometimes disgrace, even the most able Physicians, and do counterfeit their Art; so *Hippocrates* teaches in his Book *de Affectionibus*, *If Patients seem to have no need of Pharmaca, give them Medicaments in Drink, by which the Feavor may be either changed or may abate.*

My *Hippocrates Chymicus*, with *Galen* and *Hippocrates*, give many Examples of this *Correction* (as the former calls it) of *Transmutation* (as the latter) of *Dispositions*; which being *Cryptical*, *Abstruse*, and *Magnetical Works* of Nature, and besides are the Foundations of the *Physick* of our Predecessors, The *Deans* and their Colleagues have indeed read them, as appears, but being above their reach, and above *Priscians* Grammar Rules, they could not understand Them, as appears by their reproachful canting; for therefore they asperse them, as not having *learned to consider obscure things from manifest*, as *Hippocrates* pleasantly derides them, *L. 1. de Dieta*. But if this Spiritual Operation be to be derided, then surely, *whole Nature*, and the profound *Science* of True *Physick* will be also counted ridiculous. For whatsoever Nature works in the greater or lesser world, she always begins and ends it in a *Spiritual* manner; for the Creator hath given her no other *Instruments* to work withal: Out of a small Seed of Hemp or Flax, there ariseth a Plant, which having first undergone many vexatious Alterations, at length is made a *Sail*, by the help whereof, and by the blowing of the *Winds*, Men are carried up and down the World. This Action, from the beginning to the end, proceeds *Spiritually*, like *Cryptography*, as *Hippocrates Chymicus* shews in the fore-cited place. And also Mans Nature it self, of Bread only and simple Water, doth not only frame for it self the *Body*, which we touch, but also the

the *Optick Spirit* of incomprehensible Tenuity. None but the *Norimberg* and *Austrian Collegiates* and their fellows, would ever have called this Operation of Nature *inept*, *Circum-foraneous*, and *Mountebank-like*. So in the very *Science* of *Physick*, neither *Rhubarb*, *Senna*, nor *Agarick*, &c. (their innate Spirit being taken away) can any longer disturb Mans Body; neither, in their full strength, if they could be given to a Carcass of a Man (the Spirit being gone) would they purge It. So that whatsoever is in *Medicine*, besides the Clamours of the *Deans* and their Colleagues, like *Cryptography*, it proceeds *Spiritually*; for we must needs confess, that all things do consist of *insensible Principles*, as *Lucretius* says, *Lib. 2.* Moreover one weight or parcel of *Galls*, and a fourth part of that weight of *Vitriol* (though neither of them black) yet being joyned together with an *Aqueous Liquor*, by reason of the innate Spirit, do wax black, because the *Alcaly* of the *Galls* doth suck up the *Acid Spirit* of the *Vitriol*, and the immature Iron is diluted into Ink, which is in use amongst Kings, Learned and Unlearned, yea *Plbeians* themselves: Yet all these, when they handle this *Cryptick* and hidden Colour, brought thus to light, are accused by these lofty *Deans* and their Owl-light Companions, as *Circumforaneous* and *Juglers*.

Truly they use their Tongues ill, but their Ink worse. But to make an end, I conclude with *Lucretius*, That both Learned and Unlearned must needs confess, *That whatsoever the World hath, is produced of Cryptical and hidden things*; Only these talkative *Praters*, to evidence to the whole World that they are vain and empty Bodies, without Spirit, do laugh at these *Works* of Nature, together with their *Instruments*. They are a company of light, ungrateful, and ludicrous Birds, which I leave to be fed upon by such hungry Stomachs as desire them; and so I return whence I digressed. The *Aura* of the Stomach, being endued with a forrain odor, can creep to the joynts of the Foot (as the *Aura* of Common Sulphur can reach *Sal Saturni*, though far distant from it, as I have experimentally shewed) and there it can so trouble the inhabiting Spirit, that the

Bread and Water are made Spirits.

Ink produced of Occult things.

Wonderful are
by works O
ord &c. Pfa.
1.

Aliment of the place waxes four, and pain arises, which from the place is called *Podagrick*. But of what *Species* this *Acidity* is, so tinged by the strange or forrain *Aura*, Mans understanding cannot comprehend: Whence *Hippocrates* in *Træceptionum libello*, By reason of diverse attributes, sometimes Diseases stay a longer while. So that for the particular Cure, That which is contrary to these pains lies hid in the specifick *Alcaly*, which thirsts after such an Acid; as I have shewed concerning *Iron* for the Spleen, and concerning *Ostio Colla*, &c. (see *Hippocrates Chymic.* Chap 28.) But for an external Remedy I have sometimes seen the most vehement pain to have been mitigated by warm Water of Frogs Spawn, which is rich of Volatile *Alcaly*, as *Hippoc. Chymic.* hath it, Chap. 19. *Tenzelius* also, in his *Exegesis* hath the same, only adding *Allum*. This *Aura*, if it creeps to the Reins, and there suppresses the presiding Spirit, whatsoever it lays hold on, it coagulates with the *Alcaly* of Urine, into the shape of a Stone: the same also happens in the Bladder, in the Liver, in the *Vena Porta*, in the Lungs, in the Vesicle of the Gaul, and in all the Shops of Digestion, in which there is found a fluid Nature. For the way, see *Hippoc. Chymic.* Chap. 14. Stones are preternaturally generated after the same manner, not only in Men, but also in certain Animals, and their parts; and the same Acid which had coagulated them (the order being changed) doth again dissolve them, as *Dams* Nature shews in Stones of Crabs; which yet are not Morbous to the Crabs, but arise from their very first Constitutions. I also keep by me Stones taken out of the Kidneys of Capons, and out of the Gauls of Oxen. There are some, which can shew some taken from Their Bladders and Reins.

So also there is preternaturally bred a stone found in the Gaul of an Histrich or Hedghog, which such Fblers, who are ignorant of the nature and causes of things, do mightily commend; especially Those, who would be accounted by Old Wives and the ignorant Vulgar *Canonical Physicians*: Whereas the *Learned* know, That Hypocratical Medicine is but *One*, which needs be distinguished but into *Internal* and *External*; whereas these Men, out of their

Water of Frogs
Spawn, rich
in *Alcaly*, takes
away Gowty
inflammations.

The Original
of the Stone.

The Stone of
an Histrich.

their ignorance have parted it into diverse *Sects*, as my *Hippoc. Chymic.* hath it in the Preface. I return to the stone growing in the Hedghogs Gaul, to which they ascribe many imaginary Vertues; and out of meer simplicity (which is not to be endured in Physick) do affirm, that it is of singular Vertue above the stones of all other Animals; grounding their opinion, on this weak argument, because it is bitter to the taste, not considering that it contracted the bitter tast from the *Gaul*, part of which hath undergone coagulation with *Acid* and *Alcaly*; after the same manner, as the stone of the Kidneys, is many times red from the Blood, and That of the Bladder is white, by reason of the Mucilage mixed with it, which the Bladder doth exude. For whatsoever the coagulating *Acid* and *Alcaly*, do lay hold of in hasty coagulation, being thrust forth from the Vital Regiment, and doth not much recede from the nature of them both, they take *It* into their society; just as Lime moistened with Water, again becomes a stony or petrous coagulum with things mixed with it, as daily experience shews. Hence it is, That *Hippocrates de Dieta* laments, That Men are ignorant how to know, or collect obscure things from manifest. But why, I pray, is not the stone found in the Gaul of an Oxe, of the same Vertue with that in an Histrich or Hedghog? since in other cases, nothing comes from an Oxe, which is not good for Mans use? The reason is plain, because it is more common. The *Deans* and their *Colleagues* do commend the Hedghogs stone, by this juit, as wise, as powerful, reason; If it were not of great vertue, Noble Men would not buy it at so great a rate. Fie upon it! do your mighty Masterhips so expose yourselves to the laughter of the Vulgar? What, are Great and Noble Men the proper Arbitrators and Judges of Physick in our days? And if they were, yet it is no new thing to approve Distilled Vinegar for the *Son of Venus*, and Elementary Water for *Cordial*, and out of meer Ignorance to commend and dedicate It to them for a great Treasure in Physick, and to swear that they are good for our Neighbours Health; whereas they do but appear so, but are really for his destruction. But the multitude of Followers procures no patronage to lies,

Stone in the
Gaul of an Oxe.

though unhappy Mortals are apt to obey and follow gowned sloth and ignorance.

But how came Great Persons to know that the Vertues of this Stone were so excellent, seeing they cannot be learned, but by the knowledge of their Causes, and by manifold Experiences; witness *Hippocrates de Loge*. But Noble Men, or very few of them, study either, and therefore they must needs by a kind of adoption suck in this their knowledge from such vain *Fablers*, to whom they subscribe, and who make great but empty vaunts of their Skill in Physick; for they know not how to distinguish *Vinegar* from *Salt*, as I have proved, as clear as the Sun.

Away therefore with these trifles, which redound so much to the detriment of the Noble *Art* of Physick, and the misery and damage of ones Neighbour. Such *Medicasters* are so full of vanities (witness the *reformed and vulgarly applauded Auspurgh Dispensatory*) that the Name of a Physician is now become the reproach of the Pople, and the jeer of *Comœdians*; and unless this sordid unskillfulness and miserable ignorance be laid aside, I am afraid the day is at hand, that Physicians must turn Country Plow-men. To which doughty principle and design the supplanting of the Ancient Physick of *Hippocrates*, and the defaming of the memorable Doctrine of our Predecessors (God so permitting) will not a little contribute. But to return, at length they pour Water on the Stone; leaving it there so long till it grow bitter; which is done in a short space of time, especially if the Stone be new and fresh; for if it hath been washed oftentimes before, then it must be steeped a longer time in the Water. This Ablution they afterwards prescribe to the Sick, whose taste is bitter and its vertue heating.

Here *Zacutus* jestingly and smilingly says, *In intense Feavers it is not good to be given, for it mightily heats, inflames, and provokes thirst, although it be mixed with cold Cordials, and at last it provokes Sweat (after great trouble, straits, and with much ado) and removes obstructions by reason of its bitterness.* The meaning is, that *Latet anguis*

Zacutus Idere.

in herba, for highly to heat, to inflame, and to provoke thirst, are accidents proper in Malignant (so called) Feavers, which properties if they proceed from the Ablution of the Stone, being drunk, as *Zacutus* testifies, then certainly it is far from taking them away, as our Mr. *Deans* and their Collegiates do promise.

But let us hear *Dioscorides*, who ascribes the same Vertues to the Gaul of Animals, which our great Doctors do to the Ablution of their Stone. *The Gaul*, says he, is bitter, sharp and heating; and therefore the Ablution of the Stone is bitter from the Gaul, because it hath the same Vertues with the Gaul, if we believe *Dioscorides*. But we will prescribe this Ablution to great Men, in Maligne and Perillous Diseases, say our Mr. *Deans* and their Fellows. Why I pray? *because it costs dear, ergo, &c.* Oh sottish Society! The shame and detriment of Great Men, That it is bitter from the Gaul, the hasty ablution shews, as I said before; and therefore if this Stone be *Aperitive* simply for its bitterness, it must of necessity be granted, That one drop taken from the Gaul of the meanest Fish, is of more avail for opening of Obstructions, than ten Ablutions of this Stone, because the Gauls of all are sharp and heating, witness *Dioscorides*: see also *Hippoc. Chymic. Chap. 14.*

But 'tis a mad thing to imagine, that this Stone is bred thus in the Gaul, and that it contracted not its bitter taste there-from. Sope is boiled and made out of *Alcaly* and *Oil*, and becomes a Body of a *Salt* taste and white, because no forrain thing enters into it: To which, if you add, in boiling, Juice of Beet, it acquires a Green Colour; and if *Gaul* were likewise added to that Juice, the Sope must needs be bitter.

So the Stones of the Kidneys are of a *Red* Colour, by reason of the Blood which transudes or soaks thither by little and little out of the Veins, by reason of the *Morbous Acid*, and entering into the *Coagulum* tinges and dies the Stones. The Stone of the Bladder is *White*, by reason of the Slime found in the Bladder; and shall not the Stone bred in the Gaul of an Hedghog or Histrich, acquire a bitter taste from the Gaul? And shall it not also

draw from it, its heating faculties? Why I pray? doth it draw the Cause of the Disease or no? Let us see therefore how this happens.

Lead Stone.

'Tis clear that the Loadstone draws Iron to it, only by Odor, as the distance, through which it draws it, proves; The Radical *Humid*, or Natural *Acid* of the Iron, being very frail, exhales of its own accord, as *Hippoc. Chymic.* shews Chap. 19. out of *Hippocrates*. For unless the Acid of Iron were of this sort, it could not be killed by the Stomach of Animals; and by consequence the filings of it, taken by the mouth would do no good. The Loadstone is the Mother of Iron, which perceives the smell of her Son. because she loves him; but not being sufficiently satisfied with the smell of It, for that cause it attracts and allures Iron to it; as I have shewed concerning *Alcalyes* and the *Mother* of things.

Rubigo Strilis.

But *Rubigoc*, or *Crocus Martis*, though that be also the Son of the Magnete, yet it is neglected by it, because its *Soul* or *Acid* is departed from it; and therefore his Mother doth not perceive his smell and odor. Hence it is called by *Horatius*, *Sterilis Rubigo*. And by how much the younger and newer the Loadstone is, by so much the more strongly and vigorously it draws; but the Ablution of it doth not do so: Now as the Ablution of the Magnete doth not attract Iron, so neither doth the Ablution of the *Histrice's* Stone draw the Cause of the Disease? no not although it were the Mother of a certain Morbifick Cause, hitherto un-named.

Whatsoever attracts any thing from afar off; as the Magnete doth Iron, it attracts it for loves sake, and it always attracts its *like*; and as Vegetable *Alcaly* draws *Alcaly* of *Lime* for making Sope (for this is a true attraction and of a thing like it self) so we have seen that Gold is attracted (yea plainly is dissolved and dies, I say dies, because the Cadaver stunk) by the Mother *Alcaly*, and this is the *Magnete* of *Albertus Magnus* drawing Gold to it. (which words a certain foolish Doctor taking in a literal sense, turned into a jeer) for so saith *Bernardus* in the fourth part of his Book, *The Fountain is to it as the Mother; she draws the King and not the King her*

her: This was *Paracelsus's* meaning, when he said, that the Magnete (extinguished in *Oil of Mars*, that is, Gold dissolved in the strongest Metaline *Alcaly*, its like then to acquire a ten times greater Vertue) is encreased ten times in his force. For unless there were a consent of things, and a mutual natural Love amongst them, Nature could not subsist; or if it should be interrupted a while; the frame of Nature in a short space of time would be wholly ruined; for the Son onely would be left in a small quantity, neither would he encrease, or be multiplied; so that there is no discord or disagreement in Nature, as some have taught, but whatsoever is done is done in love; for Nature of her own Genius, doth chiefly covet and desire to be in the bottom of the Elementated Body, in which she operates, by strengthening its Natural heat and Prolifick Vertues, because it is pervious to all Bodies, as *Great Raymond* witnesses; which Doctrine and Attraction of Natural Love, I shall demonstrate by the following Experiment in a Metalline Example (since our present discourse is of Metals) that it may appear, *Nature to be alike in every thing.*

Oil of Mars
what?

Take an Ounce of Silver dissolved by *Aqua Fortis*; coagulate this Solution into a Saline Powder, and cast this Powder upon Lead melted in the Fire, but not very hot nor quite cold, and in the eighth part of an hour, The *Acid Salt* of the *Aqua Fortis* deserts the *Silver* and corrodes the whole quantity of the *Lead*, as much as it had lost of the *Silver* (*i. e.*) an Ounce, because it performs the Office of Metaline *Alcaly* in Artificials; it draws and is saturated with the *Silver*, which by a probatory Cupple returns again to Light. Many Learned Men have admired this Experiment, for they have drawn out an Ounce of *Silver* from the *Lead*, and have found the Powder of the same form and weight, as they cast it on; whence they doubted in their opinion, whether it were the same Powder of *Silver*, which they cast on; from which they could gain much, if the way how the Powder might be refunded into the Body could be found out. But as the Loadstone draws Iron, so also *Saturn* (the *Alcaly* in Artificials) draws *Luna*; and when the thirty Salt of the *Aqua Fortis*, wanting Aqueous

Aqueous Humidity, cannot be alone; it attracts so much *Lead*, as it had lost of *Silver*. These and the like Operations and Attractions; which I have explained by illustrious Examples, both in my *Hippoc. Chymic.* and in this Book, have been perhaps erst exploded, because the *Metempsychosis* of the *Pythagoreans* hath not been understood.

On this foundation, the Stone also of the hairy Serpent, newly found out, is attractive; *Kircher* describes it, in his Book intitled, *The Magnetick Kingdom of Nature*, I have plenty of this Stone by me, and do apply it to the bitings of *mad Dogs*, to which it sticks strongly for about eighteen hours; and I applied it to another Girl, hurt by a *mad Dog*, for seven days and nights, and yet the Ablution of this Stone had not done the feat, whatsoever these upstart Doctors do babble. And as the Magnete of all the Things and Metals in the World draws nothing but *Iron*, and is delighted with its *Spirit*, (neglecting the *Rubigo*) and the Stone of the hairy Serpent, rejoyces to attract the Odor of the Poison, infused by the venomous bitings, but it doth not attract *Arshick*, *Wolfs-bane*, nor any other Poison; so also *Jasper* draws an Exotick Spirit, which makes an Impetus in Mans Blood. I have known sometimes *Eyes* troubled with a *Suffusion* of Blood, to have been cured the next morning, upon a *Jasper* Stone being bound to the neck at night. But as the Ablution of the Magnete doth not draw *Iron*, nor the Ablution of the Serpents-stone, *Poison*, nor That of *Jasper*, the Spirit making the assault, from the Blood; so neither doth the Ablution of the Hedghogs or *Histrixes-stones* draw out any Malignity from Humane Bodies; so teaches *Galen* in his First Book of *Natural Faculties*, Chap. 14. *Whatsoever things, says he, do draw forth the Poison of Serpents, or Weapons; These do shew forth the same Vertue, that the Lead-stone hath;* but the Ablution of the Magnete shews no such Faculty, and why then should the Ablution of the Porcupine or Hedghogs-stone? so that these are meer Dreams and Old Wives Fables, imposed upon Great Men. It were better for such dreamers, and for the Art of Physick too, if they did philosophize with the

the Spade, as *Lucian* jeeringly speaks of one who was about to dig the ground.

I have said, That the Magnetick perceives *Iron* at a distance from it, and attracts it by its odor only, provided it be taken out of its Native Oil, for otherwise where it grows, it attracts nothing, because there, in its Native Place, there is no want of the Odor of *Iron*.

The Island *Elbe* is fruitful of Lead-stones, yet it was never seen nor heard of, that it did incommode Ships passing by, nor injure the *Needle of the Compass*, because the Mother *Magnete* is there saturated with Spirit of *Iron*; so also the Stone of the hairy Serpent, being saturated with the Odor of the Poison which it drew from the biting of the Mad Dog, receives not beyond its measure, it neglects the rest, and spontaneously falls from the Wound; so that this Stone, according to *Galen's* sense, hath an Attractive Faculty with the *Magnete*, but no such Faculty is found in the *Hogs-stone*, and therefore, says *Galen*, it hath no Magnetick Vertue; so that it is clear, that whatsoever is devised against the dangerous Diseases of Great Men from the Ablution of this Stone, hath no existence, but in the Brains of the Inventors, but sinks down into a meer *Nullity*, and a dark *Chymera* of ignorance.

But when it is given in Powder, then without doubt, like other Stones, it would attract any *Acid* agreeable to its Nature; as *Crabs Eyes* draws forth that other Acid which putrefies the Wound: A *Sponge-stone*, the Acid which Coagulates the *Struma*: The Stones of *Perches*, the Acid of Urine in the *Strangury*; *Bezoar-stones*, the *Lypothymick Acid*, arising about the heart; The Stone *Ostio Colla*; That Acid which hinders the Conglutination of the Bone, &c. All these aforesaid do imbibe the Specifick Morbous Acid.

So also the Hedghog or *Histrixes* Stones, taken by the Mouth, would imbibe its Specifick Acid, which was yet never described or taken notice of by any of these

Approvers.

But what that Specifick Acid is, which I have spoken of,

Serpent's-stone.

The Cause of
D. scales Acid.

of, and which is the Cause of Diseases; it cannot be explained in words, as my Doctor says, *De Veteri Medicina*; who after he had demonstrated that the Cause of Diseases was Acid, yea and most Acid; he goes on in these words, *There is none of them can be seen or known by our Bodily Eyes, and therefore they are called by Me Obscure; not that they always remain so, and exceed our understandings, but because they are not found out, but with much labour and in a long time; for those things which are above and beyond the sight of our Bodily Eyes, The same may be reached and fetched in by the Mental Eyes (viz. of us Chymists.)*

Hitherto *Hippocrates*, his meaning is, that we must gradually ascend from known things to unknown, as my *Hippocrates Chymicus* shews; which doth proceed as it were by steps, from Artificials to the Fabrick of Humane Nature; for as I have shewed, that the Acid of Iron, though it be scarce perceived by the sense, and is found no where but in Iron, being of a singular kind, yet the Loadstone perceives *It* and attracts it even at a long distance; so also there are many, yea infinite Acids in Mans Body, some of which are made by the degeneration of the Morbous Cause, which are not perceived, nor attracted, by other then their own proper Magnetes; as the Morbous Acid in the Spleen is attracted by no other thing but the *Rubigo of Iron*; the Morbous Acid generating The *Struma*, is perceived and drawn forth by no other (that I know of) but a *Sponge-stone*. They may be called *Magnetes*, because they scent and attract the fore-said Spirits, as the Magnete doth Iron; and unless the afore-said Acid Spirits were in readiness, and were smelt or scented by their *Magnetes*, they would not be attracted nor absorbed by Them: So *Gold* is inodorous to our senses, yet it is smelt even afar off, by its own *Magnete* or *Mother*, for she draws the King, says *Bernhard*, and not the King her. Upon which occasion of Occult Odors, a convenient opportunity is offered to me to speak of the manifest Odors of things, for, as I have shewed, that the former come from *Acid*; so I shall also experientally shew, that these latter also proceed from *Acid* or *Celestial*

The Odor of
Things.

lestial Calid: Odors are quiet and at rest till they be roused up or stirred; and they are stirred, as soon as a proper and consentaneous Humid acts upon the Odorous thing; for then its Odor is presently spread far and near, more or less stinking or sweet, according to the Seminal Vertue of the innate *Calid*: which Paradox, before I proceed, I shall make plain, by clear Examples, taken out of the Shop of Nature.

Lime is inodorous of its self, but when it is dissolved in simple Water, for the building of Walls, the Acid acts upon the Alcaly, and on the contrary. This Action and Commotion diffuses and scatters a smell not agreeable to Mans Nature; and therefore before a Man can dwell safely in an House, newly built, a years time had need pass over, in which time the Action of the Humid upon the Acid will be at an end.

Barley also of it self is almost of no smell, but when its Meal is boiled and fermented for *Beer*; that is, when the constituting parts do begin to act one upon another, then they afford an incubriating smell; which though it be not noisome, yet it so disturbs the Spirits, that it prejudices the *Memory*. A *Grape* hath little smell, but the Juice expressed under the Action of Fermentation, yields a smell afar off; so doth *Bread* under the Action of Fermentation (*i.e.*) when the Humid acts upon the *Calid*, or the *Acid* on the *Alcaly*.

Acid Fountains themselves, yet bubbling forth in their Native Soil, do expire a most grateful Odor, because the Agent it self is a *Celestial Acid*, friendly to Mans Nature.

So *Vinegar*, when it corrodes any thing, as *Coral*, for Example, smells more strongly than when it was at rest.

Amber is pinguous and of a most sluggish smell, you can scarce tell that it gives forth any smell at all, because its *Calid* or *Acid* is the least part in respect of the *Radical Humid* or *Alcaly*; but when it is stirred up and excited by Solution, with a just proportion of Odors and convenient Fat, *v. g.* *Zibeth* (the purer and sincerer it is, the

Amber

Zibeth.

R r

the

the more acute and ingrateful is its smell) then the torpid *Calid* of the *Amber*, being excited by the *Zibeth*, begins to act upon the Humid, and upon that Action there ariseth a most sweet smell: as for Example, Pound ten Grains of *Amber*, and three Grains of *Zibeth* in a Mortar, and the *Amber* presently melts; upon which, for encreasing the *Acid*, intil a drop or two of Juice of Lemmons, and by this means you will have an unguent of an admirable suavity, which rubbed upon the Skin yields an incredible Odor.

So *Musk*, by how much the purer and simpler it is; it smells strong indeed, but 'tis a bad scent, or at least not a very good one; but when it is dissolved with some drops of *Ardent Spirit of Roses*, which I have proved to be *Acid*, 'tis to be admired what a fragrant smell it will afford. Three Graines of this Musk so dissolved, being added to the aforesaid Solution of *Amber* and *Zibeth*, you will hardly find a more odoriferous thing; but I have shewn, that the harsh smell of Lime, Beer, &c. is noxious to many Men, so also this sweet smell is an enemy to many both Men and Women: Those that are troubled with Uterine Ditempers, or Diseases of the Lungs, cannot endure it; which Diseases, according to *Hippocrates* proceed from Acidity; for when the smell, though sweet, reaches from the Nose to the Womb, presently the Dormant Morbous Acid, which is in the Womb, is excited by meanes of the Ferment, *for like hath an easie ingress into like*, as *Fire to Fire*; as we see in a Candle newly blown out, whose pinguous fume easily takes flame again, which is nothing but kindled fume; so also Diseases of the Womb are more easily excited and inflamed by Odors which are fermentable: which fermentation in the Womb, may again be allayed and overcome by those Odors which are stronger, and prevail over those which are excited; as the greater flame overcomes and extinguishes the less, and the less Light is put out by the greater; as I have before clearly demonstrated in Acid Minerals, which overcome Those of Vegetables, and These again do suppress Those of Animals:

mals: So also Womb-diseases being excited by suaveolent Odors, begin to ferment and to boil up with great violence; and These again are suppressed and killed by *graveolent* things. In Physical Practice, it is observed, that the *Matrix*, of its own Nature, at the smell of sweet things, is turned upwards or downwards, if the same sweet Odor be applied below; if then it be elevated upwards, and its capacity be blown up, and distended by flatulent vapours excited in it, then the *Diaphragma* is straitned; which being compressed by much wind, hinders Respiration and Speech, so that the *Patient* is at Deaths door; for a *Cure* in this case all sweet-smelling things are carried out of the Chamber (lest their smell should arrive at the Nostrils of the Sick Woman) and they are applied to the *Vulva* of the *Matrix*, that by the sweetness of the Odor it may return down again; (which arises from hence, that the Womb is delighted with and greedily turns it self to sweet smelling things:) and Odors are applied to the *Nose*, which by their vehemency may over-power, or wholly kill the sweet Odor attracted (as I have a while ago shewed of *Acid Liquors*) as *Assa Foetida*, *Castoreum*, *Oppopanax*, *Sagapenum*, *Oleum Petrae*, *Oleum Tartari Distillatum*, and the like; or else such things as being drawn in and smelt to by the Nose, can mortifie the inward sweet Acid of the Ferment by its contrary; and these are Volatile Alcalies absorbing the suave-acid Odors of the Womb: As for Example, the smoak of things burned, taken from the Animal Family, for they being burned, do breath forth nothing but Volatile Alcalie, which is destructive to and a consumer of Acids. But Women (led rather by superstition than reason) chuse Partridge Feathers, and Goats Horns (perhaps, because taken from Salacious Creatures) Hairs, Leather of Old Shoes, or Urine of a stinking Chamber Pot, all expiring *Volatile Alcalies* (which I have shewed to be contrary to and destructive of Acid Fermentation) the least part of which Odors being attracted by the Nostrils, presently the Sick Woman revives, and begins to be better, because the Uterine

Ferment is restrained by its contrary; for Fermentable Odor, as it is easily mixed and makes Ebullition with its like; so by its unlike, it ceases from the Ebullition. This is the meaning of that of *Hippocrates, De Diata*; when he says, out of *Pythagoras* his School, *He that believes not one Soul to be mixed with another, is besides himself.*

The smell of a Rose is acceptable to some, but pernicious to many; hence a *Rose* is said by *Pliny* to be of an Angust Odor, *Lib. 21. Chap. 41.* I knew an honest Citizen of this place, who, as oft nas he scented a Rose, though afar off, his Breast was not only griped and straitned, but he was troubled with a *Coryza* many days after.

Syrup of Roses solutive, inconsiderately taken by the Mouth, how often hath it caused *Deliquia's*, or Swoonings? especially in such Women whose Noses are quick-scented; yea, it hath caused their Bowels to tremble inwardly, as Practitioners have observed.

There are some who cannot digest the Herb *Selenium*, some that cannot concoct Spices, but resist their concoction by continual belchings: All which things my Wife *Master* observing, advises those who practice Physick, *Aph. 28. Sect. 5.* In this manner, *The smell of Aromatical things draws the Muliebria, and it would often be good for other things too, unless it occasioned the heaviness of the Head;* where we must observe out of *Columella*, *Lib. 12. chap. 20.* That he takes *Odors*, and *Aromata* for the same things. Hence *Literarius* speaks of himself, *I perceive diverse Odors of Things, yet I could never see them coming to the Nostrials*, *Lib. 1. chap. 60.* Our Acute *Galen* comprehending all these things in his Book, *De Victus Ratione*, thus concludes, *Odores do both good and hurt;* which Sentence of *Galen*, I have a little before shewed to be exactly True in Uterine Diseases, as the Female Sexe can testify. For fermentable Odour, which all Aromaticks do expire, and which is multiplied by Fermentation, hurts many; and on the contrary, Alcalizate Odour, and That which is excited from the burnt parts of Animals, because

because it is destructive of the Ferments, profits and does good to many; as we see by daily experience and use; so that every *smell* is to be distinguished and reduced to its proper *Classis*. This was *Hippocrates* his meaning *de Virginum Morbis*, *'Tis not possible (says he) to know the Nature of Diseases (if they are knowable by Art) unless a Man knew Nature in indivisibility, from which in the beginning they were distinguished.*

All these things being considered, it appears, why Venerable Antiquity hath prescribed to us for a weak and languid Stomach, that compound Inodorous Medicine, called *Syrup of Wormwood*, that it might be of use to every individual? This, because it is made up of simples, as of *Pontick Wormwood*, which is of an Aromatick and Astringent Taste, of *Roses*, *Indian Spike*, most Odorous Plants, of *Old Wine*, of *Juice of Quinces* likewise binding, and *Sugar*, therefore they commanded them all to be boiled in an Earthen Vessel being open, That so the Volatile Spirit of the *Old Wine* might carry off the Aromatick Odors, both of the *Spike*, as also of the *Wormwood* and *Roses*; and so the Odors, as *Galen* says, can do no hurt to those, who otherwise are not able to bear them (words in my *Hippocrates Chymicus* Chap. 30. either not understood, or malignantly changed) and their *Syrup* may help a weak Stomack, not by the Odorous Spirit of *Wine*, but by a moderately Astringent Faculty. This is the reason why such a *Syrup* was found out, as the *Text* witnesses: From whence we learn the deep Judgment and diligent Observation of our *Predecessors* in compounding of Medicines, and why they appointed this *Syrup* to be *Inodorous*? See for this the *Tetras* of *Quercetan*, consult all Practitioners, and the *Truth* of the thing will appear; which, by how much the more it is oppressed, by those that hate it, so much the more gloriously it triumphs and treads down *falsity* under her feet. For it is not enough, out of meer ignorance to condemn the memorable Observations of the Ancients faithfully made, by long study and many watchful lucubrations, and so transmitted

Syrup of
Wormwood.

mitted to us, and farther by unusual clamours, without any known reason and cause to *Reform* them; defaming also all such who tread in their steps: but Men had need to demonstrate the contrary, if not by Authority and Experience, yet at least by reason; otherwise all their ridiculous and inept approbations, together with their absurd clamours, will not only be judged to be false and vain, by Wise and Understanding Persons; and therefore worthy to be sent packing from whence they came: but will also be reckoned by the Vulgar amongst futile and forlidd *devices* and *fogeries* and the highest *levities*; for so indeed they are. 'Twas never read in the Writings either of the *Old* or *New* Interpreters of Nature, that They taught, That *Distilled Vinegar was Celebrated Spirit of Venus*, or was as *Alcahest*; That the Poison of Copper, extracted by Vinegar, was an Epileptick, or Hysterick Remedy; That Elementary Water was Volatile Salt of Tartar, and a *Panacea* for desperate Diseases; or That Corals, which both by Wise Men and by Ideots too, are reckoned amongst Gemmes; should be compared to Common *Corrosive Calx*, and pronounced unuseful; or That the Vinegar distilled from Meal was Acid Spirit of Sal Armoniack; or That Minium could condense the Air into a Ponderous Body; and many hundreds more of such falsities, destructive to Mankind, and worse than the dotages of frantick Persons; which besides the corruption of good manners, can hardly be read without tediousness: such things, I say, and others like them, were never taught by our Ancestors, and yet though they are found most false, by Experience, Reason, and Authority, and to be to the detriment of Physick and Mankind; nevertheless They are approved and cryed up by our fore-said Magnifick Doctors. Hence it is, that *Aristotle* in a passion commands *Sciolists*, to dip their Pens in their Minds, before they do it in Ink, least one inconvenience being granted, a thousand false conclusions do follow: As not only the Studiers of Ancient Physick do find to their great detriment, but Physick it self (and that which is more to be lamented, the Sick) suffers

suffers under such things, as manifestly appears in the *Syrup of Wormwood*, which the Ancients appointed to be made without any smell, that it might be given for an Astringent to every individual; as clearly appears by the Reasons and Experiences just now alleaged: but *These* men, against the institutions and precepts of Medicine, yea against the order of Nature her self, do mixe it with Aromatized Spirit of Wine and that most odoriferous, and do so prescribe it, being induced thereunto, by this false and vain opinion, *That Odors are good indifferently for all, both Men and Women.* But with what fruit or profit they so think, Let Practicioners speak, and let those judge who have but the Spirit of a Man in their Breasts, and who have ever seen the Female Sexe troubled with Uterine Distempers. I confess in a pedantick slavish Writer, this error were tolerable, and need only simple correction; but it is an abominable wickedness, and not to be endured in the *Deans* and their *Colleagues*, who sore at such *High* things, and boast that they can teach others Skill, themselves being in the meantime ignorant of the common and safe way of healing, prescribed by *Galen*, as I have shewed. For if, the Ancients (whom they insult over) could find out Syrup of Wormwood, and Syrup of Quinces, as we see in *Dioscorides*, what difficulty had it been for them to add odoriferous Spike and Roses, if Odors and Spirit of Wine had been useful in this Compound? It appears by this, that They knew well *a Dog from a black Sheep* (to speak proverbially) and could distinguish things, that smelt of Garlick, of the Hogsty, of the Sow and Goat mixed together. I have sometimes admired, why not only *Hippocrates* enjoined that we should only speak of Those Things, which are known to Plebeians, but that *Arnold*, *Holland*, and many others have so industriously concealed the Ancient Foundations of this Art? Yea, heretofore It was confined only within the Family of *Æsculapius*; but my wonder ceases, when now adays I see the Truth judged, condemned, and cast out of doors, by Those who are bound to advance it, for their Neighbours

Neighbours good ; and this not by choice of Doctrine or Science , but by a meer fit of foolish temerity , before they understand the cause of the matter , as I have evidenced in this whole Tract from the beginning to the end very copiously ; not by opinion only , as South-sayers do , but by clear Reasons , Authority , and Experimental Operations . Wherefore let such Putative and Insipid Doctors be hissed out of the Theatre of Wisdom , and cast forth unto their sluggish Colleagues , together with their emendicated and inept Receipts , ill understood and fallly approved ; That so the Ancient and True Hippocratical Physick , the Noblest of all Arts , may be redeemed from the contempt of the Vulgar , and by degrees may recover its Ancient estimation and lustre .

The Conclufion.

Take therefore in good part , O ye Curious Readers and Lovers of the Ancient Truth , this my *Clavis* , which I sincerely and faithfully offer to you , by the help whereof you may unlock and open the Ancient Cabinet of *Hippocratical Medicine* . Sluggish Doctors , who by their ulcerous , yet *reforming* Doctrine , do endeavour to pervert Natures order , and to hinder the progress of *Hippocratical Physick* , to their Neighbours detriment , are conversant in thick darkness , far from the Light of Truth ; who not being able to get out from thence by their own strength , do study how to lacerate and revile the fame of their Predecessors , yea the works of Nature it self , that they may obtain a Name and Praise amongst such as are like themselves . 'Tis wonderful to consider , how far this mad rage of evil speaking hath extended it self (by occasion whereof the unshaken Wisdom of the Ancients shines forth with greater lustre , and the fundamental Verity and Excellency of the most Noble Hippocratical Physick doth the more appear :) so as laying aside all modesty , Men dare petulantly to rise up against the minds of *Hippocrates* and *Galen* , yea against the Truth it self , against Experience and the Law of Nations , and openly , to their perpetual shame , to extol , subscribe , and

and approve , miserable fooleries and false receipts , to the damage of their Neighbours and their Posterity .

Wherefore let the unprejudiced Reader weigh with an equal balance and indifferent mind , This Ancient Doctrine of Truth , and Firm Foundation of our Fore-Fathers , which are laid and established in my *Hippocrates Chymicus* and in this *Comment* upon it , according to their mind and opinion ; and then I doubt not but he will pass an equal Sentence : for he will find all my Experiments deduced from the same Fountains from whence the Venerable Ancients and the more Novel Interpreters of Natures Secrets have drawn *Theirs* , and therefore in no sort fallacious ; yea he will find a necessary connexion of Causes amongst themselves , so as some depend on others , the last on the first , the inferior on the supream , the less on the greater , the weak on the stronger , according to the Wise Series of Nature ; and that all things are incread , preserved , and destroyed by mutual commutation , digestion , and fermentation ; and again how they rise up into new beings before our eyes , as saith *Hippocrates de Diata* . And as I have shewed Mechanically , that such things must infallibly be in the *Macrocosme* ; so I have concluded by just reason according to the Opinion of the Ancients , and by evidence of Experiments , that they must be so in the *Microcosme* ; so that Diseases are caused by this method , and by the same method they are cured , since Art imitates Nature , and Nature Art , according to *Hippocrates* ; whose Ancient Doctrine , underpropped by the firm Principles of *Fire* and *Water* ; I hope as long as I live , to defend by my self alone , against all unjust invasions and assaults ; for in doing hereof , I shall not need in a meretricious way , the assistance of many flattering woers , as the destroyers of this Noble Medicine do .

Hermes in Schemata.

But if any Man accuse the Inelegancy of my Stile it shall not trouble me at all ; I give leave to every Ignorant Fellow to bark , prate , and raile ; for I fear not the stinging of such *Hornets* : indeed for their greatness and number they are terrible , but their *Stings* are out ;

Cicero.

and let them do what ever they will or can, yet they shall never get the victory. Let me tell thee this one thing, O Man, such as thou art, so think thy self to be; and as far as thou art remote from the turpitude of *Things*, stand at the same distance from the Licentiousness of *Words*; and moreover, speak not that falsely against another, which, when it is answered, may cause thee to blush. I know how to defend my self (to speak without boasting) as well as another, yea I know how to return opprobrious speeches to others, if I so pleased, and would indulge my self that liberty. But here, friendly Reader, I conclude, since my Book may not justly be extended to a greater length; but hereafter I shall speak to thee in a graver Tone.

Horace.

F I N I S.

Shew me better, if thou canst (before thou carp at mine) and I shall give thee thanks.



T H E I N D E X

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That Acid and Alcaly in Animals is the Innate Calid and Radical Humid : Chap. 9. p. 78.

T H E

T H E
I N D E X :

Containing the
PRINCIPAL EXPERIMENTS
and other Observable Things ,

Which occur in the

C L A V I S

A F O R E G O I N G .

*Note , That the four pages, viz. p. 15. p. 16. p. 17. p. 18. of the Clavis , being by mistake doubled over , what occurs in the first of either of them is marked with an Asterisk * annexed to the Figure ; as p. 15 * , and so in the other three.*

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FINIS

An Advertisement concerning the ERRATA.

In regard the Translator could not at all attend the Press during the whole time of the Impr^{ss}ion, several mal-punctuations and literal mistakes have happened, which are left to the Reader's candor and ingenuity to amend with his pen: But the Errata which do most affect the Sense, are these which follow:

In HIPPOCRATES CHYMICUS.

PAge 15 l. 7 read in for into; p. 14 l. 10 r. commen! for commend; p. 16 l. 7 r. it ran into Crystals as Nitre, for it was chambered in its coalition as Nitre; p. 17 l. 20 r. In Alcaly of Tartar is made Nitre, for in Alcaly is made Nitre of Tartar; p. 20 l. 34 r. in a Test, for in an Earthen Pot; p. 21 l. 10 r. the Covers of the Test, for the Earthen Covers; p. 21 l. 8 r. alloyed, for bound in; p. 22 l. 27 and 34 r. Neighbour Vessel, for Neighbours Vessel; p. 23 l. 22 r. to fall for to run; p. 27 l. 3, l. 7, l. 9, l. 13, r. plate for slate; p. 39 in margine r. c. 6. for l. 6. p. 40 l. 10 r. from Acid into a Lacteous Salt Chyle, for from an Acid Salt into a Lacteous Chyle; p. 41 l. 18 r. precede for proceed, p. 42 l. 22 r. apart for pare; p. 43 l. 33 r. in all vacuities for all vacancies; p. 44 l. 14 r. bitter for better; p. 45 l. 32 r. with all its strength, and is grateful, for of great strength, and is grateful; p. 46 l. 15 r. there is acidity in the Stomach, for the acidity in the Stomach; p. 48 l. 2 r. Liquor for dissolving the Stone with Ludus, for a Liquor for the Stone Ludus; p. 52 l. 30 adds more dark; p. 56 l. 21 r. spirit for powder; p. 67 l. 28 dele e; p. 70 l. 23 r. simples for simply; p. 73 l. 30 r. as in for in; p. 75 l. 18 r. Homunculus for man; p. 78 l. 17 dele of the; p. 76 l. 34 r. constancy for consistency; p. 78 l. 32 r. things for salts; p. 79 l. 37 dele their; p. 84 l. 23 r. petachiles for petachiales; p. 83 l. 2 r. one acidity alone, for acidity alone; p. 85 l. 34 r. lithium for libium; p. 88 in margine r. animal for mineral; p. 90 l. 5 r. Acid and Salt for Acid from Salt; p. 102 l. 14 r. Campanam; p. 108 l. 3 dele the; l. 5 r. into for in; p. 113 l. 18 r. Nitre for Gless; p. 118 l. 30 r. imperturently for impatiently.

In the CLAVIS.

In the Epistle r. sav-urer for savourer; p. 3 in margine r. Sun for Son; p. 11 l. 27 r. is coagulated for as coagulated; p. 13 l. 4 dele comma after Salt; p. 18 l. 3 r. Sun for Son; l. 35 r. Acids imbibet for Acid an imbibet; p. 24 l. 31 r. aptuda for aptuda; p. 28 l. 2 r. Sal's for Stals; p. 27 l. 25 r. Acid for Alcaly; p. 25 l. 7 r. each rot flame, for each its flame; p. 31 l. 17 r. can for cannot; p. 33 l. 24 r. covets the bottom for covets the fire; p. 36 l. 33 r. lured for plated; p. 38 l. 9 r. educed for reduced; p. 40 l. 4 r. hid for hid; p. 54 l. 5 r. Mercury simply dissolved in Aqua for is, and precipited, for Mercury and simply dissolved in Aqua for is precipited; p. 58 l. 9 r. to whom for from whom; p. 59 l. 20 r. which though it be inflameable, is yet Acid, for yea, though it be inflameable; p. 66 l. 15 r. coals for corals; p. 83 l. 22 r. l. into for l. into; p. 33 l. 14 r. mylae for mytae; p. 97 l. 1 r. male for male; p. 98 l. 39 r. ferment, v. Acid, for v. Ferment either, &c. p. 102 l. 6 after: r. ributes insert (i.e.) various Acids; p. 107 l. 9 after Son, insert, of the Sun; p. 109 l. 3 r. magnet for magnetick; l. 5 r. loil for Oil; p. 115 l. 7 r. indizibiti for indivisibility.