

Handwritten Latin text, likely a preface or introduction to a treatise on alchemy. The text is written in a cursive script and is partially obscured by the binding of the book. It discusses the nature of the philosopher's stone and the process of transmutation.

Collectanea Chymica :

A

COLLECTION

Of Ten

1033. d. 15

Several Treatises

IN

CHYMISTRY,

CONCERNING

The Liquor Alkabeft, the Mercury of Philosophers, and other Curiosities worthy the Perusal.

Written by

Eir. Philaletha, Anonymus, Job. Bapt. Van-Helmont, Dr. Fr. Antonie, Bernhard Earl of Trevisan, Sir Geo. Ripley, Rog. Bacon. Geo. Starkey, Sir Hugh Platt, and the Tomb of Semiramis, see more in the Contents.

LONDON,

Printed for William Cooper, at the Pelican in Little Britain, 1684. 2



Ad Lectorem.

Reader,

WE seek no *Mecenas* to flatter with a *Dedication*, nor crave we any shelter from great *Personages*, for we know that our *Philosophy* is the *Worlds Contempt*, and its *Professors* their scorn and derision, therefore we neither crave their *Pardon* nor fear their *Frowns*, but shall assert this truth only, that *Arts* have no *Enemies* but such as are *Ignorant* thereof, for which reason we fear no *Jack-straws Insurrection* though levelled against our learning, for true *Wisdom* is justified of her *Children*, and to them only we give this account of the occasion of printing this *Collection* of these small *Chymical Treatises* which was (next to the usefulness of them) for their *Preservation*, being by several *In-*
geni-

To the Reader.

genious Chymists conceived to be well worth the perusal, and too good to be lost, for the smallest Treatises on this Subject are not always of the least worth or esteem, (for Truth needs no large Mattleings to set her forth.) And for that small Treatise of the Alkahest, it was bestowed upon and sent unto me by a Generous Stranger, who was pleased to take notice of my care in the preserving the Porta Prima at the end of Ripley Reviv'd, as likewise of that general Invitation in the aforesaid Book page 390, which if any other Gentlemen shall be pleased to Imitate, I hope in time we shall obtain all the lost pieces of the Works of that Famous Modern English Adept, so much thirsted after, which will be very acceptable Service to all Philosophers, and not the least kindness unto Your Servant W. C. B.

T H E

T H E CONTENTS.

1. Eirenaeus Philaletha his Arcanum, or Secret of the immortal Liquor Alkahest, called Ignis-Aqua, in English and Latin. Page 5.
2. Anonymus's Practice of Lights, or an Excellent and Ancient Treatise of the Philosophers-stone. p. 27.
3. Joh. Bapt. Van. Helmonts Præcipitulum, or the Immature Mineral Electrum, the first Metal which is the Minera of Mercury. p. 47.
4. Fr. Antonie M. D. his Aurum-Portabile, or his Receipt, shewing his Way and Method how he made and prepared that most excellent Medicine for the Body of Man. p. 73.
5. Bernhard Earl of Trevisan his Treatise of the Philosophers-Stone. p. 83.
6. Sir Geo. Ripley's Bosome-book, containing his Philosophical Accurtations

The Contents.

- tions in the making the Philosophers Mercury and Elixirs.* p. 101.
7. Roger Bacon's Speculum Alchymiae, or the true Glass of Alchemy. p. 125.
8. Geo. Starkeys Admirable Efficacy, and almost incredible Virtue of true Oyl which is made of Sulphur-vive per Campanam. p. 139.
9. Sir Hugh Platts's New and Artificial Remedies against Famine, written upon the occasion of the great Dearth in the Year 1596. p. 155.
10. Tumba Semiramidis, the Tomb of Semiramis Hermetically Sealed, which if a Wise Man open, he shall find inexhaustible Riches, and the Treasures of Kings, to his content. By H. V. D.

T H E

THE
SECRET
OF THE
IMMORTAL LIQUOR
CALLED
ALKAHEST,
OR
IGNIS-AQUA.

By EIRENÆUS PHILALETHES.

Communicated to his Friend, a Son
of Art, and now a Philosopher.

By Question and Answer.

LONDON,
Printed for William Cooper, at the Pelican
in Little Britain, 1683.

ARCANUM
LIQUORIS IMMORTALIS
IGNIS-AQUÆ;
SEU
ALKAHEST.

Ab EIRENÆO PHILALETHA.

Amico suo, Filio ARTIS, jam
PHILOSOPHO,

*Per Interrogationes ac Responsiones com-
municatum.*

LONDINI,

Sumptibus Gulielmi Cooper, ad Insigne
Pelicani, in Vico vulgò dicto
Little Britain. 1683.

THE
 SECRET
 OF THE
 LIQUOR
 Alkabeſt.

Quæſt. 1. **W**HAT is the *Alkabeſt*?
Anſw. 2 It is a *Catholick*
 and *Universal Menſtrum*,
 and, in a Word, may be
 called (*Ignis-Aqua*) a Fiery-Water, an un-
 compounded and immortal *ens*, which is pe-
 netrative, reſolving all things unto their firſt
 Liquid Matter, nor can any thing reſiſt its
 Power, for it acteth without any reaction
 from the Patient: nor doth it ſuffer from any
 thing but its Equal by which it is brought
 into Subjection; but after it hath diſſolved all
 other things it remaineth intire in its former
 Nature, and is of the ſame Virtue after a
 thouſand Operations as at the firſt.

ARCANUM
 LIQUORIS
 Alkabeſt.

Quæſt. 1. **Q**UID eſt *Alkabeſt*?
Reſp. 2. Eſt *Universale*
Menſtrum Catholicum, u-
 unius verbi *Ignis-aqua*, *ens*
ſimplex, *immortale*, *penetrans*, *cuncta reſol-*
vens in primam nempe *Liquidam ſuam Ma-*
teriam, & *ejus Virtuti nil reſiſtere valeat*, a-
gitque abſque Reactione patientis, nec ab ul-
la re patitur niſi a ſolo ſuo Compari a quo
ſub Jugum trahitur, alias autem *res qualvis*
poſtquam diſſolvit integer in ſua priſtina Na-
tura manet, tantumque *valet milleſima*
Actione tanquam Prima.

6 *The Liquor Alkahest.*

3. Q. Of what Substance is it ?

4. A. It is a noble circulated Salt, prepared with wonderful Art till it Answers the Desires of an Ingenious Artist, yet is it not any Corporal Salt made Liquid by a bare Solution, but is a saline Spirit which Heat cannot Coagulate by Evaporation of the moisture, but is of a Spiritual uniforme Substance, volatile with a gentle heat, leaving nothing behind it, yet is not this Spirit either Acid or Alkali but Salt.

5. Q. Which is its Equal ?

6. A. If you know the one, you may without difficulty know the other: Seek therefore for the Gods have made Arts the reward of Industry.

7. Q. What is the next matter of the *Alkahest* ?

8. A. I have told you that it is a Salt, the Fire surrounded the Salt and the Water swallowed up the Fire, yet overcame it not, so is made the Philosophers Fire, of which they speak, The Vulgar burn with Fire, we with Water.

9. Q. Which is the most noble Salt ?

10. A. If you Desire to learn this descend into your self, for you carry it about with you, as well the Salt, as its *Vulcan*, if you are able to discern it.

11. Q. Which is it, tell me I pray you ?

12. A. Mans

Arcanum Liqueoris Alkahest. 7

3. Q. Cujusnam est Substantiæ ?

4. R. Sal Circulatus est nobilis, mira Arte præparatus, usquedum voto respondeat sagacis Artificis; neutiquam tamen sal corporalis est nuda Recollatione liquidus, at salinus Spiritus qui calore non coagulatur evaporatione humidi; sed uniformis est Substantiæ spiritua-
lis, levi calore volatilis, nec quicquam post se relinquens, non tamen acidus est Spiritus aut Alkalizatus sed falsus.

5. Q. Compar ejus quis est ?

6. R. Si Par novisti, Compar haud difficulter noveris; quære, nam vendidère Dii sudoribus Artes.

7. Q. Ex qua materia proximè fit *Alkahest* ?

8. R. Salem esse dixi, Salem circumdedit Ignis, Ignem absorpsit Aqua, nec tamen ei prævalet, sic factus est Ignis Philosophicus de quo dicitur, Vulgus cremat per Ignem, nos per Aquam.

9. Q. Sal maximè nobilis quinam ?

10. R. Hoc si cupis discere, descende in te ipsum, nam tecum circumgeritur tam Sal quam ejus *Vulcanus*, si valeas discernere.

11. Q. Quis est, dic sodes ?

12. R. San-

8 *The Liquor Alkahest.*

12. *A.* Mans Blood out of the Body, or Mans Urine, for the Urine is an Excrement separated for the greatest part from the Blood. Each of these give both a volatile and fixed Salt, if you know how to collect and prepare it you will have a most precious Balsom of Life.

13. *Q.* Is the property of Humane Urine more noble than the Urine of any Beast?

14. *A.* By many degrees, for tho' it be an Excrement only, yet its Salt hath not its like in the whole Universal Nature.

15. *Q.* Which be its parts?

16. *A.* A volatile and more fixed; yet according to the variety of ordering it, these may be variously altered.

17. *Q.* Are there any things in Urine which are different from its inmost specifick urinaceous Nature?

18. *A.* There are, *viz.* A Watery Phlegm, and Sea Salt which we take in with our Meat, and remains intire and undigested in the Urine, and by Separation may be divided from it, which (if there be no sufficient use of it in the Meat after a convenient time) ceaseth.

19. *Q.* Whence is that Phlegm or insipid watery humidity?

20. *A.* It is chiefly from our several Drinks, and yet every thing hath its own Phlegm.

21. *Q.* Ex-

Arcanum Liquoris Alkahest. 9

12. *R.* Sanguis Humanus extra Corpus, sive Lotium Humanum, est enim Lotium excrementum ex parte maxima à cruore decisum, utrumque dat salem tam volatilem quam fixum, si nòris colligere & præparare præstò tibi erit Balsamum salutis pretiosissimum.

13. *Q.* Estne proprietas Urinæ Humanæ, major nobilis Urina quorum vis jumentorum?

14. *R.* Multis gradibus, etiam licet Excrementum, Sal tamen ejus non habet sibi simile in tota universa Natura.

15. *Q.* Quæ sunt ejus partes?

16. *R.* Volatilis & fixior, pro varietate tamen tractationis alterantur hæ multifariam.

17. *Q.* Suntne aliqua in Urina ab intima ejus Natura Urinacea specifica aliena?

18. *R.* Sunt, Phlegma aqueum, videlicet, & Sal marinus in cibis intrò sumptus ac sospes indigestusque in Urina habitans, ab eademque per Secretionem divisibilis, qui (si nullus sit usus satis in cibis per tempus idoneum) cessat.

19. *Q.* Phlegma (sive Aquea humiditas insulsa) unde?

20. *R.* Sunt potus ex parte maxima, & tamen quæque habet suum phlegma.

21. *Q.* Ex-

21. Q. Explain your self more clearly?

22. A. You must know that the Urine partly by the separative Virtue, is convey'd with what we drink to the Bladder; partly consists of a watery Tefas (an excrementitious humor of the Blood) whence being separated by the odour of the urinaceous ferment it penetrates most deeply, the saltness being unchanged, unless that the saltness of the Blood and Urine be both the same; so that whatsoever is contained in the Urine beside Salt is unprofitable Phlegm.

23. Q. How doth it appear that there is plentiful Phlegm in Urine?

24. A. Thus suppose, first from the Taste, secondly from the Weight, thirdly from the Virtue of it.

25. Q. Be your own interpreter?

26. A. The Salt of Urine contains all that is properly essential to the Urine, the smell whereof is very sharp, the taste differs according as it is differently ordered, so that sometimes it is also Salt with an urinaceous Saltness.

27. Q. What have you observed concerning the weight thereof?

28. A. I have observed thus much, that three ounces or a little more of Urine taken from a healthy man, will moderately outweigh about 80 Grains of Fountain-Water, from whence

21. Q. Explica te planius?

22. R. Scito Urinam partim per Virtutem secreticem unà cum hautis ad vesicam transmitti; partim ex Tefas (humore excrementitio sanguinis) aqueo constare, unde deorsum per fermenti urinacei odorem permeat intimè immutata salsedine, nisi quod falsum Sanguineum sit falsum Urinaceum, licet quod præter salem in Urina quicquid continetur Phlegma est inutile.

23. Q. Quomodo patet in lotio Phlegma copiosum contineri?

24. R. Hinc puta, primò quidem ex Gustu, deinde ex Pondere, tertio ex Virtute.

25. Q. Esto tibi Mercurius?

26. R. Sal Urinæ totum essentialè proprium lotio continet, cujus odor est peracutus gustus pro tractationis varietate varius, ut videlicet nonnunquam quandoque falsus salsedine Urinacea.

27. Q. Quid de pondere observasti?

28. R. Hoc nimirum, quòd Urinæ tres duplo plus uncizæ ab homine sano collectæ, mediocriter Aquæ fontanæ circiter Grana 80 præponderare, unde destillatum esse Liguorem

whence also I have seen a Liquor distilled which was of equal weight to the said Water, whence it is evident that most of the Salt was left behind.

29. Q. What have you observed of its Virtue?

30. A. The Congelation of Urine by cold is an Argument that Phlegm is in it; for the Salt of Urine is not so congealed if a little moistned with a Liquid, tho' it be Water.

31. Q. But this same Phlegm tho most accurately separated by Destillation, retains the Nature of Urine, as may be perceived both by the smell and taste?

32. A. I confess it, tho little can be discerned by taste, nor can you perceive more either by smell or taste, than you may from Salt of Urine dissolved in pure Water.

33. Q. What doth Pyrotechny teach you concerning Urine?

34. A. It teacheth this, to make the salt of Urine volatile.

35. Q. What is then left?

36. A. An earthly blackish stinking Dreg.

37. Q. Is the Spirit wholly uniform?

38. A. So it appeareth to the sight, smell and taste; and yet containeth qualities directly contrary to each other.

39. Q. Which be they?

40. A. By one through its innate Virtue
the

neque ponderantem prædictæ Aquæ vidi, unde constat relictum fere fuisse salem.

29. Q. Quid de Virtute observasti?

30. R. Congelatio Urinæ a frigore indicio possit esse quod Phlegma insit, non etenim salini Urinæ pauco Liquore (etiam aqueo) madefacto competit congelatio gelida.

31. Q. At hujusmodi Phlegma ut ut exquisitissimè Destillatione separetur, sapit Urinam, idque tam Naribus quam Lingua judicatum?

32. R. Fateor quidem; gustu tamen parùm deprehenditur, neutro quoque modo plusquam in Aqua pura a sale Lotii cohobata perciperetur.

33. Q. Quid docet Pyrotechnia circa urinam?

34. R. Hoc, viz. Salem Urinæ volatilem reddere.

35. Q. Quid tum relinquitur?

36. R. Fæx terrea nigricans sætulenta.

37. Q. Spiritus an totus uniformis?

38. R. Sic quoad visum & odorem pariter & gustum; & tum diversificatum inter se qualitatibus planè contrariis.

39. Q. Quibus?

40. R. Ab una coagulatur Virtute propria
in

the Dulech is coagulated, by the other it dissolved.

41. Q. What further?

42. A. In the Coagulation of Urine in Spirit of Wine is discovered.

43. Q. Is there such a Spirit in Urine?

44. A. There is indeed, truly residing in every Urine, even of the most healthful man, most which may be prepared by Art.

45. Q. Of what efficacy is this Spirit?

46. A. Of such as is to be lamented, and indeed may move our pitty to mankind.

47. Q. Why so?

48. A. From hence the Dulech its most fierce Enemy hath its original.

49. Q. Will you give an Example of this thing?

50. A. I will. Take Urine and dissolve in it a convenient quantity of Salt-peter: let it stand a Month, afterwards distil it, and there will come over a Spirit which burns upon the Tongue like a coal of Fire; pour this Spirit on again and cohobate it 4 or 5 times, abstracting every time not above half, so the Spirit becometh most piercing, yet not in the least sharp; the heat which goeth out in the first distillation of the Liquor, afterwards grows sensibly mild, and at length almost (if not altogether) vanisheth, and the second Spirit may be perceived mild both

by

inhabitante; ab altera dissolvitur, puta Dulech.

41. Q. Quid præterea?

42. R. In coagulatione Lotii, sui Spiritus vini deprehenditur.

43. Q. Estne talis Spiritus in Lotio?

44. R. Est sanè reverà inhabitans quamvis Urinam, etiam hominis sanissimi, qui Arte præparari valet.

45. Q. Cujusnam est hic Spiritus efficaciz?

46. R. Dolendæ sanè, & humano generi commiserandæ.

47. Q. Quare?

48. R. Hinc Dulech hostis atrocissimus suum habet ortum.

49. Q. Dabisne exemplum hujus rei?

50. R. Dabo. Sumatur Lotium, in eoque dissolvetur idonea Salis-Petræ quantitas, stet per mensem, postea destilletur, & exhibit primò Spiritus ardens supra Linguam ac si esset carbo, readfundatur Spiritus & cohobetur quater vel quinques non abstrahendo quavis vice ultra partem dimidiam, sic fiet Spiritus acutissimus, nil tamen acescens; ardor, qui in prima Liquoris destillatione egreditur, postea sensim mitescit, tandemque ferè (si non omnino) silet, mitisque secundus Spiritus de-

by the smell and taste which, in the former was most sharp.

51. Q. What have you observed concerning the former Spirit?

52. A. If it be a little shaken oily streaks appear sliding here and there, just as Spirit of Wine distills down the Head of the Alembick in streaks like Veins.

53. Q. What kind of Putrefaction should the Urine undergo that such a Spirit may be got from it?

54. A. In a heat scarce to be perceived by sense; in a Vessel lightly closed or covered rather; it may also be sometimes hotter sometimes cooler, so that neither the heat nor cold exceed a due mean.

55. Q. How may this winy Spirit become most perspicuous?

56. A. By such a putrefaction which causeth a Ferment, and exciteth ebullition, which will not happen in a long time) if the Urine be kept in a Wooden Vessel, and in a place which is not hot (but yet keeps out the cold) as suppose behind a Furnace in Winter, where let it be kept till of it self a ferment arise in the Urine and stirs up bubbles, for then you may draw from it a burning Water which is somewhat Winy.

57. Q. Is there any other Spirit of Urine?

58. A. There is; for Urine putrified with

prehenditur tam ad odorem quàm ad gustum, qui in priori erat acutissimus.

51. Q. Quid de priori Spiritu notâsti?

52. R. Si parùm agitaretur apparuisse tali oleosas strias hinc inde labentes; non seorsus ac Spiritus vini per strias instar venarum per Alembici caput destillat.

53. Q. Qualis esse debet Lotii putrefactio ejusmodi Spiritum eliciendum?

54. R. In calore vix ad sensum perceptibili, vase leviter obturato seu cooperto potius; possit item quandoque calere, & quandoque plus frigere, ita ut nec calor nec frigus ultra mediocritatem.

55. Q. Quomodo maximè perspicuus fiet hic Spiritus vinaceus?

56. R. Tali putredine quæ fermentum excuset, proritetque ebullitionem quod haud longo tempore accidet, si in ligneo vase adservata Urina in loco non calido (frigus tamen defendente) ut puta pone furnum Hyemis tempore, teneatur quousque sponte succrescat in Urina fermentum bullas proritans, detum exhibit aqua ardens quodammodo vinacea.

57. Q. Estne alius Urinæ Spiritus?

58. R. Sic puta per duarum vel circiter

a gentle heat the space of a fortnight or thereabout sends forth a coagulating Spirit which will coagulate well rectified *Aqua-Vitæ*

59. Q. How is that Spirit to be prepared which forms the Duelech of it self with a clear Watery stalagma ; and also that which dissolves the same ?

60. A. Urine putrified for a month and half in a heat (most like the heat of Horfe dung) will give you in a fit Vessel each *stillatious stalagma* according to your desire.

61. Q. Doth every Spirit of Urine coagulate the Spirit of Wine ?

62. A. By no means ; this second Spirit observed to want that Virtue.

63. Q. What doth Urine thus ordered contain besides the aforesaid Spirits ?

64. A. It's more fixed Urinaceous Salt and by accident forreign Marin Salt.

65. Q. Can this more fixed Salt be brought over the Alembick with a gentle heat in form of a Liquor ?

66. A. It may, but Art and ingenuity are required.

67. Q. Where is the Phlegm ?

68. A. In the salt ; for in the Preparation of putrefaction the Salt being putrified the Phlegm ascends together with it.

69. Q. Can it be separated ?

70. A. It may, but not by every Artifice.

71. Q. Wh

Abdomadarum spatium levi calore putrefacta prima coagulatore edit Spiritum, qui Aquam Vitæ dephlegmatam coagulat.

59. Q. Quomodo parandus est ille Spiritus qui Duelech de se formabit claro aqueo stalagmate, item ille qui præfatum dissolvit ?

60. R. Lotium per sesquimenssem calore simili caloris æmulo) putrefactum, vase dato utrumque stalagma stillatitium ad votum dabit.

61. Q. Coagulatne Urinæ Spiritus quicumque Spiritum vini.

62. R. Neutiquam, hic secundus illa Virtute cassus conspicitur.

63. Q. Quid continet Lotium sic tractatum præter Spiritus præfatos ?

64. R. Salem suum urinaceum fixiorem, & per accidens Salem peregrinum marinum.

65. Q. Possitne hic Sal fixior per Alembicum cum levi calore Liquoris sub forma evocari ?

66. R. Potest, at per Artem Ingeniumque.

67. Q. Ubi Phlegma ?

68. R. In sali ; Præparatione enim putrefactionis Sal in phlegmate putrefactus cum eodem confusus ascendit.

69. Q. Possitne separari ?

70. R. Potest, at non a quovis artifice.

71. Q. What will this Spirit do, when is brought to this?

72. A. Try and you will wonder at what you shall see in the solution of Bodies.

73. Q. Is not this the *Alkabeft*?

74. A. This Liquor cannot consist without partaking of the Virtues of Mans blood and in Urine the Footsteps thereof are observable.

75. Q. In Urine therefore and Blood the *Alkabeft* lies hid?

76. A. Nature gives us both Blood and Urine; and from the Nature of these Pyrotechny gives us a Salt which Art circulates into the circulated Salt of *Paracelsus*.

77. Q. You speak short?

78. A. I will add this; the Salt of Blood ought so to be transmuted by the Urinaceous ferment that it may lose its last Life, preserve its middle Life, and retain its saltness.

79. Q. To what purpose is this?

80. A. To manifest the excellency which is in Mans blood above all other Blood whatever, which is to be communicated to the Urine (after an excrementitious Liquor is separated from it) whence this Urine excels all others in a wonderful Virtue.

81. Q. Why do you add Urine?

82. A. You must know that to transmutate

thing

71. Q. Quid faciet huc adductus Spiritus?

72. R. Tenta & quod videbis mirabere in corporibus solvendis.

73. Q. An non hic Alkabeft?

74. R. Liquor hic citra humani sanguinis virtutis participationem constare nequit, & in Urina ejusdem spectantur vestigia.

75. Q. In Lotio ergo & sanguine Alkabeft delitescit?

76. R. Sanguinem urinamque pariter dat nobis Natura, & ab horum Natura salem dat Pyrotechnia, quem circulat Ars in salem circulatum Paracelli.

77. Q. Sub brevi firmate loqueris?

78. R. Hoc addam: Sanguinis salem per urinaceum fermentum sic transmutari debere, ut ultimam Vitam amittat, mediamque servet, falsedinemque retineat.

79. Q. Quorsum hoc?

80. R. Ad dignitatem quæ inest sanguini humano præ alio quovis sanguine, Urinæ (ab eodem deciso excrementitio Liquore) communicandum, unde talis Urina mirâ præ aliis cunctis Virtute pollet.

81. Q. Quas Urinam addis?

82. R. Ah scias ad res transmutandas corrup-

rur-

things a corruptive Ferment : is required, in which respect all other Salts give place to the strong urinous Salt.

83. Q. Cannot the Phlegm be collected apart from the Salt ?

84. A. It may, if the Urine be not first purified.

85. Q. How great a part of the Water is to be reckoned Phlegm ?

86. A. Nine parts of ten or thereabouts distilled from fresh Urine are to be rejected, the tenth part (as much as can be extracted in form of Liquor) is to be kept ; from the dried Urine which remains in the bottom by a gentle Fire (which will not cause sublimation) let the Salt be extracted with Water, so that there be as much Water as had that Urine whence this Feces was dried, whatsoever is imbibed by the Water let it be poured off by decanting, let it be strained & purged *per deliquium*, then filtre it through a Glass : Let fresh Water be poured on, and reiterate this Work till the Salt become purified, then joyn this vastly stinking Salt with your last Spirit and cohobate it.

Praised be the Name of the Lord Amen.

ruptionis fermentum adoptari qua dote cuncta salia urinali olido cedunt.

83. Q. Annon Phlegma possit a sale seorsim colligi ?

84. R. Potest, si modò Urina non putruerit prius.

85. Q. Quota pars Aquæ Phlegma judicanda ?

86. R. Novem partes ex decem vel circiter à recenti Urina destillatæ rejiciuntur, decima pars (quantum sub forma Liquoris extrahi potest) servetur ; exsiccatæ Urinæ in destillatæ fundo, calore leni (qui sublimationem non causat) extrahatur Sal per Aquam, ita ut Aquæ tantum sit, quantum valet dimidium Urinæ unde sæx hæc exsiccata fuit ; in aqua qui quid absorbetur effundatur decantando, coletur vel per deliquium purgetur, deinde filtratur aqua per vitrum : recens adfundatur, & reiteretur opus donec Sal purus fuerit, tum conjunge Salem istum immense sætidum cum tuo Spiritu ultimo & cohobæ.

Sit Nomen Domini benedictum, Amen.

25

THE *Anonymous*
PRACTICE
OF
LIGHTS:
OR AN
Excellent and Ancient
TREATISE
OF THE
Philosophers Stone.

L O N D O N,
Printed for *William Cooper*, at the *Pelican*
in *Little Britain*, 1683.

THE
PRACTICE
OF
LIGHTS.

Surely, without any falsehood, the Science of Alchemy is true and not to be mocked or scorned at, as many blind Asses do. Many men blunder about this blessed Tincture which have neither Learning nor any sight in Philosophy, which causeth great slander and mocking to the great rebuke of this noble and glorious Science of Grace, which Science and cunning is contained only in natural moving or circulation and rotation of the Heavens above, as all natural things do in this World by passing their circuit, which the high Creator of Nature keepeth in His marvellous Divine Power there as he beginneth and not else.

The

The saying of all the Philosophers is, that no man shall come to this Science by haite and heady strength, but by Patience, and long time, and true Governance of Fire.

First of all this noble Science they describe of Calcination which I have seen and done all manner of ways as Sophisters and Ignorants do write, unto this day (the more the pity.) But truly I have found a Natural Calcination, which rather increaseth moisture radical than minisheth it: which Calx is of ☉ and ♀ without any other thing, as it is written, *nihil demergeretur in Mercurio nisi solem*, I have kept this *compositum Solis & Mercurii* one whole year in firing night and day and in my proportion I lost my purpose, for I took, 24 to one and left off that Work, then I took 3 to 1: Which I kept in the Fire seven Months standing in such a heat as the ☉ in the highest of ♀, in any part of the World, and my Glass was but *luted*, unto which I will never more trust, but only with nipping or *closing* of my Vessel or closing with Glass Molten, and at the seven months end (the matter all molten) I did open my Glass and strongly did cast the matter up and down, and the Body so opened and melted with the cooling of the Glass and shaking, cleaved to the high of the Glass and to the sides, and would not descend, and

and that part that descended down to the bottom, *was black and uncinous*, and I did let it rest that night in the Fire still, and in the morning it was ascended up to the top again, and it was *very Black*, and cried as it had been fried, and so I did let it stand still in the Fire till on the next morrow, and then I found it ascended still, and I would have caused it to descend with Fire, and made a Fire on the top, and with the violence of the Fire (the Lute being stiff and strong) part passed through the Lute into the Alhes, and that which remained in the Glass was fair and clear cleaving to the Glass: Then turned I up the Glass, and there appeared a thousand sparks, *like very crude ♀* bright and shining, marvelous to sight, which I pickt out as subtilly as I could, and among them I found one that was black on the one side and bright as Pearl on the other side, and another like the colour of the Rainbow, and all the other were as bright as any thing might be, so that I thought *they had been crude*.

Then put I a part of them in a strong Fire, and they never blemished, but ever continued white, then I would have quickned them with more quick Water, *Regm. Lullii Test. cap. 56. Aqua viva est Argentum vivum congelatum in sulphur, sicut menstruale quod*
con-

congelatur in Substantiam Embriouis: but they would never mingle, neither joyn with them more together: For the impediment was that these sparks were corrupted among the Ashes in the drying and fixing.

Then I did melt them all together, and never man saw fairer Silver than that was.

Then I thought to prove a shorter way: I took Sol and our Omogeneum, sometimes 6 to 1, another 1 to 1. and 4 to 1 and 3 to 1. and within 40 days and less I have made Calces, *R. Lullius ex metallorum limis vel oleis factis de corporibus imperfectis, & in Aquam cristalinum deductis per Artem fit Aqua-Vite. Menstrum nostrum resolutivum quo terræ oleorum purificantur a macula originali: Aliam Aquam nolite querere, quia hæc Aqua trahit animas a corporibus, & facit eas visibiliter apparere, si scis hanc Aquam rectè disponere, habes totum: sed difficulter fit Aqua ista, & magno ingenio ex Luna fit Elixir cum Aqua illa, & ex Sole absque putrefactione: non sic ex aliis corporibus nisi post putrefactionem. Stude ergo propter istam Aquam habendam sine qua nihil fit in hac Arte.*

Chap. 86.

Chap 86. *Hoc Argentum vivum cum corpore conjunctum sicut duo spermata, de quibus facimus nasci Aquam-vivam: que est Argentum vivum nostrum, & Aqua-vitæ que corpora mortua resuscitat.*

Argentum vivum constructum & congelatum dat omnem calorem quo indigemus; fiat ergo oleum de ipso cum corrosiva & abhinc trahatur aqua que dissolvit omnia: vel cum ipso oleo misceatur oleum fermenti album vel rubrum & putrescat totum per Balneum & fac inde Elixir, as red as the Ruby, and in likewise white calx with Luna; bright shining and as soft as Silk, which Calx I have examined and proved oft times after this manner. I have put the Calce of Luna into one of our vegetable Menstrues, and after I have put him into a Limbeck and have distilled from the said Calce the said Menstrue, and the said Calce hath been like a Sponge Spongy and full of strange Colours, and shining white marvellous to see. Then have I taken this Substance and put it in a clean Vessel and stopped it fast, and so have I sublimed out all the Spirit; and the Body remained beneath as soft as Oyl, and impalpable that no man can express the subtilness thereof: Upon the which Calce I gave my whole Confidence: For what learned men soever had seen this Calce, would verily have known that

that it had been the very true and right calce after the teaching of wise Philosophers, for this Body is open and subtilizate, and his radical humidity saved by his *Menstruum fetens*.

And this Calce is apt to receive liquefaction and all other Operations to it naturally conserving. Now I perceive verily and without doubt how they declare one thing which is true, first of the putting to of the Earth and the Water together in the Philosophers Egg, which is likened to the Masculine and the Feminine, the which shall bring and gender betwixt them the Child of the Fire, which after shall never dread the Fire, for himself is the very Fire natural and retrograde to Water and Earth again, and after so nourished in the Fire till he be perfect white called by his Name *Magnesia*. *Magnesia est Aqua composita & congelata, que repugnat Igni, & postea nunquam dubitat illum in aliquo, eoque ipsamet est Ignis & de Natura Ignis fit, & in Igne crevit, & suum intinctum fuit ignis.* Reymund T. T. Cap. 63.

Jo. Dastin, *Magnesia sanè est Aqua composita Igni repugnans, congelata, corpus totum redigens in cinerem.* Note how here in this wonderful Preparation is hid all that ever the Wisemen had, in the which is the *Menstruum fetens*, or *Ignis contra Naturam*; it is the wonderful

mar-

marvellous and *secret life* of the Stone, as by my Practice I have seen and approved; for in the beginning of the first corruption it smelteth like foul Brass: and after that he changeth from favor to favor, and in Colour orange, and at the last he is fragrant and sweet smelling.

This I have truly proved by the very experience in making of my foresaid Calce notwithstanding the Preparations the Philosophers have hid and nothing else which I have truly proved, for I have continued our Mercury and Sol in firing ten Months and more, in the which process, I have seen the natural Acts with marvellous things incredible, except to them that have seen the changing of them as in manner of other Vegetable things growing by their own radical moisture and heat of the Sun, both in burnishing and in divers Colours, springing with leaves like an Hawthorn-tree with Flowers marvelous in sight to behold: and after this ten months I wearyed and halted with Fire above, and my Body did melt and rise from the Ground and ascended, and the Spirit brake part out, and the other part of the work was marvellous to see; for part of the Sun was turned into Moon, and I assure all good and well disposed men; but not to Asses and foolish People: for I would not that they

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should

should see my Book. But note the Testament of Reymond, where he declareth in the 55 Chapter, and sheweth of the changing of common Mercury first ere he may change the Body, for he saith: *The common Mercury may never change the Body but himself be first changed and made pure Water,* and as he is changed so will he change the Body, and Preparation never considered till now at the last labour. Wherefore let never man labour, nor busie himself till his Mercury be turned into pure Water and distilled, and every Element well rectified and the Earth well calcinated, and the same Earth from his original corruption well washed, and that once well and truly done, then the Sun and Moon joyned together with this foresaid Mercury. And then beginning your work, and then with the volatile matter thou shalt have both Earth and Water all of one thing and not of divers kinds, and when I thought to be at an end, there was but the beginning, and I never perceived it till I had studied the 55 Chapter of Reymonds Testament for I never could find in all the Authors that ever I did read or see the Preparation so plainly declared. Ye may read in the Book of Artophius, called *clavis sapientie majoris*, where he writeth *nihil occultaverunt præter Præparationem.* And this is the very and true way to the Stone of the Philosophers: For all their

their wonderful writing is but one thing, and of one thing, and in one thing, which I have shewed you here afore. Notwithstanding with my Calce you may make right good Medicine both man and Venus. But the Royal Stone must be prepared as I have shewed thee: And after this Preparation done put the Man and the Woman in their Bed and keep them close, and in the Egg shall be brought forth a Child, and here is all that the Philosophers say that is but one thing, one work, one Vessel, one Furnace, though it change into many things after his natures, as ye may see in the Testament about the 67 Chapter, and there he sheweth of the four good Elements: and it is called in the Mastery the first solution, after depuration, and then reduction which cometh before Fixation. But I assure and certifie you, that I have seen with mine Eyes visible like as I have afore declared. And I take to witness Reymond in the 67 Chapter, where he maketh thereof an open certification to all his Friends that he and others have done and proved visible these Acts. Here I leave to write other general sayings of Philosophers, for I intend but only to proceed in this peculiar thing, which I know is possible to be done: But it is the hardest Science in the World to an unknowing Man. And it is lightest after it is

understood and known; as I have proved my self by Experience of my Calces divers ways, sometime with *Blood of common Vitriol*, and after I have decocted it in the *Vegetable Mercury* ten or twelve days, and of that Powder I have had fine Silver after the quantity. Also I have examined this Calce of Silver and Omogeneum in common *Aqua fortis*, and they have dried and congealed therein marvellously bright shining like a Diamond which will melt in the *Vegetable Mercury* like Wax, and the Secret of this I have not concluded nor many other Secrets of the Calce for divers Considerations that I fear by the Enemies of the World. The second cause why I do not conclude, is part for Poverty: for this Science requireth three things special to conclude it: One is great ingeny and a perfect reason in understanding and handling thereof: *The second is many Books to lead a man from one dark saying to another that giveth Light*; and the third is Wordly goods to maintain the Expences and Labour, the Substance of the two Lights which the *Mercury* must have to work upon, *Sol* and *Luna* for that Substance shall never be lost, though the Work-man do err in his work, but it shall be rather finer and better then it was at the beginning. Nevertheless, a man may labour against Nature and destroy and spoyle

spoyle the good Bodies. Wherefore I advise every man not to meddle with this Science unless they be well learned and practised. Many men do boldly meddle and clatter therein saying, it is a thing cast in the Street and costeth nought, and every man hath it, as well the Poor as the Rich, and every time and place, it is in every Hill and in every Dale, and the Value at the beginning costeth not past fifty pence. All these things be true to them that truly understand them. Also they say it is a *Natural Mercury* which cost no Money which is the privy and all the ground of our Wisdom: And all this is no dealing, but although it cost nought, yet it is not had of nought, and of a little substance for ye cannot have as much Wheat of a handful as of a Bushel; then mark well this reason: If you will have much of this *Natural Mercury* or privy Corruption, which is the Root and Foundation of all these wonderful things, thou must have great quantity of their Materials, I say to thee as a Friend: If you put 20 pound weight of the Body that *Aristotle* declareth with *notro homogeneo*, which Body is in Value 24 score pounds of currant Coyn, it is not of the price of the secret Stone that we mean of, and it cometh of the qualities of this one thing brought out by Art. And I say to thee in Charity if thou hadst

hadst seen the privity thereof, thou wouldest soon believe it, and thou wouldest marvel thereof it is so light and easie a thing, and ready at thy hand if thou have Grace to understand *that Corruption*. But thou that labourst herein must understand of *two manner of Corruptions* after the definitions of the Philosophers; *One is Corruption alterative*, and the other is *Corruption dissipative*. And if you be a very true Philosopher then shalt thou know these two Corruptions, as well by the Theorick as by the Practick, and I say to thee of a Truth that of this *Corruption* is a new Generation that bringeth forth *this blessed Tincture*, but *corruptio dissipativa* shall never be brought to natural kind again, and they that labour in this *Corruption* shall never lose but their time for lack of good understanding, for they may save their good Bodies evermore. Now *Corruptio alterativa* is evermore in generation, as the Philosopher doth make mention *de Generatione & Corruptione, unde Corruptio unius est Generatio alterius, &c.* And if they err in this *Corruption* yet shall they save all their Substance of the Bodies that shall never be the worse in Comparison in quantity but the better rather in quality, as is aforesaid. Therefore if thou be a wiseman thou shalt have thy Substance, as surely as in thy Coffer, for as he standeth in the *humidi-*

ty and Corruption, so long is he growing in his own natural kind. Therefore consider this Example, and understand *well these Corruptions*: For that I have seen I testify to you of Truth, I take God of Heaven to Witness, and advise ye well e're you begin to make *thy Mercury Vegetable and flying*; but first of all e're you begin I read ye know well thy Principles, and take them of *Aristotle* and *Hermes*, and of the fourth Book of *Meteors* of *Aristotle*, and there you shall find this Principle, where he sayeth, *Sciunt Artifices Alchymie spes varie transmutari non possunt nisi prius reducantur ad primam Materiam*. Now note well what I say, I demand what is the first matter of Mankind? Forsooth, I tell ye Sperm of man. Then I ask what is the first matter or substance of Sperm? I say to thee Food; as Meat and Drink. Then it appeareth, that Meat and Drink is the first Substance of Sperm, and Sperm is the very true Substance and matter to bring forth man: So likewise in Mercury of white matter, and of white Substance cometh that Mercury: For so he is of a pure subtil Earth, Sulphur most clear and most subtil commixed with pure Water and with Commixtion and heat, these two Elements digesteth with Temperance of heat and so turneth into Mercury the Sperm of Metals, therefore *Water and Earth is the first matter*

Water
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matter of Mercury, and Mercury is the first matter of all Metals, and when they be put into that Water, they all melt and dissolve in him as the Ice doth in warm Water, and why do they so, because they were first Water coupled by cold, and now here is *Aristotles's* Principle asfoyled.

And although there were two things first, yet nevertheless when they be resolved into clear currant Mercury, and no palpable thing of the Body seen nor felt, but passeth through the Philter clean as Water, then is it, but one thing, upon the which all Philosophers accord and ground them, *est una Sola res*. And here now I have shewed you more plainly then it hath been shewed here before. And I say to thee for truth, this is the very true Key of this Science, for *Merlin* and many others write here of divers ways, as in the verse of *Merlin*, *dissipare & leviter extracta*, &c. and *Albertus* in the fifth Book *de mineralibus de semine Metallorum*, where he upon a little Gloss teacheth *Solution*, as there ye may see. But of all special Books that ever I could read or see, *Stella Complexionis* is the Father of Truth and Doctrine, shewing the clear light and the right way of the Preparation of this precious Treasure, and he expoundeth all the Figures of the Philosophers openly, where I doubt not but God hath his Soul in everlasting Blifs :

Blifs: For by the space of thirty years I ever studied and busied my self upon the Mytery, arables, Figures and Sayings of old Philosophers, in the which I was marvellous blinded and overseen, and specially by one book which is called the 12 Chapters or 12 Gates in Metre in English, which was made by a sufficient Clerk and well learned, but I warn every man to beware of him, for by him ye shall never know the privity, but rather he leadeth you out of the way, for he sayeth it is one Vessel, one thing, one furnace and no more.

True it is that it is but one thing, as I have before opened and shewed: It is one form of a Vessel as *Stella Complexionis* declareth, And I say to you this one thing in the which all the Wise Philosophers have grounded themselves on, it is after the full putrefying and utter rotting of the Elements, then to be separate and every one of them well rectified, and then reduced again to the Body by Nature in marvellous Sulphur elect. And here I Counsel thee to Practise truly, and to remember and consider the saying of the great Philosopher *Constantius Africanus* in the Book of Elements, where he sheweth that man is made by ingression of contrary things, which is to be understood of the four Elements and after his Body reverted to him simple, then all his humour

humour is turned into Water, the Spirit into Air, the heat into Fire, and the Bones and Flesh into Earth; now mayest thou hear and know by visible Experience, and in likewise *with our Water* one thing by rotting is turned again into his simple Elements and moisture, then separate them, and the first shall ascend as a Smoak and turn into Air as Water, keep that Treasure, and then thou shalt distil after that an Air more intentive and thicker, and one drop of this will swim and go above Water if thou mix it with Water, and in this Air is Fire; and beneath in the bottom of your Cucurbit is your Earth as a dead Body corrupt and infect. Note well here be the four Elements reverted into their Simple, as before is said by the Authority of *Constantius*. And I assure you that this is as true as ever God made Gold and Silver and all things else and Heaven and Earth and the Sea, therefore believe me if thou wilt or chuse thee to thy own folly, and leave off true Doctrine of the Philosophers, and wander forth in the World as Mist in the Wind, and so thou shalt never come to thy purpose, *but thou must first make the Bodies water*, after digest them not burning nor destroying their radical moisture, which is the life of Tincture of this precious Treasure, and utterly rot them, and after divide the Elements and well

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rectifie thy Earth by due Calcination, and with washing of his own Water, till it be pure, clear, bright and white shining, and then sublime up all the quintessence again, then thou hast the wonderful Earth called *Terra foliata & Sulphur Elect* of the Philosophers, more noble more precious then Gold or Silver, if thou wilt work it up as thou mayest at thy pleasure by continuance of Reiteration and Sublimation, then he will become clear as Heaven Chrystaline shining bright, as thou mayest see in the Rosary of the Secrets of all Philosophers in the last work. Therefore may you see and understand when your Tincture is perfect, which is in the fourth Governance plainly in writing, and also mark other Authors of this secret Science; for when he is perfect fixt and stable and will not fume, then he will run through a Plate of Copper, and make it perfect Silver or perfect Gold, better then ever was produced out of the Mine by Nature, and also the very truth of this Secret is more worth and richer then man can devise; *for of his own sperm or seed he shall evermore encrease and multiply to the Worlds end*, for as fire elemental burneth all and overcome all things, and nothing can overcome him, even so this Magnesia the Child of Fire shall never be blemished nor vanquished by the Fire, but ever standing and abiding

*Calcined
with
sublime
Terra foliata*

Digest

foliata

biding bright shining, clear, so that almost
 man cannot express the brightness which is
 incredible to any man except to them that
 have seen it with their Eyes. And thou that
 art a finder of this Book, I charge thee as thou
 wilt answer to God that thou never shew
 this but to a vertuous and wise, discreet and
 well disposed man, which is ever glad to
 help the Poor and needy People; for with this
 glorious Science ye may procure many glori-
 ous Gifts of the blessed Trinity both in Rich-
 es and Soul, which shall never fail you ever-
 lastingly. *Da gloriam Deo, Amen.*

Magnalium Dei,

F I N I S.

RÆCIPIO LUM:

OR THE

Immature-Mineral-Electrum.

THE FIRST

METALL:

Which is the

MINERA

OF

MERCURY.

By *Job. Bapt. Van-Helmont.*

LONDON,

Printed for *William Cooper*, at the
Pelican in Little Britain. 1683.

*Electum Minerale Immatu-
rum (id est) Metallus
primus est Minera Mer-
curii.*

TAKE of the best *Argentum vivum*, which you shall Distill from its own *Minera*, that is of the best *Hungarian Minera* which shall hold abundance of *Argentum vivum*, one pound will hold twelve, thirteen or fourteen ounces of Quicksilver, you shall distill this *Minera*, (first pulverized) in a Glass Retort with a Receiver, then you shall squeeze the Mercury divers times through Leather. If you cannot get any *Minera Mercurii Hungarici*, take *Spanish Mercury*, which is the best after the *Hungarian*, squeeze it through Leather divers times. If you cannot get this *Spanish Mercury*, take of the best *Argentum vivum*, that is to say, if you put a little of it into a Silver Spoon, and hold the Spoon over glowing Coals, and when the Mercury

flies

How to buy
w. & for
St. George

flies away it leaves a yellow or white spot in the Spoon, this Mercury will serve, but if the Mercury leave a black spot, it is not good for any Work. Take the Mercury which leaves a yellow or white spot in the Spoon, wash it ten or twelve times with Salt and Vineger, and then squeeze it as many times through Leather, that it may be purged from its outward foulness, the Hungarian and Spanish Mercury are clean of themselves and need no washing.

Imprimis, you are to separate the *Mercurium coagulatum* from the *Mercurius Vivus*, without any corrosiveness, and that the *Mercurius Vivus* shall be alive still, and so clear as a Venice Looking-glass: Which Mercury coagulate *Paracelsus*, and *Helmont* calls *Præcipiolum* or *Mercurius Coagulatus*, and that it shall be separated dead from its own *Minera*, and that the Mercury *Vivus* shall be still alive after that the *Præcipiolum* is separate from it, and that the *Corpus Mercurii vivi* is the *Præcipiolum Minera*, and that the *Electrum Minerale immaturum*, is the *Mercurii vivi Minera*. Item *Helmont* & *Paracelsus* mentions that when the *Argentum Vivum* or *Mercurius Vivus* shall come to his *loca destinata*, that then the *Argentum vivum* shall leave his *Præcipiolum* behind him in the form of a coagulated Mercury, and the *Mercurius Vivus* will go away alive and remain a *Mercurius Vivus*. The

The *loca destinata*, where the *Argentum vivum* shall leave the *Semen Mercurii*, and the *Præcipiolum* is Gold and Silver, Gold is the best place, by reason of the Fixation and Purity, and next to Gold is Silver.

In this *Præcipiolum* lyeth hidden the whole Art of the true Chymistry. If a Chymist know not how to make or separate that *Præcipiolum* from *Mercurius vivus*, he will fail of the whole Art.

This *Præcipiolum* is the matter whereof shall be made the Philosophers Mercury, that is, when it is reduced to his first matter, that is, in a clear Water, like the Water which runs out of our Eyes now and then, and is slippery: This Water will eat and drink his own Flesh and Blood, and multiply it self with it *ad infinitum*, and this Water will bring all Gold and Silver into their first matter, before *Præcipiolum* is brought into his first matter, (it is when it is prepared Philosophically without Corrosiveness) it will cure *triplicem Hydropem, podagram, morbum venereum* and also many more sicknesses.

The Philosophers call *Argentum vivum* their Wine, and the *Præcipiolum* they call their Tartar, both maketh the Philosophers *Spiritus vini Philosophicum*, which they call now and then, *Astrum Mercurii, Spiritum Mercurii*, their Fire their *Sal Minerale* & *Sal*

Armoniacum, their Horse-dung their, *Balneum Marie*, and an hundred more names to deceive the People.

Processus compositus Precipioli.

Take in the Lords Name of the Mercury which is well purged: ten parts of our Gold or of our Silver, (not common Gold or Silver as the common-people make use of it) take ours, that is to say, Gold which is well refined through Antimony, or if you will make it with Silver refine it with Lead, and purge those both very well from their Dross and foulness: If you have ten parts of our Mercury.

Take one part of our Gold or Silver made to fine leaves or made into fine Powder with a File, and make an Amalgama of them both in a warm Glazen or Marbel Morter, and with a Pestel of Glafs mix it well, and then put this Amalgama into a Retort (as I shall give you direction below) and put it into an Earthen Copel or Earthen Pan, with one part of clear Sand, and three times as much sifted Ashes, and cover it with another Earthen Pan, and put to it a little Receiver, without luting, and then make Fire in your Furnace, and give an indifferent heat, and distill the *Mercurium* from our Gold and Silver with an indifferent heat, now and then, then take the Pan from it: If you see the Mercury

distilled from the Gold or Silver, cover again and let the Fire go out.

The next morning take your Retort and Receiver from the Furnace or out of the hand, your Mercury will lye some part in the Receiver, and some part will hang in the Neck of the Retort, which you shall wipe off with a Feather, to the other Mercury which is in the Receiver.

If you will, you may now and then hold glowing Coal under the Neck of the Retort that the Mercury may run into the Receiver.

When you have separated the *Mercurium*, then scrape the Gold which will lye at the bottom of the Retort with a crooked Iron, from the bottom of the Retort, and take it out, and put it into a Glafs Morter and powder it small, then mingle or Amalgamate your Mercury with it again by degrees or by little and little, and put your Amalgama again into the Retort, and if you shall find any Powder that will not go into the Mercury, do not cast it away, but put it with the Amalgama into the Retort (or else you will lose your *Precipiolum*) and distil it again as it is mentioned. Now and then take the Earthen Pan from it to see if the Mercury be almost gone over, and if it be almost gone over, let the Fire go out, and cover

ver with the Earthen Pan again, and let it stand until the next morning, and then take the Retort and the *Recipient* again from the Furnace or out of the Sand, and wipe your Mercury again with a Feather out of the Neck of the Retort into the other Mercury in the *Recipient*, and scrape again with your crooked Iron, your Gold out of the Retort as you did before, and put it again into your Glass Morter, (observe you shall distil so that the *Argent vive* go from the Gold, and that not any Mercury may be found nor be seen by your Gold which remaineth at the bottom of the Retort.) And then take your Glass Pestel, and Powder again your Gold very small, and Amalgame your Mercury again with your Gold, by little and little, as before is mentioned.

You will find that the Gold and Mercury will not well mix together as it did in the first and second time.

Then take it and put it again in the Retort and distil it again as it is mentioned, not casting any Powder away, which you will think to be feces, if you do cast it away, you will I say lose your *Præcipiolum*. And when the Mercury is distilled away from the Gold again, take your Glass out of the Furnace or out of the Sand copel, scrape your Gold with the crooked Iron, again out of your

your Retort and you shall find that your Gold is much encreased, if you should weigh it; the reason is your Gold is the Load-stone, which hath attracted the *Præcipiolum*, or your Gold is the Cask wherein the Philosophers Wine hath let fall its Tartar which *Paracelsus & Helmont* calls *Præcipiolum*.

Now how shall the Philosophical Tartar or *Præcipiolum* be separated from our Gold?

Take your Gold which you have scraped out of the Retort, and put it into your Glass Morter, and powder it very small with your Glass Pestel and mingle your Mercury by degrees as by little and little.

Your Mercury will hardly mix with the Gold, the reason is, the Gold is full of the *Præcipiolum*, and then it is time to separate the *Præcipiolum* from the Gold and Mercury, which is a Womans work, when her Cloaths, are foul, she watheth them from their foulness. The same way you must cleanse your *Præcipiolum* from your Gold and Mercury as followeth.

When you have the sign that your Mercury will hardly mix with your Gold, and your Gold will not enter into your *Mercurium vivum*, then power on it the clearest and fairest Water (distilled is best) that it may go over three Fingers breadth your Gold and Mercury, then wash it well, stirring it with

your Pestel the Gold and the Mercury and the Water together which is in the Morter, I say you shall wash it together very well, until you see your Water is discoloured blewish black: Then is the sign that the Gold doth let fall the *Tartarum* or *Præcipiolum* in the Water and maketh it blewish black, then power off the Water into a Glass (observe that not any Mercury may fall with the powring out the blewish Water) then powr more fresh Water upon your Gold and Mercury, and wash it again as is mentioned, and when your Water is blew again powr off the Water to the former Water in the Glass, and thus continue washing till your Water remain white, then power this Water to the other Water in the Glass, and cover your Glass very close, that not any foulness may fall into the Glass. Observe that your Gold will go again into the Mercury, when that *Præcipiolum* is washed away as Wax goes in melted Butter.

Take your Amalgama abovesaid, make it dry upon warm Ashes very softly with a Sponge, and by a little heat that the Amalgama may be dryed and when it is dry put it again in the Retort, and distil it as is before mentioned with the Mercury as with cohobating; that is to say in distilling your Mercury, so often from the Gold that the Gold will

will hardly mix with the Mercury, and this is the sign that the Gold hath attracted enough from the *Præcipiolum*, and then it is time to separate with washing your *Præcipiolum* from your Amalgama.

Now observe, I gave you Charge that you should keep your Glass wherein you put your blewish Water: which will be clear, and a Powder settled at the bottom, which is some of the *Præcipiolum*.

Then power off the clear Water from the *Præcipiolum* without disturbing the Water, as soon as you can into another Glass: Now when you have that sign, that your Gold will not mix well with your Mercury, or not without great Trouble, then power the same Water, which you powred off from your *Præcipiolum* into another Glass, as it is mentioned upon your Amalgama, and wash it again, and when your Water is blewish power off the Water to your *Præcipiolum* into another Glass, as it is afore mentioned, upon your Amalgama, and wash it again, till all your Water hath washed away the *Præcipiolum*, and then stop your Glass again that no foulness fall into it, then take your Amalgama and dry it again very gently, and distil again, as is mentioned, till you have the sign, and then you shall wash it again with the first Water, and you shall find that your *Præ-*

Præcipiolum will Augment or increase daily. Thus stilling and washing shall you continue till the Mercury is freed from its Mercury coagulated or *Præcipiolum*.

Observe if the Water should grow less add to it now and then fresh Water.

Now the sign is when the *Mercurius* hath lost all its Sperm, or its Tartar, or its Mercury coagulate, or its *Præcipiolum*: The Mercury and the Gold will mix always well together, and if you should distil it a thousand times that Gold and Mercury the one from the other, and if you should wash it a thousand times the one from the other with fresh Water, the Water will be clear, not blewish and so long as the *Præcipiolum* is in the Mercury, the Gold and Mercury will hardly mingle one with another, and then when you would have it mix together you must wash it, and then it will lovingly mix again when it is washed: So I say when your *Præcipiolum* is all separated from the Mercury, if you should a thousand times distil your Mercury from your Gold, it will mingle always lovingly together, and you will not find any Powder left, it will go all into the Mercury and your Water remain clear and white.

Now

Now further to our intent, as to make or prepare your *Præcipiolum* for a Medicine, power your clear Water, from the Powder which lyes at the bottom, in the Glass that no Water may be left by the Powder.

Put the Glass upon a little warm Ashes that the Powder may be dryed, the Powder will look blewish yellow; also, put the powder into a little Cucurbit Glass, and distil five or six times *Spiritus vini* from it, then your *Præcipiolum* is made ready for a Medicine.

The Dose two Grains, or three at the most.

Compositio Aquæ Albuminum Ovorum.

Take a good quantity of Eggs, boyl them very hard, then take the Whites and cut them very small, and distil them *per Cineres per Alembicum* very softly, till you have gotten all the Water from the Whites, then take the Egg-shells, burn them to Ashes, and put those in a Retort, and power upon them their own Water, and distil it *per arenam* very strongly, and then power this Water upon the Ashes again, and distil it again, thus continue five or six times, the Water is ready for the *Præcipiolum*, the Mercurys coagulated Salt.

You

You may remember I gave you Instruction, that you should pour off the clear Water from the *Præcipiolum*, and you should make dry the *Præcipiolum*, and that *Præcipiolum* bring to a Medicinal Powder, or you shall bring all Mettals, Principally his own Body into his first matter, which cannot be done without the *Præcipiolum Salt*, which is hidden in the Water you powred from the *Præcipiolum*, the same Water filter through a gray paper, and set the Water to evaporate in a round Glafs very softly in Ashes, when the Water is evaporated away, you shall find at the bottom of the Glafs a yellow whitish Salt, which is the Salt of the *Præcipiolum*, and the *Clavis* of the Philosophers, where-with they do unlock the Lock of the *Præcipioli*, and bringeth the same to his first matter.

If you know not this Salt, you know nothing of the true Chymistry: This Salt doth decrease in the decrease of the Moon, and increaseth at the full-Moon, and one Grain will Purge very softly all Podagrous, Venemous and Hydropical Humors with two Grains of your *Præcipioli* prepared.

How

How to bring the *Præcipiolum* into his first or slippery matter.

Take your Salt and twice as much of your *Præcipolium*, when it is made dry first dissolve your Salt in fair warm Water, and power it upon the *Præcipiolum*, and evaporate it away very gently in warm Ashes with a gentle Fire; then take your *Præcipiolum* with its one Salt and put it into a little Retort, nip the Neck of the Retort very close, or melt it together, or Seal it with *Hermes Seal*, then put it into *Balneum vaporem* and let it stand six Weeks in digestion or to putrifie, and it will turn to a slimy Water, then take your Retort, and open the Neck, then lay your Retort in a Sand Furnace and cover your Retort with an Earthen Pan, and lay a Receiver well luted, and first give a slow Fire, then a stronger, and this continue till your Spirits be well resolved into Water, first your Spirit will come in form of a white Cloud, and at last in the form of red Clouds or red Smoak, and give Fire so long till all your Spirits be come over into clear white Water, and when you have this sign, take your Receiver from the Retort, and stop the Receiver very well with Wax that no Spirit may fly away: Then let your Fire go out, then take the

the matter which remaineth in the Retort out of the Retort, and put the same into a Bolthead and stop it well, and set it in a warm place, then take your Spirits which are in the Receiver and rectifie them once, and keep those Spirits very carefully. Observe this, you may remember, when the *Precipiolon* hath lost its Mercury that the same Mercury, will be so bright, as a *Venus* Lookingglass; take the same bright Mercury and dissolve him in your before-mentioned Spirit, as now followeth.

Take one part of your bright Mercury and put it into a Bolthead, and power upon it two parts of your Spirit of Mercury, and stop it very close and let it stand in a little warmth, and the Mercury will dissolve or melt in your Spirit, and then distil it together through a Retort in Sand, and again take one part of your bright Mercury and put it into a Bolthead, and power upon it two parts of your Spirit and set it in a warm place and the Mercury will melt in the Spirit; then distil again through a Retort in Sand, and it will come over in the form of Water; this continue as long until the half part of your bright Mercury is brought to a clear Water, when you have this clear Water, keep it very close stopped with Wax, and take your Powder, which I gave you to keep

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keep in a Bolt-head, and place it very deep in a Sand Copel, and give it a very strong Fire for twenty and four Hours, then let the Fire go out of the said Copel, and stir the Powder with a Wooden-stick, and power upon it the half part of your clean Mercurial Water, and stop the Glass or melt the Glass-mouth together; then shake it, and let it stand in a warm place for three or four days in digestion, power off this into another Glass, and power upon the remainder of the Powder another half of the Water and stop or melt the mouth of the Glass again, and let it stand again for three or four days in a warm place in digestion; then power it out to the former Water, and stop the Glass, or melt the mouth of the Glass very close, that no Spirit may fly out or fly away, and let it stand in your *Balneo Vaporeso* eight days, and then distil it through a Retort, and if any stuff shall remain in the Retort, which will be very little, power upon it your Spirit again, and distil it over until all is gone over.

Now is the Salt with his own Spirit mixt together and brought into the first matter, keep it very well stopped.

Digestion
Ashes
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This

This is the Water that the Philosophers have given divers, yea above a hundred Names unto it as their Horse-dung, their Balneum Mariæ, their Calx Vive, and in short, this is the Philosophers true Fire, without this Fire or Water no man can do any true Work in Chymistry.

The Philosophers having brought forth this Salamander, which Salamander will never waste in the Fire, the longer the stronger.

This Water will increase or multiply *per Infinitum*, that is to say, if all the Sea should be Mercury it will turn the same into the first matter.

First you must wash your Mercury with Salt and Vinegar divers times, and at last with Water to wash away the Salt, then mix this Mercury with Calx Vive and calcined Tartar, and distil it in a Retort in a Sand Furnace, and lay to it a Receiver, filled almost half full with Water, and when your Mercury is dry, then squeeze him eight or ten times through Leather, and then is your Mercury well purged from his uncleanness.

This is the Mercury you shall use in multiplying your Spirit or *Astrum Mercurii*.

Take

Take of this Mercury purged one part, and of your Spirit or *Astrum Mercurii* two parts, put them together mixt into a Bolt-head, stop well the Bolt-head, and let it stand in a warm place one Night, and your Mercury will melt in your Spirit or *Astrum Mercurii*, and turn it into Water, and then distil it through a Retort, and thus you may do by repeating your Water with fresh Mercury as long as you please. This Water will bring or dissolve all Stones and Gold and Silver into their first matter, *Item*, it will bring Gold and Silver over with him, through a Retort, and that Gold and Silver will never be separated one from the other.

The reason is, Gold and Silver and all metals be of the same Nature, and have beginning from the same Water; there is nothing in the World, but hath its beginning from it.

The Universal Medicine.

Take of fine Gold that is made fine Powder (that is to say, take the same Gold, which did remain, when you made your *Præcipiolum*) one part of your finest Silver, made to fine Powder two parts, put every metal by it self into a Glass, power upon each your *Astrum Mercurii*, that it may

go

go over it one finger breadth, and stop each Glass very close, and let it stand in a warm place for eight days together, and your Gold and Silver will be almost dissolved into Water, then powr off the Water every one by it self in a Glass, and power more Water to the Gold and Silver which did remain, and let it stand eight days in a warm place, and then powr your Waters off to your former Waters, and all your Gold and Silver will be dissolved into Water, and there will remain some faeces; then take of both these Waters of each the fourth part, and put them together in a Bolt-head, that no more of the Bolt-head be empty then three parts, and Seal your Bolt-head or melt your Bolt-head inouth very close, and put your Bolt-head into an Athanor with your matter into a continual warm heat until it do come to a fixed red Stone or Powder; before it do come to a red Powder, will appear in your Bolt-head many Colours, as black, green, yellow and red, and when it is red and a Powder, then take your Bolt-head and bury it in a Sand Copel very deep and give by degrees Fire, and at last a very strong Fire, and it will melt as Wax, and let it stand one whole week, or the longer the better, then take it out and let it cool, and break your Glass and you will find a fixt Stone, or Powder as

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red as Scarlet, I did give you Charge that you should keep three parts of your Gold and Silver which was dissolved into Water, but both these Waters together in a Retort, distil them, and both the Gold and Silver will go with the Water over through the Retort, with which Water you shall multiply your Medicine.

Now take one part of your Medicine made into fine Powder, and put it into a little Bolt-head, and poure upon it twice as much of your Water, as of Gold and Silver, and Seal it again, and set it into your Athanor again, until it do come into a red Powder, and then put it again into the Sand, for to give him the Fixation, that he may melt like Wax: Upon such a way you may multiply your Medicine *ad Infinitum*, and your Powder will dissolve in any Liquor.

now to
multiply
Athanasius
Sand is
fixation

Now as to make your *Astrum Horizontale*, or your Golden fixt *Precipitate*.

Take the Gold that remaineth over in the working of your *Precipiolum*, and make it into a Powder, dissolve it in your *Astrum Mercurii* as much as you will, distil through the Retort once or twice, and your Gold will go over along with your Water, and will never be separated one from the other, they are both of one Nature.

E

Now

Now take your *Præcipiolum* which is made dry, (I do not mean your *Præcipiolum* which is made already dry to a Medicine) put it into a little Glass Cucurbit, and pour upon it your Golden *Astrum Mercurii*, and distil it from it three or four times very slowly, and at last very strong, and your *Præcipiolum* will be red and fixed, if you will you may do the same with Mercury purged, it will fix the same to a red Powder, and you may do this work with Silver, and with your *Præcipiolum* or *Argentum vivum purgatum*. No man can find out all those Secrets which are hidden in this Philosophical *Merstruum*.

The Oyl of Gold.

Take one part of Gold, five or six parts of the best Mercury, mix them both together, and then distil the Mercury from the Gold, and then mix the same Mercury again with the Gold, and this continue until your Gold will not mix with your Mercury, then take the Gold and grind it, and put it into a clean Crucible and Calcine it till it be almost red-hot, and then extinguish your Gold in the best rectified Spirit of Vineger, when it is extinguished pour off your Vineger from the Gold: make your Gold

Gold dry, and then make it hot again, then again extinguish it in your former Vineger, and this repeat five or six times, and then take your Gold and make it dry, and Amalgamate it again with the aforementioned Mercury, and distil it again as at the first, and this do so long until the Gold will not mix with your Mercury, and then Calcine your Gold again, and extinguish it in the former Vineger five or six times, if your Vineger decay or waste you may add to it some more fresh Vineger. And this you may continue until you think there is no strength left in your Mercury: Then you must take fresh Mercury and go to work as before, and so continue, till you think you have enough from the Gold.

Then take your Vineger which is impregnated with the whole Essence of Gold, Evaporate it, or distil it very softly off, and it will lye at the bottom, like a yellow Salt, which you shall dissolve in fair distilled Rain Water; filter it and evaporate it again softly, and then put it into a little Retort, and place it in Sand, with an indifferent large Receiver for it, and give a Fire by degrees and it will come over in a white Spirit like Smoak, and then it will come over red like Saffron, and when it is resolved into a red Liquor, let the Fire go out and keep

it for use, the Dose is three or four drops.

This is (saith the Author) one of the greatest Medicines under the Sun, and you can hardly get a better.

Three drops, are able to extinguish any sickness, and in this Oyl of Gold is the greatest Secret of Nature.

With this Liquor *Reymond Lully* figureth Mercury in *Exenterata Natura*.

These Processes was by a German given to Mr. *Richard Pratt*, who lived some time in *Hantsire* and cured the German of a Sickness, for which Kindness the German gave him these Processes, protesting that they were some of *Van-Helmonts*, and Mr. *Pratt* gave them to Mr. *Talden* minister of *Compton* near *Godlyman* in *Surry*, who sent them to Dr. *Salmon* to Print, which he neglecting, some Years they were sent with Dr. *Antonies's* Recipe of his *Aurum potabile* to *William Cooper* to Print for the benefit of the Publick, and since I receiv'd them, I find Dr. *Salmon* hath newly Printed them in his *Doron Medicum* called *Liquor Aureus*, *Lib. 2d. Book 11. Sect. 2. page 520 to 523.* As for the *Electrum minerale Immaturum* which he calls *Idea*, vide *Doron lib. 1. Cap. 27. page 315. to 326.* But so very much mangled and altered by putting in feigned Names, when indeed he receiv'd all

all of them in their proper known Names as you have them here Printed one purpose to prevent mens being deceived, for Mr. *Talden* is a Man of so Christian a Temper, that he thirsteth to do all the good he could in this World, the Truth hereof his poor Parishioners and Neighbours will sufficiently testify. Therefore to undeceive the World, and to save men from false Broyleries and Chargeable Expenses, I have here Printed the true Copy as Mr. *Talden* sent it to me, *W. C. B.*

F I N I S.

41
AURUM-POTABILE:

OR THE

RECEIT

OF

Dr. FR. ANTONIE.

SHEWING,

His Way and Method, how he
made and prepared that most
Excellent Medicine for the
Body of *Man*.

L O N D O N,

Printed for *William Cooper*, at the
Pelican in Little Britain. 1683.

*Dr. Fr. Anthonie's Receipt
shewing the way to make
his most Excellent Medi-
cine called Aurum Po-
tabile.*

TAKE Block-tinn, and burn it in an Iron Pan (making the Pan red-hot before you put it in (and keeping a continual Fire under it, and stirring it always till it be like unto Ashes, some will look red, it will be burning a day, or half a day at the least, it must be stirred with an Iron Cole-rake, a little one, the handle two Foot long.

G. H. M. Made an Iron Pan a Foot and half long, and a Foot broad, the Brims two Inches deep, and made an Oven in a Chimney with Bars of Iron in the bottom, whereon he placed the Pan, and a place under to make Fire, and it will after this manner sooner be burned (*viz.* half a day) the Smoak will not hurt it. *This*

This Ashes keep in a Glass close covered.

Take of these Ashes 4 $\frac{3}{4}$, and of the strongest red Wine Vineger 3 Pints; and put them in a Glass like an Urinal, the Ashes being put in first lute the Vessel, and let him stand in an hot Balneum 10 days, which ended, take it forth, and set it to cool, and let it stand 2 or 3 whole days that the Feces may sink unto the bottom, the Glass must be shaken 6 or 7 times every day.

That which is clear let it run forth unfiltered by 2 or 3 Woolen-threads into a Glass Bason, and distil it in a Glafen Still, till the Liquor be stilled all forth, this distilled Water put upon 4 ounces of fresh Ashes, upon the Ashes from which the first Liquor was filtered, put also a Quart of strong red Wine Vinegar, lute the Glass as before, and put him into the Balneum, and there let him stand to digest 10 days, filter this, and distil it as aforesaid, thirdly pour on that Ashes one pint of the like Vineger, and put it in Balneum 10 Days, filter it, and distil it as aforesaid, after the third Infusion throw away the Ashes.

Distil

Distil all the Infusions apart, till the Liquor be clean distilled forth.

Take this distilled Water as often as it is distilled, and pour it upon new Ashes, keeping the weight and order, their Infusions, Filtrings, and Distillations, reiterate 7 times.

And you shall have of this Water the *Menstruum* sought for.

You must take heed that the Vineger be of red Wine, and very strong, otherwise your *Menstruum* will not perform your Expectation.

The Bishop gave Dr. Anthony 30 s. for a quart of *Menstruum*.

Take an ounce of pure refined Gold, (which costs 3 l. 13 s. 4 d.) cast into a Wedge and File it into small Dust, with a fine File, put this ounce of filed Gold into a Calcined Pot, and put to it so much white Salt as will near fill the Pot, and set it among Charcoals where it may stand continually hot 4 Hours, (if it stand too hot the Salt will melt) which 4 Hours ended take it forth, and let it stand to cool, then put it on a Painters Stone, and grind it very small with a Muller; then put it into the Pot and Calcine it, and grind it again, till you have done it 4 or 5 times. if it look red and blew when you take it forth it is perfect good.

After

After this calcining, and grinding, put it into a Glass Bason, and put to it the Bason full of scalding hot Water, and stir it a good while, till the thick part is fully settled to the bottom, then pour away that Water, and put the like, stir it, and let it settle as before, and so do again, till the Water when it is settled have no taste of Salt, this will be doing two or three days.

Of this ounce of Gold, there will be hardly above 16 or 17 Grains brought into fine white Calx, but to separate it from the Gold, leave a little of the last fresh Water in the Bason, and stir it well together, the Calx will swim to the top, which softly pour from the Gold into another Bason, if all the white Calx go not forth, put a little more Water and stir it again, and pour it into the Bason to the other Calx, then let it settle, and pour away almost all the Water, and Evaporate away all the rest over a heat till it be thoroughly dry, and so put it up into a Glass.

Then put the Gold which is not yet Calx to Salt as aforesaid, and Calcine it, and grind it four times again, and then wash it, and then take the Calx from it as before, and the Gold that remains, calcine and wash, as before till it be all Calx.

Take

Take an ounce of this Calx, and put it into an Urinal like Glass, containing about a pint, and put to it half a pint of the *Menstruum*. Set this Glass in a hot *Balneum*, six days (being close luted) and shake it often every day; when the six days are ended, let it stand two or three days, then pour away that which is clear, very gently, for fear of troubling the *Feces*; to these *Feces* put fresh *menstruum*, but not fully so much as at the first, and so the third time, but not fully so much as at the second, then take the dry *Feces* which is the Calx, and keep it lest some Tincture remain in it.

These coloured Liquors put into a Glass Still, and distil them in a *Balneum* at the first, with a very gentle Fire, till all that which is clear be run forth, and that which remains be as thick as Honey, then take it forth, and set it to cool, then put the Glass into an Earthen Pot, and put Ashes about the Glass into the Pot, and fix the Pot into a little Furnace fast, and make a Fire under, so that the Glass may stand very warm till the *Feces* be black and very dry, (you may look with a Candle through the Glass Still, and see when it is risen with bunches and dry.) Then take away your Fire, and let the Glass be very cold, then take out the black Earth, this black Earth being taken forth,
put

put it into a Glass Bason, and grind it with the bottom of another round Glass to Powder, then put it into an Urinal-like Glass containing about a pint, and to that put a little above half a pint of the Spirit of Wine, set this Glass in a cold place till it be red, which will be about ten days, shake it often every day, till within three days you pour it forth. Then pour away the clear Liquor gently, and that clear put into a Glass-Still (or other Glass till you have more,) then put more Spirit of Wine to that Feces, and order it as before, and if that be much coloured, put Spiritus Vini. to it the third time, as at the first, put all these coloured Liquors together, and distil them till the Feces (called the Tincture) be as thick as a Syrrup.

Take an ounce of this Tincture, and put it into a pint of Canary Sack, and so when it is clear, you may drink of it, which will be about a day and a half.

The Preparation of the Vineger to make the Menstruum.

Glasses necessary get 3 or 4 Glases Stills which will hold a gallon or two apiece, the Balneum 2 foot and a halfe square to hold many Glasses. Get about 6 gallons of the strongest red Wine Vinegar (Vineger of Cla-

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ret or White-Wine are too weak) made of red Wine, Sack or Muscadine, and set as many Stills going at a time as your Balneum will hold, take a pint of that which runneth first, and put it away, as weak and not for his use, then Still out all the rest till the Still be dry, wash the Still with a little of the (Slegm) the first running, and then wipe him dry, then put in that which was distilled, and do as before, putting away the first pint, and so do five times, so of a gallon you shall have 3 Pints of the Spirit of Vineger, and of your 6 gallons, only two gallons and two Pints, and if your Spirit be yet too weak distil it oftner.

This keep in a Glass close stopped to make your Menstruum with; you may stop it with Cork, and Leather over it.

You must provide three strong green Glasses to make Menstruum, with little Mats round the bottoms, containing four Pints apiece.

To Lute them, fit a Wooden stoppel of dry Wood first boyled, and then dryed in an Oven, to the Mouth, then melt hard Wax to fill the Chinks, then paste a brown Paper next over that, then prepare luting of Clay, Horse-dung and Althes, and stop over all that.

Glass

Glas Still 2 or 3 to distil the first Infusions on the Earth, cover 3 or 4 Pints a peice of green Glafs.

The Rule of 11 Stillings, you must paste brown Paper to the closing of the head of the Still, and also paste the Receiver and nose of the Still together so that no strength go forth.

Calcining Pots provide about a dozen, for many when they are put into a strong Fire will break, then must you let your Fire slack.

F I N I S.

A

TREATISE

OF

BERNARD

EARL OF

TREVISAN,

OF THE

Philosophers Stone.

LONDON,

Printed for *William Cooper*, at the *Pelican*
in *Little Britain*, 1683.

A Singular Treatise of Bernhard Count Trevifan concerning the Philosophers Stone.

Considering the long Desires and Hopes of the Students in the Chymick Art, I will in the present Treatise briefly and openly declare this Art. First therefore the Subject of the Art is to be known, in the second place, the Foundation, in the third, the Progress, fourthly and lastly, the Extraction of the Elements: Which being known, every one may most easily attain the end of the Art.

The Subject of this admired Science is *Sol* and *Luna*, or rather Male and Female, the Male is hot and dry, the Female cold and moist, and know for a certain that our Stone is not compounded of any other thing, although many Philosophers name several other things, of which they speak Sophistically.

Nevertheless by *Scotus*, *Hortulanus*, *St. Thomas*, and *Christopher Parisiensis*, and very many others, many other things for an other Cause are sophistically reckoned up, that Ignorant Men may be deceived, because it is not fit for Fools to know our Secrets: And this is it, which I thought fit at this time to propound concerning the Subject of our Art.

The Foundation of this Art, is the Knowledge of the four Qualities, and that in the beginning of the work, Coldness and Moisture have the Dominion: For as *Scotus* saith, As the Sun dryeth up the abundance of Water in Fenny and Boggy Places, after the same manner our Sulphur when it is joyned with its Water or Mercury, doth by little and little consume and drink up the same by the help of the Fire, and that by the assistance of the only living God.

The Progress is nothing else than a certain contrary Action, for the Description of contrary things is one and the same, and if thou shalt have twice made this equality, thou shalt finish the whole Progress.

But

But now all skill consisteth in drawing forth the Elements, wherefore read over that which followeth so often, until thou canst conceive and understand it; and know that no one ever spoke so plainly as I in this Place, as thou wilt find by what followeth: Therefore give thanks to the great God, and be grateful to thy Friend who communicated to thee this Tractate: Live also according to God and reason, because Divine Wisdom will not enter into a wicked Soul, nor into a Body subjected to Sins.

The Extraction of the Elements is a certain Composition of Blackness, Whiteness, Yellowness, and Redness: And know that Natures ought to be drawn from their Root. But the Root is a certain Congregation of Elements, consisting in Sulphur and Mercury, which they call a confused Mass. But the Natures, which are drawn forth from the Root are Sulphur and Mercury, which when they are joyned together are separated, and purified, that they may be the better mingled afterwards, and united with the Body, out of which they are drawn. And after the Colours have passed, and that which is above, is made like that which is below, and that which is below like that above, then Miracles will from thence appear. Which being done, thou hast a Triangle

gle

gle in a Quadrangle, and a fifth thing which is contained in four.

Now remaineth the Multiplication, in which this briefly is to be noted; That the *Elixir* ought to be nourished out of the same things, from which at first it had its Composition. No Philosopher before now hath so openly declared this, as I have here done; and that for two Causes, first because from the beginning to the end of the work a long time is required, although some Philosophers do say, the Stone may be made in one day, and others in one month: But know that they speak Enigmatically, and that their words ought not thus to be understood.

Nevertheless I say with *Scotus* that the Stone or perfect work may be made in one year. Secondly, because Man's Life is short, and he groweth Old, before he comprehendeth and understandeth what is needful to be done in the Composition of the Stone. And therefore I have here so openly explained all things, lest this, so noble a Science, should be lost and perish.

The Theory of the same Author.

Use venerable Nature, for the Philosophers from their own Authority have imposed various Names on this Nature, by rea-

son

son of divers Colours appearing in its Alteration. For when it appeareth under the form of Water, they have called it *Argent vive*, Permanent Water, Lead, Spirit, Spiritule of *Lune*, Tinn, &c. And when it's made dry and becometh white, they have named it Silver, Magnesia, and white Sulphur. And when it groweth red, they call the same Gold and Ferment. But they do not vary in the thing it self, when that is always one thing only, and the same matter, and always of the same Nature, in which nothing entreteth which is not drawn from it, and this which is next to it, and of its Nature. And this is most true, to wit, the Stone is one, and one Medicine, and it is a Water clear, and bright, permanent, pure and shining, of a Celestial Colour. And if Water did not enter into our Medicine, it could not purifie nor mend it self, and so thou couldst not obtain thy desire: But that which doth mend it is *Sol*, for the Water cannot be made better without it: For without *Sol* and his shadow a tinging Poyson cannot be generated. Whoever therefore shall think that a Tincture can be made without these two Bodyes, to wit *Sol* and *Lune*, he proceedeth to the Practice like one that is blind. For Body doth not Act upon Body, nor Spirit upon Spirit: Neither doth Form

receive an Impression from Form, nor Matter from Matter, when as like doth not Exercise either Action or Passion upon its like. For one is not more worthy than another, wherefore there can be no Action betwixt them, when as like doth not bear Rule over like. But a Body doth receive Impression from a Spirit, as Matter doth from its Form, and a Spirit from its Body, because they are made and created by God, that they may Act and suffer each from other. For Matter would flow infinitely, if a Form did not retard and stop its Flux. Wherefore when the Body is a Form informing, it doth inform and retain the Spirit, that it afterwards cannot flow any more.

The Body therefore doth tinge the Spirit, and the Spirit doth penetrate the Body, whereas one Body cannot penetrate another Body, but a subtil Spiritual congealed Substance doth penetrate and give Colour to the Body. And this is that Gummy and Oleaginous Stone, proportioned in its Nature, containing a Spiritual Nature occultly in it self together with the Elements purified. Therefore the Philosophers-Stone is to be wholly reduced into this Gumminess by the last Reiteration or Inceration of a certain gentle Flux, resolving all the Elements, that they flow like Wax. But when it is the
Stone

Stone, it appeareth like Copper, whereas notwithstanding it is a certain Spiritual Substance, penetrating and colouring or tinging all Metallick Bodys.

From hence thou mayst easily guess, that this doth not proceed from the crassitude and grossness of the Earth; but from a Spiritual Metallick Substance, which doth penetrate and enter. Wherefore it behoveth thee to resolve the Body into a subtil Metallick Spirit, and afterwards to congeal and fix, retain and incerate it, that it may flow before it tinge. For Gold doth Colour nothing besides it self, unless first its own Spirit be extracted out of its own Belly; and it be made Spiritual.

And know that our Mercurial Water is a living Water, and a burning Fire, mortifying and tearing in pieces Gold more than common Fire. And therefore by how much more it is better mixed, rubbed and ground with it, by so much more it destroyeth it, and the living fiery Water is more attenuated. But now when three are made one in the Form of a congealed Substance, then it hath in it a true Tincture, which can endure the Violence of the Fire. Therefore when the Body is so tinged, it can tinge another, and it hath in it self all Tincture and Virtue. And from hence all they who tinge with

Sol and his Shadow, (*viz.*) with the *Poyson*, that is *Argent vive*, do perfectly compleat our Stone, which we call the great and perfect Gumm. And know for certain that it is not necessary, that our Stone or Gumm lose its first Mercurial Nature in the Sublimation of its crude and first Spirit: for the Oyl and Gumm pertaining to this Stone are nothing else, then the Elements themselves Mercurialized, and made equal together, shut up and coagulated, resolvable and living, retained or bound in the viscosity of the Oyl Earth, and inseparably mixed. And we ought to know that that Gum or Oyl is first drawn out of the Bodys, which being added, it is reduced into a Spirit, until the superfluous humidity of the Water be turned into Air, drawing one Element out of another by digestion until the Form of Water be converted into the Nature of Oyl, and so our Stone in the end getteth the Name of Gumm and Sulphur.

But whosoever hath brought the Stone thus far, that it appear like a mixing Gumm, and suffereth it self to be mixed with all imperfect Bodies, he verily hath found a great Secret of Nature, because that is a perfect Stone, Gum and Sulphur.

This

This Stone then is compounded of a Body and Spirit, or of a volatile and fixed Substance, and that is therefore done, because nothing in the World can be generated and brought to light without these two Substances, to wit, a Male and Female: From whence it appeareth, that although these two Substances are not of one and the same species, yet one Stone doth thence arise, and although they appear and are said to be two Substances, yet in truth it is but one, to wit, *Argent-vive*. But of this *Argent vive* a certain part is fixed and digested, Masculine, hot, dry, and secretly informing: But the other which is the Female, is Volatile, crude, cold and moyst; and from these two Substances the whole may easily be known, and the whole Stone intirely understood. Wherefore if our Stone did only consist of one Substance, in it there could be no Action and passion of one thing towards the other; for one would neither touch nor come nigh or enter into the other: As a Stone and piece of Wood have no Operation on each other, since they do consist of a different matter, and hence they can by no means, no nor in the least be mixed together, and there is the same reason for all things that differ in matter. Wherefore it is evident and certain that it should be necessary for the Agent and Patient

ent to be of one and the same Genus; but of a different species, even as a man differeth from a Woman. For although they agree in one and the same Genus, yet nevertheless they have diverse Operations and Qualities, even as the Matter and Form. For the Matter suffereth, and the Form acteth assimilating the Matter to it self, and according to this manner the Matter naturally thirsteth after a Form, as a Woman desireth an Husband, and a Vile thing a precious one, and an impure a pure one, so also *Argent vive* coveteth a Sulphur, as that which should make perfect which is imperfect: So also a Body freely desireth a Spirit, whereby it may at length arrive at its perfection. Therefore Learn thou the Natural Roots, and those that are better, with which thou oughtest to reduce thy Matter, whereby thou mayst perfect thy work. For this blessed Stone hath in it all things necessary to its perfection.

The Practick of the same Author.

If we well consider the Words of *Morieus* that great Philosopher in *Alchemy*, who saith, Mix together Water, Earth, Air, and Fire in a due weight, without doubt thou wilt obtain all the Secrets of this

this Divine Science. And first, when he saith, put into the Water, or putrifie the Earth in Water, this signifieth nothing else, then the Extraction of Water out of Earth, and the pouring of Water upon the Earth, so long until the Earth putrifie and be cleansed, otherwise it would not bring forth its Fruit. Secondly when he saith, mix Water and Air, it's no more then if he should have said, mix Water now prepared with Air dissolved, or joyn and mix together dissolved Air with Water. Judge ye yourselves: For you know that Air is warm and moyst, and ye have the saying of *Morieus* concerning the dissolution of Air, Earth, Fire and Water. Some when they speak of Dissolution, say that the Solution of the Fire is better, because whatsoever is dissolved in the Fire, that floweth in the Air. And Note that the Fire of the Philoſophers is nothing else then the Air dissolved and congealed. This you may better comprehend from similitude, and suppose that first you have Air dissolved and congealed, to which add Fire. The Earth ought to be first prepared, and the Fire dissolved, before they are mixed.

For the Earth together with the Fire ought to be put into a fit Vessel, and after is to be introduced the inextinguishable
Fire

Fire of Nature, which when it descendeth upon the Earth, devoureth the whole together with its Gumm, and converteth it into its own Nature. Wherefore if ye consider well the Sayings and Precepts of the Philosophers, and understand their Mystical Sence, ye shall come to all the Secrets of the Divine Chymick Art.

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The end.

THE
BOSOME-BOOK

OF

Sir GEORGE RIPLEY,

CANON

OF

BRIDLINGTON.

CONTAINING!

His Philosophical Accur-
tations in the makeing the Phi-
losophers Mercury and Elixirs.

LONDON,

Printed for *William Cooper*, at the
Pelican in *Little Britain.* 1683.

*The Bosome-Book of Sir.
George Ripley. The
whole Work of the Com-
position of the Philosophi-
cal Stone, of the great
Elixir, and of the first
Solution of the gross Bo-
dy.*

First take 30 pound weight of Sericon
or Antimony, which will make
21 pound weight of Gum, or
near thereabouts, if it be well
dissolved, and the Vinegar very good, and
dissolve each pound thereof in a Gallon of
twice distilled Vinegar when cold again, and
as it standeth in Dissolution in a fit Glass
Vessel, stirr it about with a clean Stick very
often every day, the oftner the better, and
when it is well moulten to the bottom, then

filter over the said Liquors three several times, ~~which keep close covered,~~ and cast away the Feces, for that is superfluous filth which must be removed, and entreth not into the Work but is called *Terra damnata*.

The making of our Gum or green Lyon.

Then put all these cold Liquors thus filtered into a fit Glass Vessel, and set it into *Balneo Maria* to evaporate in a temperate heat, which done our Sericon will be coagulated into a green Gum called our green Lyon, which Gum dry well, yet beware thou burn not his Flowers nor destroy his greenness.

The Extraction of our Menstrue, or blood of our green Lion.

Then take out the said Gum, and put it into a strong Retort of Glass very well Luted, and place it in your Furnace, and under that at the first, make sober Fire, and anon you shall see a faint Water issue forth, let it waste away; but when you see a white Smoak or fume issue forth, then put too a Receiver of Glass, which must have a very large Belly, and the mouth no wider then it
may

may well receive into that the Neck of the Retort, which close well together that no fume issue forth of the Receiver. Then encrease your Fire by little and little till the fume which issueth be reddish, then continue the greater Fire, until drops like blood come forth, and no more fume will issue forth, and when that leaveth bleeding let it cool or assuage the Fire by little and little, and when all things are cold, then take away the Receiver, and close it fast suddenly, that the Spirits vanish not away, for this Liquor is called, our blessed Liquor, which Liquor keep close stopped in a Glass till hereafter. Then look into the Neck of the Retort, and therein you shall find a white hard Ryme as it were the Congelation of a Frosty vapour or much like sublimate, which gather with diligence and keep it apart, for therein are contained great Secrets which shall be shewed hereafter, after the great Work is ended.

The Creation of our Basis.

Then take out all the Feces which remaineth in the Retort, and are blackish like unto Soot, which Feces are called our Dragon, of which feces Calcyne one pound or more at your pleasure in a fervent hot Fire
in

In a Potters or Glafs-makers Furnace, or in a Furnace of vente (or a Wind Furnace) until it become a white Calx, as white as Snow, which white Calx keep well, and clean by it self, for it is called the Basis and Foundation of the Work, and it is now called *Mars*, and our white fixed Earth or *ferrum Philosophorum*.

The Calcination of the black Feces called our black Dragon.

Then take all the rest of the aforesaid black Feces or black Dragon, and spread them somewhat thin upon a clean Marble, or other fit Stone, and put into the one side thereof a burning Coal, and the Fire will glide through the Feces within half an Hour, and Calcyne them into a Citrine Colour, very glorious to behold.

The Solution of the said Feces.

Then dissolve those Citrine Feces in such distilled Vinegar, as you did before, and then filter it likewise, three times as before, and after make it evaporate it to a Gum again, and then draw out of it more of our Menstruum, called now, Dragons Blood, and
iterate

iterate this Work in all points as afore, until you have either brought all, or the most part of the Feces into our Natural and blessed Liquor, all which Liquor put to the first Liquor or Menstrue called the Green Lyons Blood, and set that Liquor then altogether in one Vessel of Glafs fourteen days in Putrifaction, and after proceed to the Separation of Elements, for now have you all the Fire of the Stone in this our blessed Liquor, which before lay hidden in the Feces, which Secret all the Philosophers do marvellously hide.

The Separation of the Elements whereof the first is the Air, and is also counted our Ardent-Water, and our Water Attractive.

Then put all the said putrified Menstruum into a Still of fine Venice Glafs fit for the quantity thereof, put on the Limbeck, and close it to the Still with a fine Linnen Cloth dipt in the White of an Egg, and then set it in *Balneo Marie*, put to the Receiver, which must be of a great length that the Spirit respire not out again, and with very temperate heat separate the Elements one from another, and then the Element of Air will issue forth first, which is an Oyl.

*Our Ardent Water or Water Attractive
is thus made.*

When all the first Element is distilled then in another Still fit for it, rectify it, that is to say, distil it over 7 several times, and until it will burn a Linnen Cloth clean up that is dipt in it, when it is put to the flame, which then is called our *Ardent Water* rectified, and is also called our *Water Attractive*, which keep very close stopped, for otherwise the Spirit thereof which is very subtil will vanish away.

By often rectifying the *Ardent Water*, there will come Aer in a white Oyl swimming above the Water, and there will remain behind a yellow Oyl which with a stronger Fire will also come over. Put *Sublimate* beaten small upon a Plate of Iron, and in the cold it will dissolve into Water, and filter it then, and put upon it some of the *Ardent Water*, and it will draw to it self all the *Mercury* in form of a green Oyl swimming aloft, which separate and put into a Retort, and distil first a Water, and afterward will come a green thick Oyl which is the Oyl of *Mercury*.

The Flood or Water of the Stone.

Then draw out the Flood or Water of the Stone by it self in another Receptory, which Liquor will be somewhat white, and draw it with a very gentle Fire of *Balneo*, until there remain in the bottom of the Still, a thick Oily substance like unto liquid Pitch, keep this Water by it self in a fit Glass very close stopped.

Note when the Liquor cometh white, you must put on another *Receiver*, for then all that Element is come over, two or three drops of this black Liquid Oyl given in Spirit of Wine cureth all Poyson taken inwardly.

*Our Mans Blood is thus made and
rectified.*

Then put our *Ardent Water* upon that Matter black and liquid, stir them well together, and let it so stand well covered, for 3 Hours then decant and filter it, put on fresh *Ardent Water* and repeat this Operation 3 times and then distil it again with a moitt lent Fire of *Balneo*, and so do three times, and then it is called Mans blood rectified, which the Workers in the Secrets of Nature do so seek, and

and so hast thou the Elements exalted in the virtue of their quintessence, namely the Flood that is Water and the Air, let this Blood be kept for a season.

The Oyl or Fire, or the Earth of the Stone.

Then put up the Flood or Water upon the black and soft matter or Earth of the Stone, let them be well mingled together, and then distil the whole until there remain in the bottom, an Earth most dry and black which is the Earth of the Stone, save the Oyl with the Water for a season close stopt in any wise.

The Fiery Water.

Then beat this black Earth into Powder, and mingle it with Mans blood, and so let it stand 3 Hours, after that distil it on Ashes, with a good Fire, and Reiterate this work 3 times, and then it shall be called Water of the Fire rectified, and so hast thou three of the Elements exalted into the Virtue of the quintessence, namely, Water, Air and Fire.

The

The Earth.

Then Calcine the Earth black and dry, in Furnace of Reverberation, until it become very fine white *Calx*.

The Water of Life which is our Mercury and our Lunary.

Then mingle with this white *Calx* the Fiery Water, and distil it with a strong Fire all as before, and Calcine the Earth again that remaineth in the bottom of the Still, and then distil it again with a strong Fire as before, and again Calcine it, and thus distil and Calcine 7 times until all the Substance of the *Calx* be lifted up by the *Limbeck*, and then hast thou the Water of Life rectified and made indeed Spiritual, and so hast thou the 4 Elements exalted in the Virtue of their quintessence. This Water will dissolve all Bodies and putrify them and Purge them, and this is our *Mercury* and our *Lunary*, and whosoever thinketh that there is any other Water then this, is Ignorant and a Fool, and shall never be able to come to the effect.

A

A grand secret or Accurtation of Sr. George Ripley, for the help of those which have made the Philosophers Mercury and whose Poverty disables them to proceed to either the Red or White Elixir

Take the Cerus or Cream of the finest and purest Cornish Tinn moulten, reduce it into fine white Calx, put it into a fit Glass Still, and thereupon pour a convenient quantity of our Mercury, when it is our Luna ry perfect, then distil that Mercury from the Calx again, and imbibe it therewith again, and again distil and reiterate this work until the Calx is become subtil and Oyly, yea and so subtil indeed, that it will flow upon a Plate of Copper Fiery hot as Wax, and not evaporate, which then will convert Copper into fine Silver, for the softness and neltness of the Tinn is taken away by the benefit of our Mercury confixed unto it by Virtue of which, it is made indurate and clean that it may agree with hard Bodies in fusion and in Malleation even as pure Silver. This work is very gainful and easie to be dealt withal, use it therefore until thou be Rich, and then I pray thee for our Lords sake go to the great work, which is

*to make of
Calx oyl*

hear truly set forth unto thee, according as my Practice I have wrought and proved the same. For the which thank God.

The Oyl which is the Element of Fire, and our red Mercury.

The Flood with the Oyl afore reserved shall be distilled with a most lent Fire of Balneo, and the red Oyl which remaineth in the bottom shall be diligently kept by it self, for it is the Element of Fire, and the Water shall be rectified again, and the same work iterated, until no more of our said red Luna-ry will remain in it.

The work of Putrification.

When all your Elements be thus separated, then take the white Calcined Feces first of all reserved, called Mars, and put so much thereof into a Chymia as will scarcely fill half the Glass, and thereupon pour so much of our Ardent Water rectified as may but well cover the Calx which done incontinent stop close the Glass with a Blind-head, and set it into a cold place, until the Calx have drank up all the Liquor, which it will do in 8 days, then imbibe it again with the like quantity of the same Water and let it stand eight days

days more, and so Reiterate the work from 8 days to 8 days, untill the same Calx will drink no more; but stand Liquid still then Seal up the Glass with *Hermes* seal and set it in *Balneo Marie* in a temperate heat to Putrifaction.

The digestion of the white Stone.

Then in that temperate *Balneo* let your Glass stand unremoved by the space of fully 150 days, and untill the Stone within the Glass become first Russet, and after whitish green, and after that very white like unto the Eyes of Fishes, which then is Sulphur of Nature flowing, and not evaporating in Fire, and our white Stone ready to be fermented.

Another Secret Accurtation of Sr. George Ripley.

Take the above said Sulphur of Nature, and project a quantity upon a Plate of Glass fiery hot, and the Glass shall be converted into a Silver Colour, and that Colour shall not be removed by any Art.

The digestion of the Red Stone.

Then take out the white Stone and divide it in to two, and know the true weight of each half, the one half reserve to the white work, the other half put into the Glass, and seal it up again with *Hermes* Seal, and then remove the Glass into a Cinerition which is somewhat a hotter Fire, and let it stand there likewise unremoved in that digestion, untill it become Red, and of a Purple Colour, so have you the red Stone also ready to be fermented.

The Preparation of the Ferment to the white-Stone.

Then take Silver well purged from all Metals, and other filth that may be joynd with it, and dissolve it in as much of our *Lunary*, which is our *Mercury* as the quantity of your Silver is, and in no greater quantity as near as you may, and set it upon warm Ashes close covered, and when it is thoroughly dissolved, the whole Liquor will be green, then rectifie our *Mercury*, clean from it again twice or thrice, so that no drop of our *Mercury* be left with it, then seal up the Oyl of *Luna* in a *Chemia*, and set

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it

it in *Balneo* to putrifie, until it shew all Colours, and at the last come to be Chrystaline white, which then is the white Ferment of Ferments.

The Fermentation of the white-Stone.

Then put that half of the white Stone before reserved, for the white-Work into a fit Glass, and know his weight, and put so much of the foresaid *Lune* Ferment into the Glass with the Stone as may contain the 4th part of the said Stone, and in the said Glass well luted fix them together, in a fixatory Vessel under the Fire, which will be well done in 2 or 3 days.

The Inceration of the White-stone.

When they are thus fixed together, and become one very fine Powder, incerate, that is to say, imbibe it with the white Oyl of our Stone, which is our *Lunary* by pouring on as it were drop after drop, until the Stone be Oylish, then congeal it, and again imbibe it, and in this manner iterate this work, until this Stone will flow in Fire like Wax, when it is put upon a Plate of Copper Fiery hot and not evaporate, and congeal it up until it be hard, white and transparent clear

as

Chrystal, then it is the Medicine of the third degree, and the perfect white Stone, transmuting all Metaline Bodies, and chiefly Copper and Iron, into pure and perfect Silver.

The Preparation of the Red-ferment.

Then likewise take Gold very purely, first purged from all other Metals that may be joynted with it, with ten parts of Antimony, and then dissolve it in our *Mercury* or *Liquor Solutive*, as before you did the *Lune*, and when it is perfectly dissolved the Liquor will be Citrine; then in like manner, rectifie from it again our *Mercury* or *Liquor Solutive*, and then Seal up the Oyl of Gold Ferment in a *Chemia* fit for it, and set it in *Balneo* to Putrifie, which likewise will become black, and must stand still unremoved in digestion, until it become white, which then remove into a stronger Fire without opening the Glass, and then keep it until it change Colours and become Citrine, which then is also Ferment of Ferments for the Red-work.

The Fermentation of the Red-stone.

Then to the other half of the Stone before rubified, digested, and reserved for the

H 2

Red

Red-work, put so much of the foresaid Gold Ferment as may contain the 4th part of the said Stone, and then fix them as you did the white-Stone, under Fire in a fixatory Vessel which will be then very well done in two or three days.

The work of Inceration for the Red.

When they are thus fixed together, and thereby become one very fine Powder, incerate, that is imbibe it with the Red Oyl of our Stone, then congeal it again, and again imbibe, and congeal and iterate this work so often until it will flow in Fire as Wax but not evaporate when it is put upon a Plate of Copper Fiery hot, which then congeal up until it be clear transparent hard red in Colour like a Ruby or Jacinth, which then is the Medicine of the third Degree and the perfect Red Stone, transmuting all Bodies, and especially Mercury, Lead and Silver into pure Gold, as any of the Natural Mine.

Thus have you the making of the Philosophers Stones, both White and Red, which is the great Secret of Philosophers. These Stones must be kept by themselves in several Glasses, or fair Boxes in a warm place, or dry at the least, as you would keep Sugar.

because they are of so tender and Oily Substance, as they are apt to dissolve in every moist place which therefore preserve as is here shewed.

The Multiplication or Increase of the Vertue and Goodness of the foresaid white and Red Stone.

If you list to exalt your Medicine or Stone in quantity or goodness, then put your foresaid white or red Stone, or part of each into a several Vial of Glass fit for the quantity, close well the Vial, then hang your Glass or Glasses in *Balneo Marie vaporoso* so that it touch not the Water, in this warm fume or breath, the Stone which was congealed before in the Glass will now be dissolved, which then congeal again upon warm Ashes, and again thus dissolve and congeal, and so iterate this work of dissolution and congelation until at last the Stone within the Glass dissolved will be congealed, as soon as he cometh out of the Pot or *Balneo*, and feeleth the cold Air, without any other manner of Congelation to be used, and note that how often in this work you do dissolve and congeal your said Medicine or Stone, so many times doth he increase his Vertue ten times in projection, so that if at the first one ounce will

will convert 100 ounces, after the second Solution, the same one shall convert 1000, after the third 10000, after the fourth time 100000, and after the fifth 1000000 parts of any imperfect Metal unto pure and true Gold and Silver in all Examinations as any of the Natural Mine.

The way of Projection.

Because it is very comberfom to melt a thousand thousand parts of any Body, when you will make Projection thus do. Take 100 ounces of Mercury first washed with Salt, and Vineger, and put it into a Crulible, and set it over the Fire, and when that doth begin to Wax hot, put in one ounce of your Elixir or Medicine thus prepared as afore taught you, upon that hundred parts of the cleansed Mercury, and all the said Mercury shall become Medicine, project, one ounce of that Medicine upon another 100 $\frac{3}{4}$, of other washed Mercury, and it shall all also be converted into Medicine, again the 3 time project one ounce of this congealed Mercury, upon another 100 ounces of washed Mercury, and all shall be converted into Medicine, then project, the 4th time 1 ounce of this, last congealed Mercury, upon another 100 ounces of other washed Mercury, and all that shall be
con-

converted into Gold or Silver, according as our Stone was prepared, to the, white or red, praised be God.

*Accurtation of the great Work which saveth
half the Work and Labour in the
Work revealed by Sr. George
Ripley.*

The white Frosty Ryme or Powder whereof I told you in the beginning, being found in the Neck of the Retort, after the drawing of the Menstrue is like Sublimate, and is perfect Sulphur of Nature, and therefore needeth neither Putrifaction nor Digestion unto white, of this Sulphur take either the half, or the whole if you list, and also take so much of *Lune Ferment*, when it is *Firment of Ferments* as may contain the 4th part of the said Sulphur, seal them up both together in a Chemia and fix them together under the Fire in a fixatory Vessel, which will be well done in three days, and when they are become one very fine White Powder, then Incerate, that is to say, Imbibe it with the White Oyl of our Stone, which is our Mercury, congealed, and imbibe and iterate this Work, and in all points do as you did in the White Work, in the great *Elixir* before, for this Sulphur is of the same Nature, and
H 4 thus

thus shall you have the white Work perfectly made, and the Stone in half the time, and with half the Labour; which is not only a precious Jewel, but a great secret also.

*The like Accurtation of the Red-work
done by the aforesaid Sul-
phur.*

Take either the one half or the whole of this aforesaid Sulphur of Nature, and dissolve it once with our red Mercury *congeal it again*, and then Seal it up in Chymea and set it in Cinerition (or Ashes) till it be thoroughly digested, and until it hath put on his Purple Colour or Fiery Chariot, then put thereunto so much of the Ferment of *Soll*, when it is Ferment of Ferments, as may contain the 4th part of the said Sulphur, then fix them together under a Fire in a fixatory Vessel, which will be well done in 3 days, and when they be become one very fine Red Powder, then Incerate, that is, Imbibe it with the red Oyl of our Stone, which is our red Mercury and red Lunary, and Fire of the Stone, and continue in doing in all points as in the great Work aforesaid until the Stone be hard, transparent in Colour like a *Ruby* or *Jacinth* flowing in Fire, and not evaporating, then have you with less Labour and Expence of time the

the perfect Red-Stone for the which tha
God.

This is the pleasant and dainty Garden of the Philosophers, which beareth the sweet smelling Roses white and red, abbreviated out of all the Work of the Philosophers, containing in it nothing superfluous or diminished, teaching to make infinitely Gold and Silver according as the Medicine was prepared, having Vertue to heal also all Griefes and Sickneses as well proceeding of cold as of hot Causes through the subtilty of his Nature, above all other Medicines of Philitians, for it comforteth the Healthy, strengthneth the weak, and maketh the Aged seem Young, and driveth away all Grief, and putteth venom from the Heart, it moysteth the Arteries and joynts it dissolveth all things in the Lungs, it cleanseth the Blood, it purgeth the Pipes, and keepeth them clean, and if the Sicknes be of one Months continuance, it healeth it in one day, if of one Years continuance, it healeth it in 12 days, and if the grief be very old, it healeth it in one Month. To conclude, whosoever hath this Medicine, he hath an incomparable Medicine above all Treasures of the World, Praise God.

F I N I S.

SPECULUM ALCHYMIÆ;

THE TRUE
GLASS
OF
ALCHEMY.

WRITTEN
By ROGER BACON.

LONDON,

Printed for *William Cooper*, at the Pelican
in *Little Britain*, 1683.

Speculum Alchymiaë, *The
true Glass of Alchimy* by
Roger Bacon.

I Salute or greet unto thee, most dearly beloved, the Glass of Alchimy, which in my heart I have figured or Printed, and out of the Books of wise-Men have drawn, in the which is contained fully all that they have gathered to the Perfection of Alchimy, I do give it unto your Person, and in the which all things which are required to this Art be here gathered together, and those which be in divers places dispersed: I shall thus answer unto your Prudence and Wisdom, all things be created of the four Elements, and they be the Roots and matters of all things, and the diversity of things consisteth in three, that is to say, Colour, Tasse and Smell. There is not to me but three *viz.* Diversities of Elements, divers Proportions, divers Decoctions, and divers Mixtions. Wherefore if ye will one Metalline Body transform into another, ye must know the
Nature

Nature of one contrary and of another in every diversity, and when you know this, then you may by Addition and Subtraction, put to more of one Element, and the less of another, and seeth them together well or evil, and also to mix them together well or evil unto your own will and desire. And that may a Man do well in Metalls if he might know without errour, how to separate the Elements, that is to say, to reduce them to their first Matter and Root, which Root is Brimstone and Quicksilver or Sulphur and ☿, and then that is the Root or Matter nearest or nearer; but because the separation of Elements in Metalls is difficult and hard, the Masters did seek how to get the Roots nearest without any labour, from Brimstone and Quicksilver, and of these they made their Separation of Elements, which they used, and said that only the Elements did cleave in Metalls, and that strange Elements of other things, as the blood, Eggs and Hair, do not enter but by Vertue or by Commixtion of them, with the aforesaid Elements, drawn of the Spirits and Bodies Metalline; but because we cannot resolve or separate as Nature doth, for Nature separateth without Apposition of any strange thing in the space of a thousand years, and we cannot live a thousand years, therefore if we will make this

Sepa-

Separation we must find the cunning or knowledge by the which we may do it sooner; but this we cannot do by no ways except we do put unto them things divers and contrarious, for by his contraries ought ye to separate the Elements by our Knowledge and Mattery, therefore when two contrary things be mixed together one worketh in another, and so maketh him to give of his Complexion and Vertue, part thereof; for this cause ye must first learn to know the Complexion and Properties of all things, before you do enterprise to make commixtion together in their proper Natures, and it is needful that you know the works of Nature which you intend to do, and how much and what every thing doth give, of his Nature and Complexion, and how much, and what he lacketh of another Complexion and Nature, by the means of the working which you do, and by the Nature of contrary things, which you do commix together, and if you do err in any of these, to know how much and in what; for if you know this, then you do know how to rectifie any thing of the World, and to reduce any thing unto his first Matter or Complexion, or to any other thing according to your desire; then by the contrary, if you know not this you shall not enterprise to meddle, but by means of some things

to

to attempt to make ingression or such like until you do know this, and this is in light or in light things, and the Philosophers do say that if any Man do know how to convert one Nature into another he knoweth all the whole Mastery: and *Avicen* doth say the same, that so it is, all your desire ought to be to this, for this which I have said be the beginnings or Roots of *Alchemy* Philosophical and Medicine. And without the Knowledge of these Roots (if you will do any work or Medicine, which is called the *Elixir* in this Art to transmute imperfect Bodies into *Sol* and *Lune*, of whatsoever the Medicine was in his Confection) you must think well of four things which I shall tell you.

The first is, that you do know how to prepare well all your things, and that you do know how to remove that which doth hurt most, and that which doth comfort your Intention, and that you know the sign when you have that which you desire to have, and that you know how to remove that which you ought to remove: For all that Man doth hath an end, and a certain Term, for according to Philosophers when Nature intendeth to destroy any thing, to generate another thing, worse or better, it intendeth to seek a certain degree which it doth not pass beyond and so standeth, and then
another

another thing prepare, doth so provoke another special form which he had not before.

The second is, that your things prepare you do know to commix them well together, and that is of sundry and divers things to make one Substance to be inseparable for ever; for if you know not how to mix your things well and naturally, so that every thing be destroyed, and so brought first unto their own primary being and proper species, and one new thing to be generated of them, it is worth nothing that you have done, and that you know the sign when your mixtion is compleated.

The third is, that you know the certain proportion, that is, the certain quantity of such things as thou oughtest to mix together, and also to know by reason why it should be so, that thereby you may be sure to find the thing that you look for: By the quantities that you know to have mixed upon your melted Bodies, it will away at the last slowly or quickly how well soever the things were prepared, without they were mixed together according to Knowledg and Nature thou hast lost all thy Labour as much as the final complement doth contain, and that shall be well perceived in the Examination thereof, when the Body transmuted is put to Examination in
I Ashes

Ashes or the Test, for there he will consume and waste away according as there was too much or too little of his Proportion at the first; but if the Proportions were rightly mixed according to Knowledg and Reason, then it shall not do so. And *Rasis* saith, if thou knowest how to convert *Lune* into *Sol*, thou knowest the contrary, that is to say, *Sol* into *Lune*. But to know to do this, there is a certain Term and quantity hidden, which for to know thou oughtest not a little to study, that is to say, thou oughtest thereabout greatly to study, for *Rasis* saith, that the wise-Men did never hide any thing but quantity and weight, and we care not whether People do know it or no, for we have made and written our Books unto you that understand what we mean, and to our Sons and Children. And when you know that then may you well perceive that no Author or Book doth agree or accord with other in Weight and quantity, and therefore for lack of the Knowledg thereof riseth a great error, and it is hidden for this Cause, that none but a wise-Man and learned may compass to accomplish the same, which doth all his things with Knowledg and Reason, of the subtil Knowledg of Natural things; for if it might be had otherwise, Men which do meddle without Knowledg and reason; but only through

through Foolish boldness might have come to the end, they would no more have cared for the Learning and Wisdom of wise-Men, than for Dogs, if that their own proper Industry and Wit could have helped them to have found or gotten it.

The fourth thing which you ought to consider, is the greatest Secret of all and mighty Wisdom, that is, that you know how to fortifie your Medicine and multiply his Vertue, and this is a work of great Prudence and Wisdom, and if you understand this last, one part of your Medicine will not only convert ten parts of any Body melted but a hundred, a thousand, ten thousand, ten thousand thousand, and much more without end, according to the several Circulations you shall make. And this which I have now said if you do understand, it sufficeth you, and I have touched all things that is needful, and they which do understand those things, they know the Art and none other, and to speak of this Art is to speak by means as we have spoken, and to work the Art of *Alchemy* is to work as we have said, and to teach the Art is to teach as we have taught, and he that teacheth any other teacheth nothing, and he that worketh any otherwise worketh nothing. For who so desireth this Art, if he do err in any of the aforesaid Articles

ticles he shall never come to good end, until he knoweth the foresaid Articles, and the wise-Man saith that Glass purgeth Metalline Bodies Corrupt, and cleanseth them: For Glass maketh the Metalline Bodies of hard Fusion, soft in fusion, and this is a Secret. And with salt Bodies are calcined and dried, for salt doth cleanse the Bodies in as much as he dryeth up the Sulphur which is in them, by the which humidity they stink and be black and burnable, for the Bodies calcined is clean suffering the Fire without stinking, and this is a great Secret; but know you that it is spoken for another Secret, which I will not show here, nor yet will write of it, for it is the Secret of all Secrets; for by that Secret, when it is well and perfectly known, a Man may come to the Secrets of all other kinds, and of this Secret, I have shewed you part, and if you know not that which resteth, I will declare no more neither by Tongue nor Pen. Now is ended the Glass of *Alchymy* which I have given for his Name worthy the same, for in that you may when you will, behold, and see as in a Glass contained all the Articles pertaining to this Art, which you should desire of wise-Men, I believe that the Roots were never so gathered together as they be here, for the which, understand you, and bear it in Memory according to knowledg,

knowledg, and that you do both hide and open according to reason, and as it ought to be, and not to shew it to every Rybald according to the lightness of the Mind, for then that shall be vile which now is precious. In all the aforesaid Articles I will make you Answer, if I have Life and Health, either by Mouth Writing or Words, so that you shall understand it if God will, and thus endeth the true Glass of *Alchemy*.

Unum continet in se Masculinum & Femininum ergo Hermaphroditum. Duo continet Masculinum, Femininum & Spiritum, tres Corpus, Sol and Luna.

F I N I S.

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135
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The end.

137

The Admirable
EFFICACY,

And almost incredible Virtue of true Oyl, which is made of

SULPHUR-VIVE,

Set on fire, and called commonly Oyl of Sulphur *per Campanam*,

To distinguish it from that Rascally Sophisticate Oyl of *SULPHUR*, which instead of this true Oyl, is unfaithfully prepared, and sold by Druggists and Apothecaries, to the dishonour of Art, and unspeakable damage of their deluded Patients.

Faithfully collected out of the Writings of the most acute Philosopher, and unparalell'd Doctor of this last Age, *John Baptist Van-Helmont*, of a noble Extraction in *Belgia*, and confirmed by the Experience of.

George Starkey, who is a Philosopher by the Fire.

London, Printed for *William Cooper* at the Pelican in Little Britain. 1683.

The admirable Efficacy, and almost incredible virtue of true Oyl which is made of *SULPHUR VIVE*, set on fire, and called commonly Oyl of *SULPHUR per Campanam*.

OF this most noble Liquor, and not vulgar Medicine, the noble *Helmont* writeth thus in his excellent Discourse concerning the Tree of Life.

In the year 1600. a certain man belonging to the Camp, whose Office was to keep account of the Provision of Victuals which was made for the Army, being charged with a numerous Family of small Children, unable to shift for themselves, himself being then 58 years of Age, was very sensible of the great care and burden which lay upon him to provide

vide for them, while he lived, and concluded that should he dye, they must be inforced to beg their bread from door to door, whereupon he came (saith *Helmont*) and desired of me something for the preservation of his life. I then (being a young man) pityed his sad condition, and thus thought with my selfe the fume of burning *Sulphur*, is by experience found powerfully effectual, to preserve Wines from corruption. Then I recollecting my thoughts, concluded, that the acid liquor or Oyl, which is made of Sulphur Vive, set on fire, doth of necessity contain in it selfe this fume, yea, and the whole odor of the Sulphur, in as much as it is indeed nothing else, but the very Sulphurous fume imbibed, or drunk up in its Mercurial Salt, and so becomes a condensed liquor. Then I thought with my selfe Our blood being (to us) no other then as it were the Wine of our life, that being preserved, if it prolong not the life, at least it will keep it sound from those many Diseases which proceed originally from corruption, by which means the life being sound, and free from diseases, and defended from pains and grief, might be in some sort spun out to a further length than otherwise. Upon which meditated resolution, I gave him a Viol glass, with a small quantity of this Oyl, distilled from Sulphur Vive burning, and taught him (moreover)

how

how to make it as he should afterward need it; I advised him of this liquor, he should take two drops before each Meal in a small draught of Beer, and not ordinarily to exceed that Dose, nor to intermit the use of it, taking for granted, that two drops of that Oyl contained a large quantity of the fume of Sulphur, the man took my advice, and at this day in the year 1641. he is lusty and in good health, walks the Streets at *Brussels*, without complaint, and is likely longer to live, and that which is most remarkable, in this whole space of forty one years, he was not so much as ill, so as to keep his Bed, yea, although (when of a great age) in the depth of Winter, he broke his Leg, near to his Ankle-Bone, by a fall upon the Ice, yet with the use of this Oyl, he recovered without the least Symptome of a Fever, and although in his old age, poverty had reduced him to great straits, and hardship, and made him feel much want of things necessary for the comfort and conveniency of Life; yet he lives healthy and sound, though spare and lean. The old mans name is *John Mass*, who waited upon *Rithovius* Bishop of *Ypre*, in his Chamber, where the Earls of *Horne*, and *Egmondon* were beheaded by the Duke of *Alva*, and he was then 25 years of age, so that now he is compleat 99 years of age, healthy and lusty, and still continues the use of that liquor daily.

Thus

Thus far *Helmont*, which relation as it is most remarkable, so it gives the Philosophical reason of his advice, on which it was grounded: And elsewhere the same Author relates how by this liquor he cured many dangerous deplorable Fevers, which by other Doctors had been given over for desperate. And in other places he commends it as a peerless remedy to assuage the insatiable thirst which accompanies most Fevers.

To which relation and testimony of this most learned Doctor, and acute Philosopher, I shall add my own experience.

I find it a rare preservative against corruption, not only in living Creatures, but even in dead flesh, Beer, Wine, Ale, &c. a recoverer of dying Beer, and Wines that are decayed, a cure for Beer, when sick and roping: Flesh by this means may be preserved so incorruptible, as no embalming in the World can go beyond it, for the keeping of a dead Carcase, nor Salting come near its efficacy, as to the conserving Meat, or Fowles, or Fish, which by this means, are not only kept from corruption, but made a mummy Balsome, which is it self a preservative from corruption, of such as shall eat thereof, which being a curious rarity and too costly for to be made a

vulgar

vulgar experiment, I shall pass it over, and come to those uses which are most beneficial, and desirable.

It is an excellent cleanser of the Teeth, being scoured with it, they will become as white as the purest Ivory, and the mouth being washed with Oyl dropped in water or white-Wine, so as to make it only of the sharpness of Vinegar, it prevents the growing of that yellow scale which usually adheres to the Teeth, and is the forerunner of their putrefaction, it prevents their rottenness for future, and stops it (being begun) from going further, takes away the pain of the teeth, diverts Rheums, and is a sure help for the strong savour of the Breath, making it very sweet: In a word, there is not a more desirable thing can be found, for such who would have clean or sound Teeth, or sweet Breath, or to be free from Rheums: for which use let the water be made by dropping this Oyl into it, as sharp as Vinegar, as I said before.

Against a tickling cough and hoarsness, it is a rare remedy, not only taken two or three drops, twice a day inwardly, in the usual drink one useth before each meal, but also by gargling the Throat with it, and (so used) it is excellent against swelled Throats, Angina's,

na's,

na's, *Struma's*, Palates of the mouth inflamed, or the *Vvula* of the Throat, or the *Almonds* of the Ears, which are (usually said then to be) fallen ; It is excellent also against the Head-ach, and to divert Rheums from the Eyes, to wash the Temples therewith, likewise to take away *Tetters*, *Morphew*, *Itch*, or *Scabs*, this dropped in water is a pleasant, safe, and effectual remedy.

Besides which outward applications, it is a Lord internally taken, preventing corruption, rooting out the seeds thereof, though never so deeply concealed in the body, and upon that score opening inveterate obstructions, eradicating old pains, and preventing otherwise usual relapses into Stranguretical, Colical, or Arthritical pains : it is absterive, cleansing all Excrementitian settlements in the Mesaraick or Mesenterial Vessels, and so cutting off the original source, and taking away the cause of putrefactive corruption, which is the productive beginner of very many diseases.

On this score it lengthens the life, and frees the body from many Pains and Ailes, to which otherwise it would be subject.

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It is a pleasant remedy, having only a little sharpness, which to the Palate is most grateful, and yet this Acidity is contradistinct from that Acidity which is the forerunner of putrefaction, which it kills and destroys, as the Acidity of Spirit of Vitriol is destroyed by the fixed Acrimony of its own *Caput mortuum*, or that of Vinegar, by the touch of *Ceruse* or *Minium*.

Præternatural heat and thirst in Fevers, is no way allayed so speedily, and easily, as by this, nor is there any thing that for a constant continuance may be more safely and profitably taken ; Spirit of Salt (such as the noble *Helmont* speaks of) alone may be joyned with this, for its safety, and continual use with profit, especially in Nephritical distempers, and the heat or sharpness of Urine.

Now as this is so noble a medicine, so there is none in the World more basely adulterated and counterfeited, our wise Doctors commending for it (*quid pro quo*) an adulterated mineral acidity of Vitriol, distilled in a Retort from vulgar Sulphur, which the Apostate Chemists prepare, and sell for, and the Knavish Apothecaries use, and give to their Patients instead of this true Spirit, which if sincere is clear as water, ponderous, and exquisitely

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quifitely acide, made of Sulphur Vive only, fet on Fire without any other mixture, and the fumes received in a broad Glafs, fitted for the purpose, vulgarly called a *Campana* or *Bell*, from its shape or likenefs.

Most fottifh is that Maxime of the Doct-ors, that Spirit of Sulphur and Vitriol are of one nature, when experience teacheth, that the meer Acetofity of Vitriol (which brings over nothing of its excellent vertue) will difsolve Argent Vive, which the strongest Spirit of Sulphur, truly, and not fophiftically made, will not touch, nor will that recover Beer or Wines, or preserve them, as this will do, one therefore is an unripe Esurine Acetofity, of little vertue : the other a Balsom of an Antidotary vertue, a prefervative againft corruption, and upon that fcore nothing can be used more effectually as a prefervative against, or a remedy in, *Contagious Fevers*, *Small-Pox*, *Measles*, or *Pestilence* than this, nor more ridiculoufly than the other, which being drawn from the vulgar Sulphur, that hath an infection of malignity mixed with it (which it took from the Arfenical nature of the Minerals from which it was melted) adds nothing of vertue to the *crude vitriolate* Spirits, but only that which was before of little vertue, to become a Medicine of more danger

danger and hazard, but not a jot more good-ness, than it was, when first drawn from the Vitriol ; which being of it self clear, and crude, is for to deceive the ignorant (by its Colour,) tincted with some Root or Bark ; Thus the credulous world is imposed on, and cheated, while instead of most noble remedies (in name promised) adulterated trifles are produced, to the Disparagement of Art, and the scandal and reproach of the professors Medicine.

To discover which abuses, and vindicate true Art, I have made my Præludium, concerning this Oyl or Spirit of Sulphur, the vertues of which (if truly and faithfully made) are fo eminently remarkable, and almost incredibly efficacious, that I thought it not unworthy my pains, in a few lines to communicate to the studious Reader, both what real benefit is to be expected from the true, and what injury is done to deluded (at least) if not destroyed Patients, by the Sophisticate Oyl of Sulphur.

Post-Script.

THat those who desire this so pleasant, so efficacious, and profitable a remedy, may not

not be abused by the base counterfeit Oyl of Vitriol, corruptly called Oyl of Sulphur, because it hath been once distilled from common unwholsome Brimstone, and tincted with some Bark or Root, of which the Town is full, and all Apothecaries Shops, to the great abuse of Art, but much greater of those who make use of it instead of the true, when indeed it hath not one quality like thereto: Let the Reader be informed that at George Starkey's House, in St. Thomas Apostles, next door to Black-Lyon-Court; And at Richard Johnsons, at the Globe in Mountague-Close in Southwark, the true is to be had, drawn from Sulphur Vive (set on Fire) without any addition, but the Sulphur it self, which is easily known by its clearness, sharpness, weight, not working on Quick-silver, turning bitter like to Gall, on the filings of Silver, preserving Wine and Beer from Corruption, restoring them when decayed, and in a word, by its quenching feverish heat and thirst, &c. As before hath been rehearsed at large, may by any one be distinguished, from that which is false and Sophisticate. However at those two places he may be confident of that which is real and true; And likewise at Richard Johnsons House, in Mountague-Close in Southwark aforesaid, you may have any Chymical Salts, Oyls, and Spirits.

Besides

Besides which Oyl or Spirit of Sulphur, several other rare and admirably effectual Medicinal Secrets for the certain, safe, and speedy cure of most (if not all) diseases, as hath been proved by many hundred Patients (adjudged rather incurable, or desperately dangerous by other Doctors) are there to be had, being the more than ordinary Secrets, and preparations of George Starkey, who entitles himself a Philosopher by the Fire.

And in particular, that Pill, or Antidote, injuriously challenged as the Invention of Mr. Richard Mathews, who in truth had that Preparation (for which he hath since been so famous) from the said George Starkey, the true Author thereof, who had it from God, by studious search, without the help of Book or Master, and which Preparation he hath since amended, and advanced in its virtue beyond comparison of that which Mr. Mathews had from him, as hath been, and is daily confirmed by the Experience of able Men. Concerning which Antidote, or Pill, or rather Anodinous Elixir, its vertues, and advancement, to almost a true Universality, by four variations thereof, which the first Author of the thing (by long Experience) found out, he hath wrote particularly, and at large, with the way of administering it, and how to order the Patient, by

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one or all of those Preparations, for his recovery, out of any the most desperately acute, or fixed Cronical disease, which Book being now ready for the Press, in few days God willing, shall see the light. It is called a brief Examination and Censure of several Medicines, &c.

For the undeceiving of such who have been injuriously and falsely perswaded, that only Mr. Richard Mathews, and Paul Hobson have that Medicine truly prepared, condemning all others as counterfeit, to the disparagement, and palpable injury of the first Inventor, who accounts it unreasonable, that he who learned what he had from him, should censure himself as a counterfeit, unless he bind himself up to his Preparation, which though it be a true one, yet is the most inferiour in vertue of all the Author knows, and called by him, his Elixir Diaphoretick, commune; Of which, able judicious Practitioners (having once brought his more effectual, and higher graduated Preparations in the same kind) have so low an esteem (comparatively to these others) that they desire no more thereof.

Farewel,

George Starkey,

When

When this Treatise and the Post-script was written, Mr. Starkey then lived in the Place therein specified; but he dyed (as I have been informed) of the Sickness, Anno. Dom. 1665. by venturing to Anatomize a Corps dead of the Plague (as Mr. Thomson the Chymist had done before him, and lived many Years after) but Mr. Starkey's adventure cost him his Life, however the Medicine truly made and prepared from Mineral Sulphur called Sulphur Vive, may now be had of very many Chymists in and about London, nay, the difficulty in making thereof is not so great, but that you may make it your self if you please, and if you do but wait the time, and Opportunity to buy the Mineral Sulphur (not common Trimestone) for the Mineral is not to be had at all times.

The Process and shape for the Glass Bell, and the manner of making and rectifying this Spirit from Mineral Sulphur or Sulphur Vive as it comes Stone-like out of the Earth, it may be seen in the Chymical Works of Hartman and Crollius called Royal Chymistry, Charas's Royal Pharmacopea, Lefebure, Thibault, Lemery, Glaser, Schroder's Dispensatory, and many others, unto whom I refer you. W. C. B.

F I N I S.

Books Sold by William Cooper.

A Description of the Famous Country of
Carolina. 1683. 40.

Ars Notoria, the Notary Art of Solomon
the Cabalistical Key of Magical Operations,
&c. 1657. 120.

Truth and Honesty in Plain English, or a
Survey of the Libells and Pamphlets since the
Dissolution of the *Parliament*, 1679. 40.

Godfrey of the abuses of Physick Physicians,
and Apothecaries, by Preventative Physick.
1674. 80.

Webster's History of Metals. 1671. 40.

*Eireneus Philalethes Expositio in Gebrum, de
Preparatione Mercurii Sophici & breve Manu-
ductorium ad Campus Sophiæ.* 1678. 80.

— *Ejusdem de Metallorum Metamorphosi.*
1668. 80.

— *Ejusd. Brevis Manuductio ad Rubinum
Caestem.* 1668. 80.

— *Ejusdem Fons Chimicæ Philosophiæ.* 1668.
80.

— *Ejusd. Arcanum de Igni-Aqua, sive de Li-
quore Alkabelst.* 1683. 80.

— *Ejusdem Introitus Apertus ad Oclusum
Regis Palatium.* 1667. 80.

— *Idem, his Marrow of Alchemie in English
Verse in 2 parts.*

The end.

SUNDRY

N E W,

A N D

ARTIFICIAL REMEDIES

A G A I N S T

F A M I N E.

Written by Sir. Hugh Platt, Upon the
Occasion of the great Dearth in the
Year 1596.

*Non est quo fugias à Deo irato nisi ad Deum
placatum, Aug.*

L O N D O N,

Printed for William Cooper, at the Pelican
in Little Britain, 1683.

*New Remedies against Fa-
mine.*

THe first, and principal, and most Christian Counsel that I can give in these threatening days of Sword and Famine, is by hearty Prayers from a Zealous Heart to call upon the Name of the great and mighty *Jehovah*, and of the gracious and merciful God of *Israel*, that it may please him to forget and forgive our manifold Sins and Transgressions, which have turned his favourable Countenance so long from us, and brought down from Heaven so many Clouds of Wrath upon the Fruits of the Earth, as that the great hope of our Harvest is smitten and daunted already, and that it would please him of his fatherly goodness by such means as shall seem best in his own Eyes, for the relief of these our present wants, to turn this our penury into plenty, and so to bless us with his bountiful Hand, that we may all sing a full Song of thanksgiving unto him, as well for these new and undeserved favours, as for
that

that glorious victory of late obtained against our Popish Adversaries; by the Hand of those Honourable Commanders that have already begun the peace of our Commonwealth.

Secondly, I could wish that all inferior Officers in their places, would have a more Charitable and Religious care in the Execution of those Orders, which have of late been penned, and published with grave and deliberate advice from the Higher Powers for the furnishing of our Markets with all kinds of Grain. For the Execution is the very life of the Law, and the Letter thereof though set down by Authority and graced with a most honorable *Chorus*, doth give some hope at the first, but no full Satisfaction in the end unless the executing Magistrate, together with those high directors do join hand in hand for the common good of their distressed Country.

Thirdly, I cannot want good will to wish though I have no Authority to command, that the very food of the Earth even the blessing of the Lord, should be no longer Subject to this Cappyhold and slavish tenure, of such base and unmerciful Lords, who upon every rumor of foreign scarcities, upon every *petit*-Transportation, yea rumour of Transportation only, upon fair weather,

weather, or foul weather, or any weather they list, can make the same finable *ad voluntatem Domini*, and set what price they list upon the Bushel. Is there no Court of Chancery, neither in Heaven nor upon Earth, to bridle these covetous and unmerciful Lords, yea and to stint them, that howsoever it shall please the God and giver of all things to cross us from the Heavens, that yet no inferior Person should dare to exceed a certain price to be set down by Authority, upon the confiscation of whatsoever Grain he should so over rate unto his poor and needy Neighbour?

Fourthly, if ever Abstinence were a true Christian vertue, then now let it appear amongst us, for why should the Rich Men Feast, when the Poor are ready to famish? Was there never but one *Dives*, and one *Lazarus* upon the Earth? Or do we want Wit, or Will, or Grace to apply a Parable? Here I may well cry out and say to the Rich, and fat weathers of our time, as *Tully* sometime said to *Anthony*. *Te miror, Anthony, ut quorum facta imitare, eorum exitus non perhorrescere*. I wonder at you ô you Epicures that you are not terrified with their Destructions whose deeds you seem to imitate. Well if we have brought our pampered Bodies to those delicacies, that we can now as well

well leave our Lives, as our Lusts; yet if every Rich Man would spare but one Meal in a Week, and confer the estimate upon the poor of the Parish where he dwelleth (*nunquam nimis dicitur, quod nunquam satis discitur*) I say even this one Meal would serve well to mend a whole Weeks Commons of a poor *Subscisor*.

My fifth and last Petition should be to move us to a Christian charity. And if that *Roman* Poet and Oratour, that sententious *Seneca* in the danger and distress of a private Friend could give in Precept: *Quod amicorum necessitati magis occurrendum, quam succurrendum*, that we ought rather to prevent then relieve the necessity of a Friend. Then what is to be expected at our hands in a case of so great weight and importance, as doth not only touch the credit of our Profession; but also the lives and welfare of many thousands of our poor Christian Brethren, whereof some cannot labour, and many are without labour, and those which labour can hardly maintain themselves by their labour? Yea if we would look more narrowly and pierce more deeply with a sharp eye into the threats and terrours of these times, though Religion could work no Charity in us towards others, yet reason, and civil policy might prevail so much with us for our selves and

and those which are dear unto us, that we should not stay so long until our Neighbours flames take hold of our own Houses, nor try the extremities that Hunger, and Famine may work amongst us.

Thus much by way of Christian advice and counsel, now because I had rather be any way wanting, then in good will unto my native Country, unto the which I confess that I owe my Wit, my Wealth, my Labour, my Life, and whatsoever else I possess under my gracious Sovereign: And seeing that many grave, and learned Sermons have already in vain beaten upon this Subject, many careful Provisions have been from time to time made and published from our Prudent, and provident Prince, and from those honourable Senators of our State, which as yet can work no Impression in the steely, and adamant Hearts of our English Rooks and Cormorants, though I cannot win the Goal in so great a purpose as I have in hand, yet I will bid the base to those choice, and delicate Wits of *England*, who if they would either associate themselves unto me at the first, or second me, when I have begun this proud attempt, I would not doubt, but that by these our joynt Labours we should frustrate the greatest part of these covetous complots, and by new, and Artificial discoveries

veries of strange Bread, Drink, and Food, in matter and Preparation so full of variety, to work some alteration and change in this great and dangerous dearth.

Nevertheless (though I do only break the Ice, for those that shall follow me in this kind) yet according to that poor Talent of mine, I will try mine own strength and confer as well my conceipt, as knowledg herein: Which though it be neither such as I could wish, nor as these urgent times require, yet I will be bold (in the fulness of mine Affection) to prefer and present the same to the view of the well disposed Reader, whose courteous acceptation hereof, may one day peradventure wring from me some matter of higher reach, and farther Service then as yet I see either just cause to promise or reason to speak of.

And because in the Treatise following my Author had ranged over all manner of Trees, Plants, Roots, green Pulse and Herbs, out of which he might by any probability draw any kind of sustenance for the relief of Man, I will only content my self with the handling of the Preparation of some of these particulars which are most plentiful in their quantity, least offensive in their Nature, and most familiar with our Soul and Bodies, so as their offensive taste being first removed by

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Art, they may serve us in a far better manner and to our greater liking then now they do, either for bread, drink or food.

How to take away a great part of that rank and unfavoury taste of Beans, Pease, Beech-mast, Chestnuts, Acorns, Veches, and such like.

IF this may in some good Measure be performed, then I doubt not but that the Bulk and Body of our Meal and Flower will be much increased and multiplied, at the least for the poor Mans Table: Then receive mine own Experience therein. Boyl your Beans, Pease, Beechmast, &c. in fair Water, and if they be not yet pleasing enough, Change your Water again, and at the second or third boyling, you shall find a strange Alteration in Taste, for the Water hath sucked out and imbibed the greatest part of their rankness, then must you dry them (and if you think good, you may also hull them, according to the manner set down hereafter in the Abstract of *Anchora Famis*, &c.) or else you may grind them unhulled, and then make bread thereof, either simply of it self, or with the Addition of some third or fourth part of other Wheat-flower; or else for better Expedition at the

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least in drink, if not in bread, you may take the ground Meal of them, and infuse warm Water thereon, and as it beginneth to cool, dreyn the same away, and reinfuse fresh warm Water till the taste please you: Then dry up the Meal, and make bread thereof either simply, or compounded as before. And as concerning the Chestnuts, we have the Experience of *France* therein already, where in great abundance they are spent and consumed in their usual bread in divers parts of that Country.

The Beechmast doth yield a most sweet and delicate Oyl, and every way comparable with the Nut it self, and therefore it is very probable that it will make an excellent bread with a very small correction: and if there might be some easie way or manner found out for the ready husking or hulling of them (which seemeth no matter of any great difficulty) then I durst promise a most rich and plentiful Oyl of our own growing, and serviceable for many necessary uses. But if notwithstanding my former Preparation of Beans, Pease, &c. The Meal thereof do not yet content you, then work it into Patt, with a liquor first strengthened with some bruised Annis-seeds, licoras, or sweet Fennel seeds, or with the seeds themselves incorporated in the Patt, or for the avoiding of charge

charge with Pepperwort, Thime, Winterfary, Penniroyal, &c. For if you can but deceive the Taste, you shall find the bread very harty, wholesome, and nourishing. And whatsoever is here spoken of Beans, Pease, &c. May be generally understood of all other Grain, Seeds, Plants, Pulse, Roots, &c. And that which is serviceable for Bread, will be much more tollerable in drink: For the making whereof in some more cheap manner then as yet is known or usual amongst us, you shall find some few notes of mine upon the Abstract following, in their several places.

Certain strange and extraordinary ways for the relieving of a Prisoner, or other poor distressed Creatures, when all hope of usual Victuals is taken from him.

THESE as I dare not warrant, so yet because I have received them either from good Authors, or from the credible report of Men of worth, I will deliver them as faithfully as I have received them.

1. And first of all *Paracelsus* himself affirmeth, that a fresh turf or clod of Earth, applyed every day unto the Stomach of a Man, will preserve him from famishing for some small number of days.

2. I have heard many Travellours deliver of their own knowledge and experience, that a Man may live 10. or 12. days by sucking of his own Blood.

3. *Bapt. Porta.* telleth us of a poor fellow upon whom a Ruinous House fell, and the Man so hedged in with the Floors and Timber that fell upon him, as that not being able to get out he was forced to relieve himself with his own Urine for 9. or 10. days, making his hand his cup to drink in.

4. But the strangest and most incredible of all the rest, is that story which *Parson Bateman*, sometime Parson of *Newington*, had by relation of that reverend father *D. Grindal* then *Archbishop of Canterbury*, from the mouth of two *English Captives*, that were imprisoned in *Turky*, and for their offence condemned to be furnished to death, and escaped by this means. The keeper affecting his Prisoners for those good parts which he found in them, having received an Oath of their secrecy, delivereth unto each of them a small piece of Allom, which he willed them five or six times aday to rowl up and down in their mouths. Now at ten days end, the great *Turk* sending to know if the Christians were dead or alive, and being informed of their lives, he commanded that upon pain of Death no man should dare

to

to relieve them with any manner of food. Now when 10. days more were expired, and the like inquiry and return made as before: Well qd. the *Turk*, if they can continue yet 10 days more without food, I will say that the God of the Christians will have them preserved, and they shall be enlarged. The last 10. days expiring, and the Prisoners lives certified unto the *Turk*, they were forthwith delivered out of Prison, and returned for their own Country, and here discovered the Secret. The reason, and probability hereof I will leave for better *Magicians* than my self. For though we might suppose that the salt of Nature might receive some strength or vigour from this Mineral Salt, yet how the Guts should be filled with so small a proportion I cannot guess, much less determine.

5 ¶ A fifth food but receiving some help from Corn was commended by *Mendozza* himself, wherewith he assured me upon his honour that he had relieved a *Spanish Town*, in an extream Dearth, and scarcity of victual, and therewithal shewed me a Loaf of Composition, which was of Wheat-straw, chopt into short pieces, and ground with some proportion of Wheat into Meal. But since I have been farther informed, that the same practise hath been usual in hard years

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in some parts of *England*, and for mine own better satisfaction, I caused some of the same flower to be kneaded into bread, but it was very brown in Colour, and very gretty in the mouth, and therefore it should seem that our Stones be not so apt for the grinding of it, and I have heard some affirm, that the same cannot well be ground but in a Steel Mill, or hand Mill.

6 And the *East-Indians*, as I have read, do use to make little Balls of the juce of the herb Tobacco, and the Ashes of Cockle-shells wrought up together, and dryed in the shadow, and in their Travel they place one of these Balls between their nether Lip, and their Teeth, sucking the same continually, and letting down the moysture, and it keepeth them both from hunger and thirst for the space of three or four days.

7 The seventh and last of this kind, is that sweet Root called Lichoras, which being chewed only (if we may believe *Pliny*) doth in small quantity satisfie both thirst and hunger, and yet maintain sufficient strength in the Body.

How

How to make an excellent Bread of the Roots of Aaron called Cuckowpit, or Starch Roots.

THe making thereof is set down by a late Writer in this manner. First, the roots that are large must be cleansed from all skin and filth, and then cut into small and thin slices, the thinner you make them the sooner they are prepared, seeth them in boyling water, so long as you find the water hot and biting, and till the Roots begin to wax sweet. Then change your water, and pour fresh water unto them, and so continue boyling until the water become sweet, and that the roots have lost all their acrimony. Then take them out, and lay them abroad upon Canvas, supported with frames, and being dry grind them with hand-mills, and they make a most white and pure meal, which either of it self, or by the mixture of one third of wheat meal with it, maketh a most fair and savoury bread. This carrieth some good sence and likelihood of truth with it, for we find by daily experience, that it maketh as fair, if not a fairer starch, then our wheat. And therefore it were to be wished, that some good husbandry were used in the planting, and multiplying of these Roots,

observing the nature of such soil and place wherein they most delight. And though it should fail us in this kind, yet we shall find our labour richly requited, if we convert them into starch only. But here it is to be remembered, that the root must be gathered when it is plump full, and in his pride, which is about the latter end of *March*, and all *April*: For when it beginneth once to spire, and that the sap is run up into the leaves, then the root shrinketh, and also loseth much of his vertue. Here a just occasion is offered to practise the like upon the Turnep, whereof there are both good store and the price of them likewise very reasonable.

Bread, and other food made of Pumpions.

THis fruit being both cheap, and great, doth also make a very savoury bread, if a little meal be mixed therewith, yielding food to a great number with a small charge. And if you bestow sugar, and other sauce upon it, it may also pass for a delicate dill. The manner of making the same is thus described by *Porta*; Choose the greatest and ripest Pumpions, cut them into thin slices, and take away the hard crust or coat, and the inner marrow or softness, seeth them in boy-
ling

ling water, and bring them to a pulp or pap, and then strain it, adding thereto a third part of meal or flower, and make it up into bread, the fresher you eat the same, the more pleasant and delicate you shall esteem it. But with mine Authors favour: I think you will find it in his best forme, and of farthest extention, when it is in his pap or pulp, for his Body is exceeding waterish, and vanisheth away to a small substance if you seek to dry it. This I write by mine own trial, yet peradventure the Goord of *Naples*, which he calleth Cucurbita, may be of a differing nature from our Pumpions.

How to save much flower, or meal that is lost in all our usual Corn mills, that grind either, with Wind or Water.

IF I teach the Miller so to grind his wheat as that neither the starchmaker (if I be not deceived) shall have stuff to make his starch with, except he grind for himself after the ancient manner; nor the brown Baker any bran to make horsebread withal, I hope that my fault will be pardonable at this time, because I hold it much better to want flower about our necks than in our bellies, and that horses should starve before their masters. The conceit is short, and easie, and

I hope without controlment. Let every Mill that grindeth corn, have also a boulting mill annexed unto it, that the same mover may play upon both, and by shaking of the boulder make a division of the bran from the flower. This bran as soon as it is divided from the flower must be returned again into the hopper amongst the rest of the wheat that is unground, and so as fast as you gather any bran, you must mix it with more corn: And by this means you shall have much less bran, and also more flower, though you would notwithstanding this course, pass the same through a fine boulder again. It is an usual manner in the higher part of *Germany* to bould with these mills, but not to grind over their bran again in the first mill, for ought that I know, or as yet can learn.

How to make starch without any corn.

IT is well known that these *Aaron*-roots before mentioned, will make a white and delicate starch. You must gather them in *March* or *April*, washing them clean, and paring away all the filth, or foul skins from them, and after slicing them into thin slices, and so leaving them in fair clear water, and changing your water every 12. hours, for the

the space of four or five days, till they become exceeding white and clean; then stamp them, and force them through a strainer with clean water, and when the substance of the starch is settled in the bottom, which will be in a few hours, then drein away all the clear water that fleeteth on the top, very gently, and expose the rest being in flat earthen pans or clean tubs to the Sun, which will attract or draw up all the water, and leave a hard cake in the bottom. But in the winter time, when you cannot have the Sun of a sufficient force for this purpose, then set your stone pans, or pewter basons wherein you have strained out your starch upon a pot with scalding water, and so you may dry the same in a sufficient quantity for your own use all the year long. And if you would harden the same without charge, then place your pan upon your bief pot, and so you shall make one fire to perform several actions at once. But because these roots are not to be had in all places, nor at all times of the year, therefore for a second supply I have thought good to set down this receipt following.

Take of the whitest *Gum Arabique* that you can buy at the Grocers, let them beat the same into pieces for you as big as hazel nuts in their great morters, then take 3. ounces

ounces of this Gum, and first wash it in fair Conduit water, in a Stone Bason, stirring it up and down with your hands to take the filth from it; then wash it again with some more water, and pour that also away, and then to every 3. ounces so washed put a wine pint of fair Conduit-Water, stirring it up and down 3. or 4. times aday to procure a speedy solution or dissolving of the Gum: Then cover your Pan, and when all the Gum is dissolved, strain the water through a clean and thin Linnen cloth, and reserve the same in Glasses well stoppt, till you have cause to use it. It will last sweet at the least three weeks after it is made. When you would use this starch, if you desire to have your ruffs to carry a pure and perfect white colour, you must mingle some blew with the water, stirring it up and down with your finger in a Porringer, and before the blew settle to the bottom, wet your ruff therein, and presently wring it out again; then put it till it be clear, and after set it, as you do in your common starch. I do find by experience, that half the time that is lost in the other manner of starching, is here gained: For by reason that your starch is in a thin water, the Lawn and Cambrick will be soon cleared and with much less beasing. And I think that a second profit will here likewise fall out by the

the way, viz. That your Lawn and Cambrick will last much longer: For (if I be not deceived) the continual patting, or beating thereof between the hands in our usual starching, worketh a great fretting and wearing of the same. And I doubt not, but that there be many other sorts of Grain, Pulse and Roots, which will make as good Starch as Wheat, which at this time I leave unto the studious indeavours of those that are careful for the common good. It may be that at my better leisure I may handle this subject more at large, but now the present times inforce me, to deliver that knowledg which I have. And thus much for starch.

Sweet and delicate cakes made without Spice or Sugar.

SLice great and sweet Parsnep roots (such as are not seeded) into thin slices, and having washed and scraped them clean, dry them, and beat them into powder (here a mill would make a greater dispatch) searing the same through a fine searce, then knead two parts of fine flower with one part of this powder and make the same into cakes, and you shall find them to taste very daintily. I have eaten of these cakes divers times in mine own house, *Quere,* what may be done

done in Carots, Turneps, and such like roots after this manner.

Here I think it not impertinent to the purpose, which I have in hand to wish a better survey to be made of my book of Husbandry, being a parcel of the Jewel house of Art and Nature, Printed an. 1594. Wherein sundry new sorts of Manure are familiarly set down, and published for the good of our *English* Farmers: amongst the which, those waste ashes of the Sope-boylers (for such as dwell near unto the City of *London*, or may by easie water carriage convey them unto their hungry and lean grounds) have a principal place for the enriching of all cold, moist and weeping grounds. The book is to be had at the Pelican in *Little Britain*. And if there were such plenty as I could wish of those shavings or cuttings of Horn, whereof those that work for Lanthorns only make the greatest store, I would then in respect of the infinite extention thereof, commend that before any other manuring of ground whatsoever, and for the only Garden-dung that I know, although for arable ground I must needs confess, that I have one secret, not as yet made known or common to the world, that would prove more general, and more easie of price then any other whatsoever that I as yet have either heard, or read of,

of, but for some reasons best known unto my self, I do as yet forbear the discovery thereof.

There is also a certain victual in the form of hollow pipes, or wafers, wherewith, as also with a defensive oyl for his armours, peices, and other Weapons, I furnished sir *Francis Drake* in his last Voyage, which hath been well approved and commended by sundry of his followers upon their return for *England*, whereby I was the more encouraged to make a second trial thereof in the *Bear* which went lately for *CHINA*. This food I am bold to commend in this place, both because it argueth *ad propositum*, and for that I know that if the Masters, Owners, or Mariners of Ships, would advisedly look into it, they should find it one of the most necessary, and cheap provisions that they could possibly make, or carry with them. The particular commendation whereof, resteth upon these few branches following.

1 ¶ First, it is very durable, for I have kept the same both sweet and sound, by the space of 3. years, and it agreeth best with heat, which is the principal destroyer of Sea victual.

2 It

2 It is exceeding light: For which quality Sir Francis Drake did highly esteem thereof, one man may carry upon any occasion of land service, so much thereof, as will be sufficient to relieve two hundred men aday.

3 It is speedily dressed, for in one half hour, it is sufficiently sodden, by which property it may also save much fuel and firing, which occupieth no small room in a Ship.

4 It is fresh, and thereby very pleasing unto the Mariner in the midst of his salt meats.

5 It is cheap, for in this dearth of corn, I dare undertake to feed one man sufficiently, for 2 pence a meal.

6 It serveth both in stead of bread and meat, whereby it performeth a double service.

7 Not being spent it may be laid up in store for a second Voyage.

8 It may be made as delicate as you please, by the addition of Oyl, Butter, Sugar, and such like.

9 There is sufficient matter to be had all the year long, for the composition thereof.

10 And

10 And if I might once find any good encouragement therein, I would not doubt but to deliver the same prepared in such sort, as that without any farther dressing thereof, it should be both pleasing, and of good nourishment unto a hungry stomach.

¶ All those which are willing to victual their Ships therewith, if they repair unto me, I will upon reasonable warning, furnish them therewith to their good contentment.

A speedy or present drink which Travellers may make for themselves (extempore) when they are distressed for want of good Beer or Ale at their Inn.

Take a quart of fair water, put thereto five or six spoonfuls of good *Aqua composta*, which is strong of the Annis-seeds, and one ounce of Sugar, and a branch of Rosemary, brew them a pretty while out of one pot into another, and then is your drink prepared. Or if you leave out Sugar, it will be pleasing enough. I have been credibly informed that divers Gentlemen of good credit, when they travel abroad, and cannot like the taste or relish of their drink, that they use no other then the aforesaid composition, and find the same both to refresh

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and

end cool them very well, neither are they troubled with the rawness of cold water, by reason that it hath received some correction by the *Aqua composita*, and that the Anniseeds do give a delicate tast unto it. It were not amiss for all Seamen to carry some store of *Aqua-vitæ* with them, that when their Wine, Cider, Perry, and Beer are spent, they may transmute their water into the said drink.

A cheap liquor for poor men, when Malt is extream dear.

IF a poor man in the time of flowering, do gather the tops of Heath with the flowers, (which is usually called and known by the name of Linge in the Northerly parts of this Realm, and is that plant whereof our common Heath Brushes are made,) and lay up sufficient store thereof for his own provision, being well dried and carefully kept from putrefying or molding, he may at all times make a very pleasing and cheap drink for himself, by boiling the same in fair water, with such proportion thereof, as may best content his own tast. And this liquor is commended unto me, by one of the most sufficient professors of Physick of our times, and that upon his own and often experience,
for

for a most wholesome and medicinable drink, as well for the Liver as the Spleen. It may be graced with a little Licoras in the decoction, if he see cause.

I have also heard Sir *Francis Drake* affirm that fair Water and Vinegar mixed in a due proportion, doth make a fine cooling and refreshing drink in hot weather, which he esteemed for a rare secret at the Sea. And I have also known them that have made a voluntary drink thereof on the land, when they have had sufficient choice of others before them.

How to brew good and wholesome Beer, without any Hops at all.

SINCE my profession in this Book, is in some sort to Anatomize both Art and Nature, without any regard of private mens profits, whom it either may essentially or accidentally touch, I am bold therefore, without craving any leave to do good: To renew, or rather to confirm and ratifie an ancient opinion and practice, which long since in the great dearth and scarcity of Hops, many brewers of this land have been inforced to put in use for the better supportation of their weak and declining estates. But because they failed in pro-

portion (without the which there can be nothing compleat or absolute) they suffered a good conceit to die in the Birth. And no marvel then, if Wormwood notwithstanding it be a Simple so highly commended of all the ancient and new Herbarists, for his great and singular effects in Physick, be in a manner utterly abandoned of all the Brewers in our time (except a few that can make a difference between five Shillings, or 5 pound charge, when Hops are sold for 50. s. an hundred) seeing as yet not any one of them hath so clerkly wrought upon this Simple, as to cover and hide the tast thereof, from the well mouthed Ale-cunners of our Commonwealth, which weakness of theirs, because it consisteth wholly in the want of a due proportion between the Malt and other beer-corn, in respect of Wormwood, I have thought good to set down a sufficient direction for those that are wise, and willing to do good both to themselves, and to their Country, whereby they may easily even in one days Practise attain to the full perfection thereof. Supposing then that your Wormwood is either cut down in the Leaf before it be seeded, or being seeded that it is cut into short pieces, whereby there may be made an equal mixture of the whole Bulk together (for you must note that the seedy

tops

tops are much stronger and much more Oily then the rest of the leaves or stalks) make first a decoction of 4. ounces of Hops with nine Gallons of water (which is the proportion which some Brewers in some sorts of drink do use) and when you have gotten out by ebullition or boyling, the full strength and vertue of them, keep the same, and begin likewise with some small proportion of Wormwood to the like quantity of water as before; and when you have bellowed as much time and fire therein, as you did about the Hops, then taste each of them by it self, and if you find the same to exceed the first in bitterness, then begin with a less proportion of Wormwood, and so reiterate your work, till you have equally matched the one with the other: Then may you safely proceed by the rule of proportion to a barrel, and from thence to a Tun, and so to a whole brewing. Neither let the bitterness of Wormwood in his present tast any thing dismay you, for if you did but tast the decoction of hops only before the mixture of ground Malt (which doth wonderfully sweeten the same) you would think it a very unapt liquor to be wrought up into so pleasing a drink as our ordinary Beer doth shew it self to be: For it is the Hop, only which maketh the essential difference between Beer and Ale, and that

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by

by allaying the exceeding lusciousness of Malt by his bitterness, whereby both uniting themselves together, become a savoury and wholesome drink for mans body: Which may be in every respect as well performed in Wormwood, as in the Hop, yea, and peradventure with Centaury, Artichoke leaves, or *Aloes hepaticque*, as some workmasters have confidently affirmed unto me. And though the Hop be usually in drink, and the Wormwood only in medicine, whereby some may happily be perswaded, that it is inconvenient for men that are in health to drink a Medicine continually to their meat: Yet let this be a sufficient answer to that Objection, that it is the dose only that maketh the difference herein. For I can assure you in mine own experience, and by the experience of one of the best experienced Brewers in *London*, who yet liveth, that if you give a double or treble quantity of *English Hops* to an ordinary guile of strong Beer, you shall find the same to be a sufficient preparative to your body for the best purgation that shall be ministred after. And this is the reason why *Venice-Turpentine*, which being ministred in a small dose is given for the strengthening of the Back, and to stay the running of the Reins: Yet if it be taken in the quantity of an ounce at once, it will purge sufficiently in divers Bodies

So then either let there be no more taste of Wormwood, then there is of Hops in our drink, and we shall find no difference in effects, but such as shall commend and grace the Wormwood beyond the Hop; or let Beer be advanced with the Hop, to the bitterness of Wormwood Wine, and so we shall find the Hop far to exceed the Wormwood in his malign quality.

Thus much I have thought good to publish, for the credit of Wormwood and for the benefit of this Island in sundry respects, which I shall not need to particularize at this time, because they are so commonly known to all men. And though I know I may be outweighed either with the *Flanders Merchants*, or with the great hopmasters of *England*, whose Foundation is so deeply laid, that a few loose lines can neither shake nor stir the same: yet either knowing or at the least perswading my self to maintain the truth, before I give it over, I will crave the liberty of the Schools, *quid fiat controversia*. And in the mean time, those which will not be satisfied of the wholesome and rare medicinal helps of the one, together with the weak and feeble vertues of the other (which was but a hedg-bird the other day, though now it be perking so proudly upon his Poles) I will refer them to the learned Herbals of *Discorides*

des, Mathiolus, Doctor Turner, Dodonæus, Thurnizerus, and the rest.

An Abstract of certain frugal Notes, or Observations in a time of Dearth or Famine, concerning bread, drink, and meat, with some other circumstances belonging to the same, taken out of a Latin writer, intitling his book, Anchora famis & sitis.

First, for the avoiding of all putrefaction, as well in bread, as in corn, it is very requisite that they be perfectly dryed, or gently parched, either in the sun, or by the warmth of the Air, or else in the want of these two, in some apt Oven, or rather in a Stone, but with such care, as they do not burn, or favour of aduotion.

2 After the baking of your bread, it is necessary that the same be left in the Oven, well closed, for some reasonable time, the heat thereof being lessned by degrees, for so the bread being thoroughly baked, and suffered to cool of it self again, will satisfie the hunger of a man in double proportion to that which otherwise it would.

3 Each

3 Each kind or sort of bread being a little toasted over the coals, and afterwards sopped in Wine, will fill or glut exceedingly: Such a Breakfast as this taken in the Morning is a sufficient repast for the whole day after.

4 The meal of parched corn doth fill the gut exceedingly.

5 Bread may be made of Rice, Indian millet, or Turkish Wheat, either by decocting the whole grain in water, and so bringing it to the form of a Pulteis, and after baking the same, or else by grinding it into Meal, but the latter way maketh the fairer bread. *This may as sufficiently be performed with our ordinary wheat, for ought that I can imagine.*

6 All manner of Pulse, as Lentils, Vetches, Beans, and such like, if they be first rubbed over in Lee, and then hulled and after ground, they will yield both fairer meal, and better bread.

7 Past or Dow is soon baked upon thin Plates of Iron or Brass.

8 Those which ride Post, are oftentimes content both to bake their Bread, and also to roast their meat under the seats of their Saddles, *here I think that our climate will prove too cold.*

9 Men

9 Men must be brought by degrees, and not too suddainly from their usual and natural Food and drink, into these artificial diets.

10 A Pulteis or hochpot, made of Flower or Meal sodden amongst Apples, Pears, Plums, and such like Fruits; or of some bread and water, or the broath of Flesh that hath been roasted in the Smoke, or with Milk well boiled together, doth fill the Stomack more then thrice so much of dry bread eaten alone, especially, if the same be high boiled to a stiffness, or consistency.

11 Such like compositions do also extend farther in the satisfying of hungry Maws, being made of Biskets, or dry, hard, or stale grated bread. And by this means one loaf will go as far as two new loaves.

12 All sorts of good Cakebread, or Spicebread steeped a convenient time in fair water, will convert the water into a most pleasant or wholesome drink, the Bread notwithstanding being very wholesome to be eaten.

13 Pound your Pepper, Ginger, and such like Spices, and having steeped them in water, place the same well covered over a gentle fire, and then work your paste with the imbibition, or decoction thereof. And by this means your spice will extend much farther

ther in Cakebread. And the same spice also being new pounded or beaten, may be afterward wrought up in Paste for cakebread. Here you may practise upon these Plants, which be hot and wholesome withal: As the wild Cresses, otherwise called Pepperwort, Galingale, Thyme, Orrace, Isop, Winterfavery, Penniroyal, and such like Herbs instead of Spices.

14 Some of these Artificial kinds of bread and drink, if there be any left that may be well spared, will serve for the feeding and fatning of Cattel, Geese, Hens, Hogs, &c.

15 The smell or sent of Bread (*I think he meaneth that, which is new and hot from the Oven*) doth nourish the body, and refresh the Spirits greatly. *Some commend the Spirits of bread extracted by distillation, as a most sovereign preservative in the Consumption, and other pining Diseases.*

16 If any of these Artificial foods or drinks do happen to offend, either in colour, taste, or savour, they may be helped with Honey, Sugar, Saffron, Wine, Annis-seeds, Coriander seeds, sweet Fennel, Cinnamon, and such like.

17 In the time of necessity, even green corn taken as it groweth of it self, or a little parched or dryed against the Fire, or steeped, or boiled in Wine, or water, affordeth a reasonable kind of sustenance.

18 The distilled water of Oats, doth so warm the Stomach, as it doth overcome the fencens. It is well known that many do Brew a very strong and mighty drink with malted Oates, and how profitable the same might be to all our English Brewers (if there might be sufficient store of them had) in a dearth of Wheat and Barley, the same being rightly matched, or rather mastered a little with the Hop, to alter their tast: They can best tell that have made their private experience and profit of them, when others very inconsiderately have run on in their common, and chargeable course of brewing.

19 The Liquor of the Birch tree is both wholesome, and savory, and deserveth to be recommended in his kind.

20 There may be an excellent extraction made of Ale, which you may term either a Spirit or a quintessence, and that in a small dose, far more excellent then all the tartareous, sulphureous, or mercurial preparations. If the Author do here mean any Philosophical course, it will be both too curious and costly for the common sort of people: If only a well rectified Aquavitæ, or an evaporation of the Phlegmatick
part

part to a thick body, I cannot see how we shall raise any store, or quantity of matter to furnish the Subject which we have in hand. If he mean physically, we will reserve the strict examination thereof, till a fitter Occasion be offered.

21 The meal of such corn as is ground in the month of August, is remembred amongst the Writers of best credit, to keep and last best all the year after.

22 Such bread as is made up of the Flower of dry Beans is most strong in nourishment, and may be corrected of his tast by the addition of Cumminseed. And it is also a usual matter in Germany to make drink of Beans. Our English Brewers do also find good use of them amongst other Corn in a small proportion, wherein they have a special care not to surcharge the rest of their Beer Corn, with too great a quantity of Beans, lest they should give a bad smack or farewell to their Beer: But I am verily persuaded that if either Beans, or Pease were artificially handled according to the manner before expressed, that they would not only prove serviceable, and that in a large manner for Beer only, but also for the making of wholesom, sweet, and delicate bread.

23 Of Vetches first hulled, and of the Herb Aphace, which receiveth divers Translations, and is called Dandelion, Priests crown, Swines snout, Monks head, Dogs teeth, or common Cicory, may be made a bread so as it be mixed with a convenient proportion of other usual meal, for it yieldeth a very fair and savoury Flower, as the Author testifieth of his own experience: The same may be corrected with Annis-seed, Fennel seed, Coriander seed, &c.

24 Both Bread, and Drink may also be made of Lentils.

25 Bread may be made of Pannick, as also of Millet, whose seed even in a small quantity doth arise greatly both in Bulk, and substance.

26 A solid, and wholesome Bread may be made of wheat starch. *But such bread, by reason of his price, will have no fit place here-except every private man do make his own provision.*

27 A decoction of Annis seed, Fennel seed, Caraway seed, and such like, either in Wine, or Water, is a most wholesom drink. *Hereunto may be added a decoction also of Licoras with Annis-seeds together in fair Water in a due proportion.*

28 Of

28 Of Beechmast, Acorns, and the Barks or rapping of Trees that are wholesome, a convenient drink may be had.

29 Mushrooms will spring abundantly if you slit the Barks of the black, and white Poplar, and bury them in Furrows well dunged. So likewise the white Poplar being cut off close by the ground, and watered with warm water well seasoned with Leaven, in four days space will bring forth most pleasant, and delicate Mushrooms. *These being dressed in their kinds are accompted amongst the most lusty, and stirring meats with the Italians.*

30 A good bread may be made of the Rape, or Navew, being first scorched, and after sodden, and then baked.

31 A bread may be made of the powdered, or ground leaves of the Pear Tree, Apple tree, Beech and Oak, and so likewise of drink.

32 Dow may be kneaded up with Wine, Vinegar, or Ale, if you would make the same hot, and hearty. *But I think the new Must of Wine, or the best Wort of Ale, or Beer much better, for that we may well doubt, or rather assure our selves that the whole spirit of Wine, or Ale will fly away in the baking, because the same had first wrought it self into a body, whereas in Wort that never came to Workmanship, the fire or spirit doth as yet lie close, and couched within it.*

33 A

33 A drunken bread may be made with spirit of Wine and Flower. *But I think that common Aqua-composita would prove over chargeable.*

34 A Paste consisting of meal, and the Oyl of Olives, or other Fruit, or seeds mixed together may be made into bread.

35 *Mizaldus* reporteth of a certain Traveler, who undertaking a long journey did relieve himself with one pound of the Oyl of Violets and soft grease mixed together, and therewith he preserved himself by the space of ten days. The like effect hath also been found in the Oyl of Almonds mixed with the grease of a Cow, and that by reason of the clamminess thereof.

36 A bread made of Eggs is both wholesome, and more filling then other ordinary bread, but especially if the same be kneaded up with the yeast of the strongest Beer or Ale.

37 Those Eggs are most carefully to be gathered, and kept, which are laid from the new Moon in *August*, others do rather commend the Wain, and the time of both the Sunsteads. And new laid Eggs will keep long in dry Chaff or Bran.

38 An excellent bread may be made with milk either leavened, or unleavened, and of exceeding nourishment being taken but in a
small

small quantity, but they fill more if resty Bacon being fryed be also incorporated therewith.

39 A man may live with milk only, and it will serve instead of meat, and drink, and medicine.

40 A glutting kind of bread may be made of new Cheese, and likewise of old being grated; mixed, and wrought up with meal. For it cometh all to one end whether we eat bread and cheese severally, or both mixed together.

F I N I S.

N

A Petition to the courteous Reader.

Here I have thought good (Gentle Reader) to intreat thus much favour at thy hands, that seeing my new fire of Colcballs, together with some other few inventions, first mentioned in mine Apology, do as yet attend some courtly favours, whereby they cannot so presently as I wish, break forth into the publick service of this Land: That thou wouldest for a little time (which I hope is now drawing to his period) entertain them with a good conceit and kind opinion, not regarding the censures of those ignorant, or malicious spirits of our age, who presuming to know the secrets of my fire, may happily range into base and offensive matter, and thereby labour to discredit that secret, whose composition they could never yet reach unto, nor, if they had the particulars, were they able to combine and knit them with their left handed Workmanship.

And for the better satisfaction of my well-wishing friends, and the full confutation of mine undeserved Foes, I would have them to understand that seeing the promised Secrets, have not only been seen, and allowed, but at this present
are

To the Courteous Reader.

are also countenanced by those which are right Honourable in their places: that from henceforth they will scorne the malice both of Viperous Tongues, as also of slanderous Pens, if any man should happen to be so extreamly, or desperately mad, as to take upon him to argue upon that project, whereof he can neither find a medium, nor communes terminos, and therefore impossible to conclude Syllogisticè si non in Bocardo against it.

Books

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Books sold by William Cooper.

George Starkey's Admirable Efficacy, and almost incredible Virtue of the true Oyl of Sulphur-Vive made per Campanam.

A detection of the various injuries, and abuses in Chymical and Galenical Physick, committed both by Physicians and Apothecaries. 1674. 80.

Fr. Mer. Van-Helmont his Cabbalistical Dialogue concerning the Worlds Creation, in Answer to Dr. Hen. More. 1682. 40.

Geo. Kendall's Appendix to Mathew's unlearned Alchemitt, or the Art and way taught how to make the said Pill for the benefit of the People of England. London. 1663. 80.

Sir George Ripley's Bosome-Book of his Philosophical Accurtations in the making of the Philosophers Mercury and Elixirs. 1683. 80.

Sir Hugh Plat's new and Artificial Remedies against Famine, wrote upon the Occasion of a great Dearth in the year 1569. 80.

El. Ashmole's way to blifs, proving by Philosophy, and Reason the possibility of an universal Medicine. Lond. 1658. 40.

Matth. Mackaile the diversity of Salts and Spirits maintained, or the imaginary volatility of some Salts and Non-Entity of the Alkali before

before Cremation and Identity of all Alcalies, all volatile Salts, and all vinous Spirits, by an only Lamp furnace, resolved into real improbability, in Answer to Dr. Dan. Cox, and with Animadversions upon Gid. Harvey's new discovery of the Scurvey, &c. Aberdeen. 1683. 80.

—His Moffet-Well or a Topographico-spagyricall Description of the Mineral Wells at Moffet in Annedale in Scotland, and the Oylly Well at St. Catherines Chappel, with a Character of Mr. Culpepper and his Writings. Edinburg, 1664. 80.

Starkey Revived, or the present state of Physick, as now practised by R. Fletcher. Lond. 1676. 80.

R. Fletcher's Character of a true Physician or a true Chymitt, &c. London. 1676. 80.

Jo. Collins his Discourse of Salt and the several ways to make Salt in England, the Character of good and bad Salts, and the several sorts of refined English Salts, London. 1682. 40.

Fr. Cox his Treatise of the making and use of divers Oyls, distilled Waters, &c. Lond. 1575. 80.

The end.

THE
T O M B
O F
SEMIRAMIS

Hermetically Sealed,

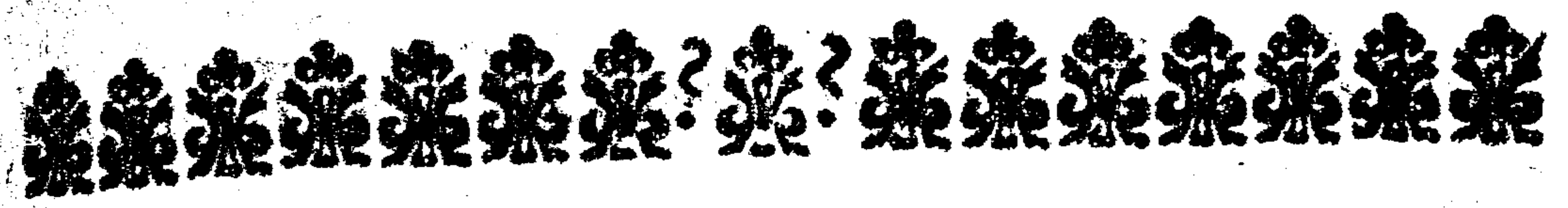
Which if a Wise-man
open (not the Ambitious Covetous
Cyrus) he shall find the Treasures
of Kings, inexhaustible Riches to
his content.

H. V. D.

*He that exerciseth Love, will apprehend what I
say: but if I speak to the ungrateful, he shall
not comprehend my sayings.*

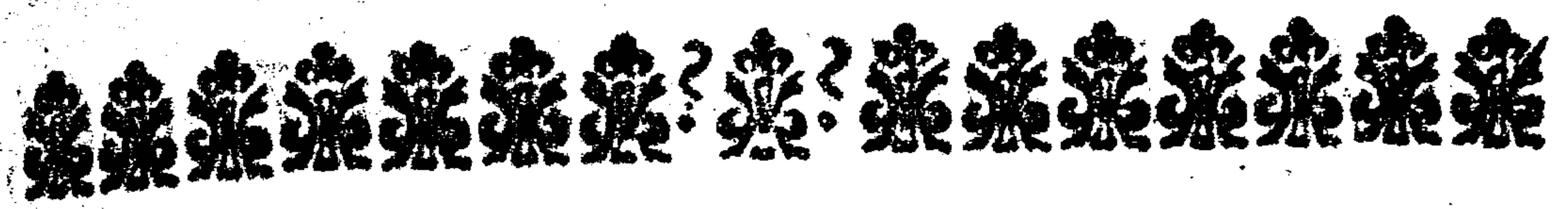
S. Aug. of Divine Love.

*London, Printed for William Cooper at the
Pelican in Little Britain. 1684.*



Most Noble and most Famous,
S.R. J. curious in the inspecti-
on of Nature, and my most
honoured Patrons.

Not only in former times, but
also in this old Age of the
World, nothing hath been
deeper buried, nor hitherto more desired
by all, especially the lovers of Art, than
the knowledg of that great Mystery of
the Philosophers, which by a known
word is called the Philosophers-
Stone; We therefore preserving the
Inscription of the Monument, do raise
this Knowledge, buried and obscured
under the pretext of the Tomb of the
most wise Semiramis, formerly Queen
of Babylon, out of its Grave, and
pre-



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pre-

present it to the view of the Learned, which if (not an ambitious covetous Cyrus, but) a wise man open, he will to his satisfaction find Royal and inexhaustible Treasures: I may also add constant Health: which two, you will say, are the principal supporters of an happy life.

But some haply of no small ingenuity will imagin that this Tomb may be opened by Womens work, or Childrens sport: but let them know that this Knowledg is a most deep River, wherein the Lamb wades, that is, the upright profiteth; and the Elephant swims, that is, the most Learned do fluctuate, yea are drowned in their opinions, errors and doubts; whilst one is yet doubtful concerning the true subject of the great Work, yea generally a stranger to it; another very solicitous
in

in acquiring the sophical Mercury, wearyeth himself with unsuccessful labours, not knowing what it is, or of what form; Another tortures himself with vain perplexity to know what the Philosophers Fire is, what the magical Elements, the Key, or dissolving Menstruum, whence it is to be drawn, whether sweet, or corrosive? cold or fiery? it hath troubled me often to see such men so concerned, and in vain laborious in those things, wherein they at length could find nothing but vanity and affliction of mind; wherfore commiserating them by the impulse of Charity, I do freely impart (though many will accuse me as guilty of violated silence) the Light mercifully communicated to me, that they may use the same as a Key to the Sanctuary of that sacred Knowledg.

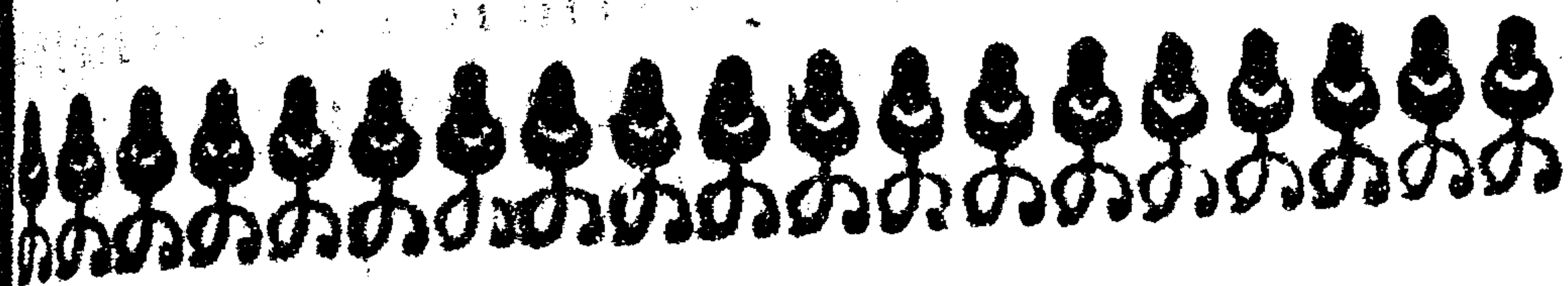
The Epistle.

But the curious Industry, and indefatigable Curiosity of you, being most excellent in the exact Arcana's and Work of Polydædalus nature, having invited all the Learned men of the World by your most sweet incitements, to communicate the most secret things, enjoyneth and obligeth me to make you (the genuine Sons of all sorts of Knowledg) Heirs of this, which in my judgment is the most exact and curious Work of all Nature. But who I am, enquire not. I am a man that makes it my study to profit others, your Friend, and an admirer of your Vertues, known to many, at least by name.

Farewell therefore, ye Students of Nature, and High-Priests of Art, the lofty Stars of Germany, God be with you, and with his Power strengthen your Works and Thoughts, that they may be highly advantageous to the whole Commonwealth of Learning, for the encrease of the Publick-good, and the immortal Glory of your own Names.

From my Study,
Jan. 1. 1674.

THE



THE Tomb of SEMIRAMIS Hermetically Sealed.

CHAP. I.
Of the Physical subject of the Philosophers Stone.

THE Fear of the Lord is the beginning of our Work, and the end of Charity, and love of our Neighbour. Entering therefore with the assistance of our good God upon so divine a Work, it must be first enquired, what the subject thereof is. For as a Plough-man in vain prepares his Ground for Harvest, unless he be assured of the Seed; so also he prepares the Chymical Ground without any recompence, if he

A 4

knows

knows not what he sows therein: and here-
in at this day many do perplex themselves,
and are hurried into different opinions.

But this is not a place to discuss all these
things, whilst some do seek it in the Ani-
mal Kingdom in Blood, Sperm, Sweat, U-
rine, Hair, Dung, Eggs, Serpents, Toads, Spi-
ders, &c. Others are with great diligence
imploy'd in the Vegetable Kingdom, especi-
ally in Wine for the unprofitable Magistry.
For though it be manifest to us, that the su-
preme Medicine of our health may be ob-
tained in either Kingdom, and indeed in
Man, (especially in his heart) as also in
Wine: for as Gold contains the vertues of all
Minerals, so do these two comprehend the
powers of all Animals and Vegetables as
contracted into one; yet that the great work
of Philosophers could be made from them,
was never in the thought of any Adept, it is
therefore requisit to be sought in the Mineral
Kingdom. But there is also here a great
company of Dissenters, so that we have need
of an *Oedipus*. For some there be that think
to extract it out of the middle Minerals, as
they call them, namely, Salt, Nitre, Alom,
and such other, but all in vain, because they
have in them no Argent vive, into which
they may be resolved; in which error even
we in our primitive ignorance were also in-
volved.

involved. It remains therefore to be suppo-
sed, that Metals are the Physical subject of
our blessed Stone. But here also the matter
is in suspence, because Metals are some per-
fect and some imperfect.

But in fine we say, that all fused Metals,
but especially the not fused, though im-
perfect, may by the intimate depuration of
their original pollution (which yet is very
difficult, and by outward appearance scarce
possible) be the subject of the Stone, where-
of, saith *Flamel*, some have operated in *Ju-
piter*, others in *Saturn*, but I (saith he) have
operated and found it out in *Sol*: and in
Exercit. ad Turbam it is read, *That all Metals
clean and unclean are internally Sol, and Luna,
and Mercury, but there is one true Sol, which is
drawn from them.* And the Author of the
secret work of the Hermetick Philosophy,
Can. 16. saith, *He that seeks the Art of multi-
plying and perfecting imperfect Metals but by
the nature of Metals, deviates from the truth;
for Metals must be extracted from Metals, as the
species of Man from Man, of Beast from Beast.*
And *Can. 18.* He proceeds thus: *Perfect
Bodies are endowed with a more perfect Seed;
under the hard shell therefore of the perfect Me-
tals lieth the perfect Seed, which he that
knoweth how to extract by Philosophical Re-
solution, is entred into the Royal Path.* So
also

also that Anonymous *Philalethes* in his Introduction into the King's Sacred Palace, *Chap. 19.* concerning the progress of the Work in the first forty days; There is indeed in all (even in the common) Metals, Gold, but nearer in Gold and Silver, though (as the same *Adept* speaks well) there is yet one thing in the Metallick Kingdom of an admirable off-spring, in which our Gold is nearer than in common Gold and Silver, if you seek it in the hour of its nativity, which melts in our *Mercury*, as Ice in warm Water, &c.

But leaving now these more imperfect Metals, at present we declare those two great and more perfect Luminaries *Sol* and *Luna*, to wit, Gold and Silver, to be the Physical subject of the Stone, which way a great part of the Philosophers have followed, and came to their desired end. Which same thing *Augurellus* shews, 2 *Chrysol.* when he saith, *Take a Metal pure, and purged of all its dross, whose Spirit recedes in its secret part, and being pressed with a great weight, lives privily, and desires to be released from bands, and to be sent out of prison to Heaven, being spread into thin plates.* The same in *Chrysol. lib. 1.* *Seek not the principles of Gold any-where else: for in Gold is the seed of Gold; though being close shut up, it retires further, and is to be sought by us with*
tedious

tedious labour. And concerning the dignity of both the Luminaries, *Lully*, that Star of Spagyrick Philosophy, in his Book, P. M. 28. saith, *Two are more pure than the rest, namely, Gold and Silver, without which the Work cannot be begun or finished, because in them is the purest substance of Sulphur perfectly purified by the ingenuity of Nature; and out of these two bodies prepared with their Sulphur or Arsenick, our Medicine may be extracted, and cannot be had without them.* And *Clangor Buccine* saith, *You must operate prudently and expressly, because neither Sol nor Luna can be without ferment, and any other seed or ferment is not proper and useful, but Gold to the red, and Silver to the white; which bodies being first subtiliated under weight, must then be sowed, that they may putrify and be corrupted; where one form being destroyed, another more noble is put on; and this is done by the means of our Water alone.* From hence a certain Anonymous in his Answer excellently concludes; *As Fire is the principle of Fire, so Gold is the principle of Gold; such as the Cause is, such is the Effect; such as the Father, such the Son; such as the Seed is, such is the Fruit; Man generates Man, and a Lion a Lion.*

But you will say, The Philosophers affirm, that the matter ought to be such, that the Poor as well as the Rich may obtain it; from

from whence that saying is, *God hath granted this treasure to be sought by all men; nor doth he deny that great Good to any man, except to him that makes himself unworthy by the depraved affections of his heart.* And Geber, *You ought not to consume your goods because of mean price: if you understand the principles of Art, which we shall deliver to you, you will attain to the compleat Magistry.* For if it were Gold, or any such costly thing, the Poor would be constrained to postpone this glorious Work. And whereas an Artist may often-times happen to erre, a poor man could not repeat the Work after an error committed, which must absolutely be done, if there be no other remedy. And Lilius, *This Stone is openly sold at the meanest rate, which if the Sellers knew, they would keep it in their hands, and by no means sell it.* And another Anonymous, *Our expences exceed not the price of two Florins: which Arnoldus thus confirms; Hold fast, because the charge of our most noble Art exceeds not the price of two pieces of Gold in its emption, that is, in the operation.* And Geber saith, *If in operations you lose your money, reflect not injuriously on us, but impute it to your own imprudence; for our Art requires no great expences.*

To which we answer; That we never denied, that besides Gold and Silver there is not also granted another subject of mean-

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er value, where we excluded not imperfect Metals, as we mentioned before out of an Anonymous Philosopher in these words; *There is yet one thing in the Metallick Kingdom of an admirable beginning, &c. though many Philosophers would have this vile price to be understood of our dissolving Menstruum.*

Moreover, you will say out of Sendivogius *Tract. 11.* in your Operations take not common Gold and Silver, for these are dead things.

We answer, by granting that the Stone is not made of common Gold and Silver, as such, and so long as they are dead, but when resuscitated, and reduced into their first seminal nature, and made like unto the Philosophers Gold, then do they not only express their seed, but also do serve instead of ferment: which a certain Philosopher confirms in these words, saying; *Neither the ancient nor the modern Philosophers have ever made any thing but Gold of Gold, and Silver of Silver, yet that was not common Gold or Silver.*

By which it appears, that the Philosophers Gold is not common Gold, neither in colour nor in substance, but that which is extracted from them is the white and red tincture.

CHAP.

CHAP. II.

What the Physical or Philosopher's Gold is.

THe Philosophers Gold or Silver, is a metallick body, resolved into the last matter, to wit, into Mercury, which is the first matter of the Stone, and is thus proved. Every thing is from that into which it is resolved: But all Metals are reduced into Argent vive; ergo, they were Argent vive.

For, according to the common opinion of Philosophers, that which the wise men seek is in Mercury. Moreover, Mercury is the radix in Alchymy, because from it, by it and in it are all Metals. And Theophrastus (that most profound Sea of the Spagyrick Philosophy) thus speaks concerning the first matter of Metals: *To extract Mercury from metallick bodies, is nothing else but to resolve or reduce them into their first matter, that is, running Mercury, even such as it was in the center of the Earth, before the generation of Metals, to wit, a moist and viscous vapour, which is the Philosophers Gold or Silver, containing in it invisibly the Mercury and Sulphur of Nature, the principles of all Metals, which Mercury is of ineffable vertue and efficacy, and contains divine secrets*

CHAP

CHAP. III.

Of the preparation of Bodies for the Philosophers Mercury.

AVicen saith, If you desire to operate, you must necessarily begin your Work in the solution or sublimation of the two Luminaries; because the first degree of the Work is, that Argent vive may be made from thence; but because these, as the more perfect Bodies, are closer bound, and have an hard solution, that they may be reduced into Mercury, they do in the first place require preparation, and physical calcination, which indeed is not so necessary in Silver; for by reason of the cleanness and softness thereof, our Water easily acts upon it; which is not done in Gold, and the other Metals, which do all require Calcination, on which our Water then more easily acts, especially if those which are impure be depurated for the similitude of substance.

Concerning the Calcination of Bodies out of the secret Work of the Doctor and Bishop of Trent for the Philolophers Stone: Metals to be dissolved ought to be first calcined or purged in Lac virginis, and Luna being most fine and subtilly filed, must be dissolved in Aqua-fortis, and distilled rain-water in which Sal Armoniack or common Salt hath been dissolved;

solved; then it must be precipitated into a most white Calx, and washed in decanted water, and the Calx must beedulcorated in other rain-water hot, that all the saltness and acrimony may be taken away, then must it be dried, and it will be a most pure Calx.

But Gold must be calcined after this manner: Make an *Amalgame* with Gold (which must be first depurated by the Body of the black Eagle, that it may be made beautiful and glorious above measure) and Mercury very well purged with Salt and Vinegar, and strained through Leather, put it in purified *Aquafortis*, that all the Mercury may be dissolved, decant the *Aquafortis* from the Calx of *Sol*, wash the Calx as aforesaid in warm water, and dry it with a gentle heat, that Calx (if artificially and lightly reverberated, yet so that it flow not) will be converted into a most beautiful *Crocus*.

Gold that it may be reduced into the first Matter, or Mercury of Philosophers, is thus otherwise calcined, whereof *Paracelsus*, in his 7th Book of *Metamorphosis* concerning resurrection, declares, namely; that Metal must be calcined with revived Mercury, by putting Mercury with the Metal into a Sublimatory, digesting them together, till an *Amal-*
game

game be made, then sublime the Mercury with a moderate Fire, and bruise it with the metallick Calx, and as before, repeat the digestion and sublimation, and that so often till the Calx being put to a burning Candle will melt like ice, or wax. This Metal so prepared, put to digestion in Horse-dung or in *Bal. Mariae*, moderately hot, digesting it for a month, and the Metal will be converted into living Mercury, that is, into the first matter, which is called the Philosophers Mercury; and the Mercury of Metals, which many have sought, but few have found.

Jacobinus Polem of the Mystery of the Philosophers Sulphur, by help of his duplicated and fatiated Corrosive, divides a Metal into the least Atomes, and dilacerates it to be delivered to the fiery *Menstruum*, dissolving it to a tinging Soul.

It is calcined by us another and better way, which Calcination we rather call the first solution, and it is done by pouring the Wine of Life to the Calxes of *Sol* or *Luna* aforesaid, put into a Phial, (which is our *Menstruum*, of which hereafter in *Chap. 6.*) to the height of a fingers breadth, and putting to an Head or Alembick, they must be digested in Ashes, or also in Sand, and coagulated; being coagulated, you must pour on new *Menstruum*, as before, and coagulate, and
B that

that three or four times, or till the metallick Calx melt at the fire like Wax or Ice which is a sign of sufficient Philosophical calcination; and this is done with the preservation of the Metal in its primitive vertue; and this is that which *Aristotle* saith in the Rosary, *joyn your Son Gabricius dearest to you then all your Children) with his Sister Beja, who is a tender sweet and splendid Virgin.*

CHAP. IV.

Of the second and true Philosophical Solution of Bodies, and their reduction into Mercury.

HAVING performed Calcination, or the first Solution, whereof we have spoken in the preceding Chapter, and which (as the anonymous Philosopher in his Golden Treatise of the *Philosophers Stone* in his Answer hath it) ought to be sweet and full natural; that is, which should without noise dissolve the Subject with the preservation of its radical moisture, then the Bodies so calcined must be put into a Phial hermetically

sealed, and in a gentle heat of *Bal. Mar.* Dew, be digested, or putrified the space of a Philosophical Month: for a voluntary solution is better than a violent; a temperate, than a speedy; as the Philosopher hath it. And thus is made the second and true Solution of a Metal into viscous water, with a certain Oleity with the preservation of the radical moisture, in which is the true metallick Sulphur, together with the true and most noble Mercury: for one of them is always the *Magnet*, and remains solving with the solved, and desires to continue inseparably, and that because of the similitude of substance. Wherefore the Ancients said, Nature rejoiceth in Nature, Nature overcometh and altereth Nature, whereby the essential or formal Solution is distinguished from the corrosive Solution. But you must know that from *Luna* is obtained a liquor, or green tincture, which is the true Elixir of *Luna*, and the highest *Arcanum* to comfort the brain. But from *Sol* by equal putrification produced a Liquor of the highest redness, which is the true Elixir of *Sol*, and the quintessence of Metal. Whereof, saith *Geber*, we make sanguine Gold better than that produced by Nature, which Nature no wise makes. Concerning this Viscosity, *Geber* further speaks briefly: *We have most exactly*

tried all things, and that by approved Reason, but we could never find anything permanent in Fire, except the viscous Moisture, the sole radi of all Metals, when as all the other Moisture being not well united in homogeneity do easily fly from Fire, and the Elements are easily separated from one another, but the viscous Moisture, to wit Mercury is never consumed with Fire, nor is the Water separated from the Earth, but they either remain altogether, or go altogether away.

But will you enquire in what weight the *Menstruum* is to be spoused to a Metal? The Philosophers Rosary saith, As in the working of Bread, a little Leaven leaveneth and fermenteth a great quantity of Paste; so also a modicum of Earth is sufficient for the nutrition of the whole Stone. Aristotle nominates the weight, saying, do thus, and coct till the Earth (that is, the Gold) hath exhausted ten parts of the Water.

The Author of *Nozum Lumen* at the end of his Book breaks forth into these words; There ought to be ten parts of Water to one part of Body: and by this way we make Mercury without common Mercury, by taking ten parts of our Mercurial Water (that is, the Mercurial Oyl of Salt putrefied and alembicated) which is an unctuous vapour, to one part of the body of Gold, and being included in a Vessel by continual coction, the Gold is made Mer-

Mercury, that is, an unctuous vapour, and not common Mercury, as some falsely do imagine.

CHAP. V.

What a Quintessence properly is.

PARACELSUS in his third Book of long Life, chap. 2. discomfeth thus: A Quintessence is nothing else but the goodness of Nature, so that all Nature passeth into a spagyrick mixture and temperament, in which no corruptible thing, and nothing contrary is to be found.

He also in his fourth Book *Archidox.* of the Quintessence saith, A Quintessence is a matter which is corporally extracted out of all Crescitives, and out of all things that have life, being separated from all impurity and mortality, most purely subtiliated, and divided from all the Elements thereof.

And a little after in the same place; You ought to know concerning the Quintessence, that it is a matter little and small, lodged and harboured in some Tree, Herb, Stone, or the like; the rest is a pure body, from which we learn the separation of the Elements.

Rupescissa concerning the Quintessence, in chap. 5. about the end, saith, The Quint-

essence which we seek, is therefore a thing ingeni-
 ated by divine breath, which by continual ascen-
 sions and descensions is separated from the cor-
 ruptible body of the four Elements; and the rea-
 son is, because that which is a second time, and
 often sublimed, is more subtile, glorified and se-
 parated from the corruption of the four Elements,
 then when it ascends only once; and so that
 which is sublimed even to a thousand times, and
 by continual ascension and descension comes to so
 great a vertue of glorification, that it is a com-
 pound almost incorruptible, as the Heavens, and
 of the matter of the Heavens, and therefore cal-
 led Quintessence; because 'tis in respect of the
 Body, as the Heavens are in respect of the whole
 World, almost after the same way: by which
 Art can imitate Nature, as by a certain like,
 very near and connatural way.

CHAP. VI.

Of the Philosophical Fire, or Dis- solving Menstruum, or our Liquor Alkahest.

THe preparation of this Water, or most
 noble Juice, (which is the Kings true
 Bath) the Philosophers always held occult,
 so

so that Bernard Count Tresne and Neigen,
 Book 2. said, he had made a vow to God,
 to Philosophers, and to Equity, not plain-
 ly to explain himself to any man, because it
 is the most secret *Arcanum* of the whole
 Work, and is so indeed; for if this Liquor
 were manifested to every man, Boys would
 then deride our Wisdom, and Fools would
 be equal to the Wise, and the whole World
 would rush hither with a blind impulse, and
 run themselves headlong without any re-
 gard to Equity or Piety, to the bottom of
 Hell. *Augurellus* calls this Menstruum *Mer-*
cury in these words:

*Tu quoq; nec captis Cylleni audacibus unquam
 Desueris Argentum vulgo quod vivere dicunt
 Sufficit, & tantis prestant primordia rebus.*

Nor is *Argent vive* ever wanting to the bold
 undertaking of *Cylenus*, it yeelds principles
 to great things. The same doth *George Rip-*
ley judge in his Preface of the twelve Gates:
 I will teach you truly, that these are the
Mercuries that are the keys of Knowledge,
 which *Raymund* calls his *Menstrua's*, without
 which is nothing done. *Geber* names it o-
 therwise, saying, by the most high God, this
 is that Water, which lighteth Candles, gives
 light to houses, and yeelds abundance of
 Riches

Riches, Oh the Water of our Sea! Oh our *Sal Nitre* appertaining to the Sea of the World! Oh our Vegetable! Oh our fixt and volatile Sulphur! O the *Caput mortuum*, or fæces of our Sea!

Tridensine in his secret work of the Philosophers Stone, saith: The Water which Philosophers used for the complement of the Work, they called *Lac Virginis, Coagulum*, the Morning-dew, the Quintessence, *Aquavite*, the Philosophers Daughter, &c.

Paracelsus variously also, *Azoth*, Spirit of Wine temper'd and circulated, Mercurial-Water, *Sendivogius*, *Chalibis*; *Rupescissa*, Vinegar most nobly distilled.

Van-Helmont (that most profound Philosopher by Fire) called it, the Liquor *Alkabeft*, and thus describ'd it: The Liquor *Alkabeft* resolves every visible and tangible body into its first matter, preserving the power of the Seed, concerning which the Chymists say, the Vulgar burn by Fire, but we by Water.

We, by the Philosophers leave, are those that can at will give names to their products, do call it the Mercurial Oyl of Salt putrefied and alembicated: for Oyl is exalted to an higher degree of a fiery quality, as it is the foundation of the whole metallick solution, (which is to be well observed) with-

without which nothing can be advantageous in the Art, and it acts the part of a Woman in our Work, and is deservedly called the Wife of *Sol*, and the Matrix; and it is the hidden Key to open the close Gates of Metals; for it dissolves calcined Metals, it calcines and putrefies the volatile and spiritual, it tingeth into all colours, and is the beginning, middle and end of Tinctures; and is of one nature with Gold, as *Arn. de Villa Nova* affirms, unless that the nature of Gold is compleat, digested and fixed: but the nature of the Water is incompleat, indigested and volatile. In a word, it is the Philosophers Fire, by which the Tree of *Hermes* is burnt to ashes.

Concerning this Fire *Johannes Pontanus* in his Epistle saith, The Philosophers Fire is not the Fire of *Balneo*, nor of Dung, nor of any thing of that kind, which the Philosophers have published in their Writings; it is mineral, it is equal, it is continual, it evaporates not, unless it be too much incensed; it participates of Sulphur; it is taken elsewhere than from the matter; it divide, dissolves calcines and congeals all things; and it is a Fire with moderate burning; it is a compendium without any great charge, because the whole work is perfected therewith. Study therefore therein: for if I had found

found this at first, I had not erred two hundred times before I attained to practice: wherefore men do err, have erred, and will err, because the Philosophers have not constituted a proper Agent in their Books, except one, namely *Artephius*. But he speaks according to his judgment; and unless I had read *Artephius*, and perceived his scope, I had never attained to the Complement of the Work, &c. Do you consult him, and ye shall know what our *Menstruum* is. I have said enough.

CHAP. VII.

Whether the dissolving Menstruum be corrosive.

GEBER *de Sum. perfect. Cap. 52* seems to be of this opinion, whilst he saith, *Every thing that is solved must necessarily have the nature of Salt, Alums, and the like.* And *Paracelsus* in his fourth Book *Archidox.* of the Quintessence, a little after the beginning, saith thus: *It is difficult, and scarce credible, to extract a Quintessence without a Corrosive out of Metals, but especially out of Gold, which cannot be overcome but by a Corrosive, by which the Quint-*

Quintessence and Body are one separated from the other; which Corrosive may again be taken from it. And Chap. 3. of Long Life, Tom. 6. Book 3. he thus speaks: *Resolve Gold together with all the substance of Gold by a Corrosive, &c. and that so long till it be made the same with the Corrosive: nor be you dismayed because of this way of operation; for a Corrosive is commodious for Gold, if it be Gold, and without a Corrosive it is dead.*

Yet you must know, that our *Menstruum* being poured upon Gold, ought not properly be said to be corrosive, but rather fiery; the strength and vertue of which *Arcanum* overcomes all Poisons. For every *Realgar*, that is, *Mercury vive* and *sublimate*, as also *precipitate*, ought to dye in the Elixirium of *Sol*, and come to a singular and excellent tincture; because also violent solution is not made by our *Menstruum*, such as by the *Resuscitatives*, *Aqua fortis* and *Regia*, and others of this form; but (as was said before in the fourth Chapter) it is done gently, sweetly, without any noise, and with the preservation of its radical moisture, with the spirits of which (as *Lully* hath it in his *Vade mecum*) a vivified vertue is infused in the matters.

CHAP.

CHAP. VIII.

Of the practice of the Stone.

When you have acquired the tinging Soul of the Planet, or the true Quintessence thereof by previous putrefaction, in which the true Mercury, and the Philosophers true Sulphur are contained: then is your matter prepared, fit to make thereby our blessed Stone. Take therefore (in the name of Him that said, and all things were done) of this most pure matter a sufficient quantity, put it into a fixing Vessel, or Phial, or Philosophical Egg, hermetically sealed; place it in an *Athamor*, as you know, and proceed with a convenient, *viz.* a digesting heat, continual, (for that failing it must needs dye, or become abortive) sweet, subtile, altering, and not burning (that I may use the Counts own words) from the first conjunction, even to perfect ablution, government of the Fire, concerning which the anonymous *Philaethes* may be further consulted, who by the government of every Planet cleerly describes the diversities of colours, coagulating and fixing it into the white or red

red Stone: for (as *Raymund Lully* advertiseth) he that hath not power and patience in the work, will corrupt it with too much haste.

The sign of the Work perfected will be this: If the Stone being projected upon an hot plate of *Venus*, doth melt like Wax, and not smoke, but penetrate and tinge, then is the Oriental King born; sitting in his Kingdom with greater power than all the Princes of the World. Hence a Philosopher crys out, *Come forth out of Hell, arise from the Grave, awake out of Darkness; for thou hast put on Brightness and Spirituality, because the voice of Resurrection is heard, and the Soul of Life is entred into thee, praised be the Most High; and let his Gifts redound to the Glory of his most holy Name, and to the good and benefit of our neighbour.*

CHAP. IX.

Of the augmentation of the blessed Stone.

When by the help of God you have now obtained the aforesaid incombustible Sulphur, red with Purple, that you may

may by the repeated inversion of the *Wheel* (as the Philosophers term it) know how to augment it; in which no small mystery of Art is contained, we may the same way and method augment it, whereby we made it; yet you must know that the oftner our Sulphur, which is our Stone, is moistned or nourished by its proper Milk, dissolved in a moist *Balneo*, and again coagulated and fixed, as in the first work, the tinging vertue of it will be always greater; so that indeed after the first absolute work, one part will tinge an hundred of purged Mercury, or any other imperfect Metal, in the second solution by *Lac Virginis*, and the coagulation and fixation thereof, one part will tinge a thousand. And thus time after time is our Medicine augmented and multiplied in quantity and quality, in vertue and weight.

Take therefore one part of our Stone, and pour it upon two parts of *Lac Virginis*, or the Mercurial Oyl of Salt putrefied and alembicated; solve and coagulate as you did in the first work, and our Water which before was only a Mineral potentially, is actually made a Metal more precious than Gold. And thus is the Stone mortified by sublimations, and revived by imbibitions, which is the chief universal way. These things being brought to a desired end; Projections may at pleasure
be

be made upon this or that Metal prepared, and decently mundified and fused, as you have obtained the tincture either for white or red; the true use of this Art, and all the Philosophers Books, (especially our *Philalethes*) will abundantly shew.

CHAP. X.

Of the physical use of the Stone both internal and external.

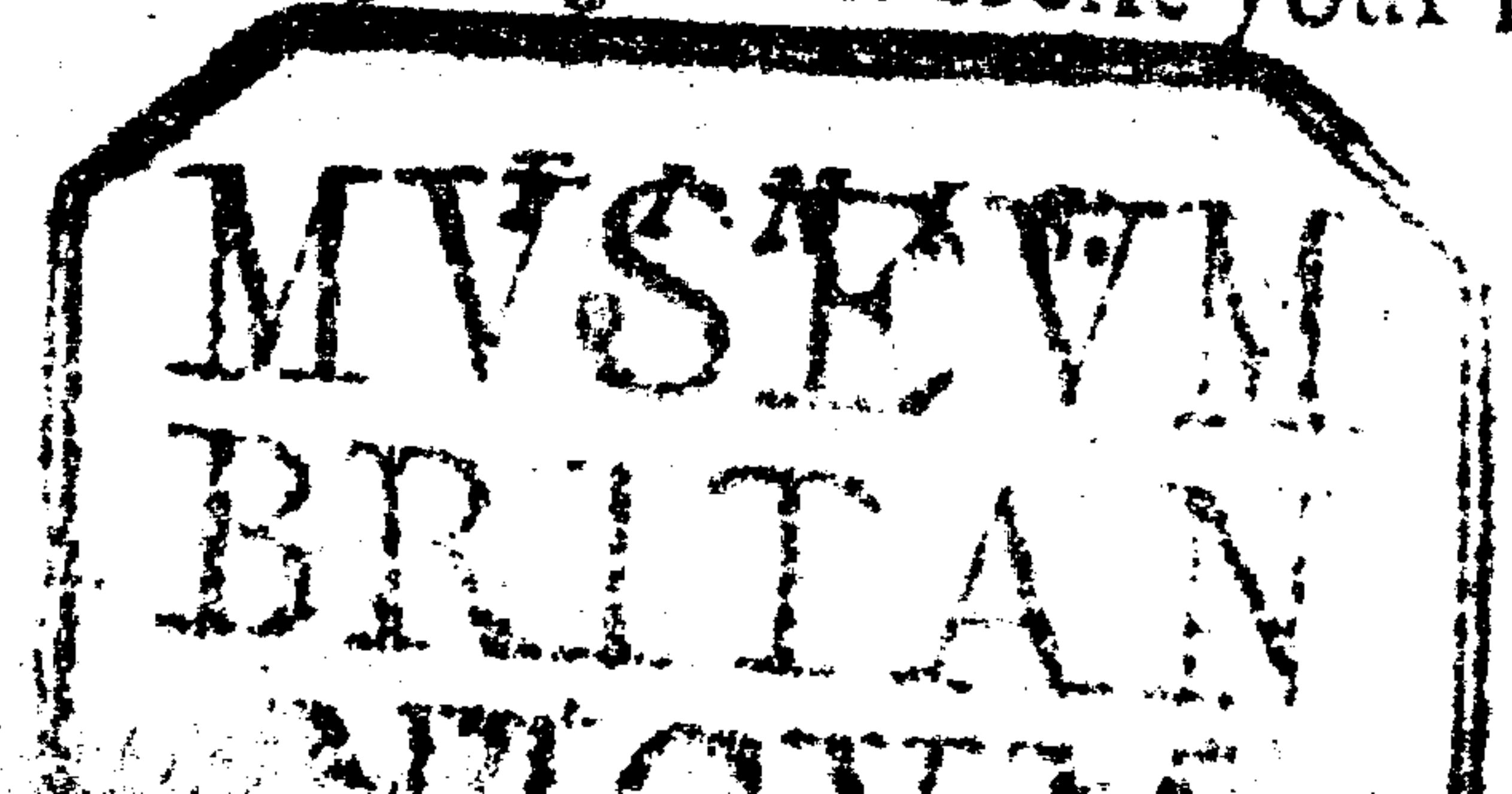
YOU must know concerning this blessed Stone, that it is an universal Medicine containing in it the perfect Cure of all Diseases, as well hot as cold, so far as they are known to be curable by Nature, and are permitted by God to be cured. If you enquire, how this most perfect Medicine, and Celestial Tincture, and such other Universal Curatives do act, and operate, by curing contrary things in Man's Body. We answer; They perform all this by heating, illuminating, and irradiating the *Archæus*, as our Philosopher *Van Helmont* hath it in a Treatise, entituled, *There is in Herbs, Words and Stones a great Vertue, that they do certainly act without their dissolution or destruction, without their penetration,*

netration, intro-admission, commixture, and commutation, also afar off upon the drowsie or inflamed Archaus, as it were by the sight alone, by the irradiation or ejaculation of their vertues produced and exposed, their former weight and properties being yet retained, and not changed. After which manner, as Joachimus Poleman excellently saith, They transmute the spirits of darkness, to wit, diseases, (which are all nothing else but the properties of the seat of death, or the forerunners of dark and obscure death) into good spirits, such as they were when the man was sound in perfect health, and by this renovation of the defective powers, strength is withal universally restored.

The dose of it is from one grain to two, according to the age and strength of the Patient in a draught of warm Wine, or in a spoonful of the same Quintessence dissolved, and taken every third day. In external Diseases, Wounds, *Cacoetheck* and *Phagedenicke* Ulcers, *Fistulae*, *Gangreen*, *Cancer*, &c. one grain is taken in Wine every day, or once in two days; but the part externally affected is washed in Wine, wherein a portion of our Stone hath been dissolved; or if necessity require, it is injected by a Syringe, putting a plate of Lead, and a convenient Ligature thereupon.

And this is the internal and external use of this great Mystery consummated, for the acquisition of which invoke the Light of Light, and with a pure heart pray for the illumination of your understanding, and you shall receive it: then operate prudently, give relief to the Poor, abuse not the blessings of God, believe the Gospel, and exercise your self in Piety.

Amen.



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