OF THE NATURE OF THINGS,

NINE BOOKS:

Written by *Philipp Theophrastus* of *Hohenheim*,

CALLED

PARACELSUS:

Bombastus von Hohenheim

The Titles of the Nine Bookes.

of the	*Generations*	*of Naturall things.*
	Growths	
	Conservations	
	Life	
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	Renewing	
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NINE BOOKS
OF THE
NATVRE
Of Things:

Written by *Philipp Theophrastus*, of *Hohenheim*, called *PARACELSUS*.

To the honest and wise man, *John Winckelsteiner* of *Friburge*, his most intimate friend, and dear brother, *Theophrastus Paracelsus* wisheth all health.

IT is most fit that I should (most intimate Friend, and dear brother) satisfie your friendly, and daily requests, expressed in your frequent Letters to me: and seeing that in your last Letters you do earnestly, and courteously invite me to you, if it were conve-

nient (I cannot diſſemble with you) yet by reaſon of many hinderances I cannot: but as for your other requeſt, *viz*. that I ſhould give you ſome clear Inſtructions, I cannot deny you, but am conſtrained to gratifie you therein. I know the honeſty of your mind, and that you do willingly hear or ſee any thing that is new or wonderfull in this art. I know alſo that you have ſpent good part of your eſtate and life in it. Becauſe therefore you have expreſſed much good will, and brotherly fidelity towards mee, I cannot forget either, but am conſtrained to be thankfull, and, if I never ſee you more, to leave a brotherly legacy to you, and yours, as a remembrance of of mee. For I will not here only anſwer, and cleerly inſtruct you concerning thoſe points only of which you have asked me; but wil alſo dedicate

a Book to you, which I will call, *Of the Nature of things*, and will divide it into nine little books. *I*n this book *I* will ſatisfie all your requeſts, and further then you demanded: although haply you will much wonder, and perhaps doubt whether all theſe things are true that *I* ſhal write. But doe not ſo, yea beleeve them not to be ſpeculations, and theories, but practicall, and proceeding from experience. And although *I* have not tryed all of them my ſelfe, yet *I* have them from, and have approved them by others, and know them by that kind of experience, as alſo by the light of nature. *I*f in ſome places you cannot underſtand mee what *I* ſhall ſay, and in ſome proceſſes require of me further explication, write to mee privately, and *I* will declare the matter more cleerly, and give you ſuffici-

ent instruction, and intelligence. Although *I* beleeve you cannot well misunderstand what *I* shall write, seeing *I* know you are so well qualified and gifted by God with arts, and a good understanding, Moreover, you have know nmy mind and meaning, and therefore will quickly, and easily understand me. Now *I* hope, and do not doubt, that you wil respect this present worke, commended to you, and esteem of it according to its worth, and not at all divulge it, but keep it in great secresie for your selfe, and yours, as indeed it is a hid, and great treasure, an excellent gem, and pretious thing, which is not to be cast to swine, *i.e.* Sophisters, and contemners of all good naturall arts, and secrets, who are worthy neither to read them, much lisse to have, know, or understand them. And although

this

this book bee very little, consisting of few words, yet it is full of many, and great secrets. For *I* do not here write out of speculation, and theorie, but practically out of the light of nature, and experience, lest *I* should burden you, and make you weary with many words, &c. Wherefore most deare friend, and loving brother, seeing *I* have wrote this book out of love to you alone, and to no body else, *I* beseech you that you will keep it as a thing of value, and a great secret, and not let it goe out of your hands as long as you live, and at your death, bequeath it in like manner to your children, & heirs, that they also may keep this book secretly, which also *I* shal particularly desire of them, that they wil not let it goe out of your family at any time, and be made publique, so as to come to the hands of

Sophi-

Sophisters, & scoffers, who contemn all things, which are not agreeable to them, and indeed detract from them: These are pleased onely with what is their own, as indeed all fools are wont to bee, whom their owne toyes onely please, not any thing which is anothers, hating all kind of wisdome. Wherefore they account wisdom as folly: bec. nothing doth the any good they know the use of nothing. As one workman cannot use the instruments of another, so a foole can use no weapons better then his owne sticke, or boughes; and there is no sound pleasanter to him then the ringing of his own bell. Wherefore most dear brother be you faithfully admonished, as *I* have entreated you, and do what *I* have enjoined you, which *I* hope you will, and you shall doe what is right and well. Farewell with the protection of God.

Dated at Villacum *in the year*, 1537.

OF THE

NATVRE

Of Things.

THE FIRST BOOKE.

Of the generations of Naturall things.

THe generation of all natural things is twofold: Naturall, and without Art; and Artificiall, *viz.* by Alchymie. Although in generall it may bee said that all things are naturally generated of the Earth by means of putrefaction. For Putrefaction is the chiefe degree, and first step to Generation. Now Putrefaction is

The generation of naturall things is twofold.

All things proceed from putrefaction.

The cause of putrefaction is a moist heat.

occasioned by a moist heat. For a continuall moist heat causeth putrefaction, and changeth all naturall things from their first form, and essence, as also their vertues, and efficacy, into another thing. For as putrefaction in the stomach changeth, and reduceth all meats into dung; so also putrefaction out of the stomach in a glasse, changeth all things from one form into another, from one essence into another, from one colour into another, from one smell into another, from one vertue into another, from one power into another, from one property into another, and generally from one quality into another. For it is evident, and proved by daily experience, that many good things, which are wholsome, and medicinable, become after putrefaction naught, unwholsome, and meer poison. So on the contrary, there are many bad, unwholsome, poisonous, and hurtfull things, which after their putrefaction become good, lose all their unwholsomnesse, and become wonderfull medicinable: because putrefaction produceth great matters, as of this wee have a most famous example in the holy Gospel, where Christ saith: Unlesse a grain of Wheat bee cast into the Earth, and be putrefied, it cannot bring forth fruit in a hundred fold. Hence also we must know, that many things are multiplyed in putrefaction so as to bring forth excellent fruit. For putrefaction is the change, and death of all things, and destruction of the first essence of all Naturall things; whence there ariseth a regeneration, and new generation a thousand times better, &c.

The power and nature of putrefaction.

What putrefaction is.

Seeing therefore putrefaction is the first degree, and step to generation; it is very necessary that wee know

know putrefaction well. Now there are many kinds of putrefactions, and one produceth its generation in another manner, then doth another. One also sooner then another. Wee said also that moisture, and heat were the first degree, and step to putrefaction, which produceth all things, as a Hen doth her egs. Wherefore through, and in putrefaction, all mucilaginous flegme, and matter is made living, whatsoever it prove to be at last.

Putrefaction is the first degree to generation

Putrefaction is manifold.

An example of this you have in egs, in which there is a mucilaginous humour, which by any kind of moderate continuall heat is putrefied, and turned into a living Chicke, not only by the heat of the Hen, but any such kind of heat. For in such a degree of Fire egs may be brought to maturity in a glasse, and ashes, and become living birds: yea any man may ripen an egge in his arm-hole, and hatch a Chicke, as well as the Hen.

An artificiall hatching of Chickens.

And here wee must take notice of something that is greater, and more then this: *viz.* if that living Chicke be in a vessell of glasse like a gourd, and sealed up, burnt to powder, or ashes in the third degree of Fire, and afterward so closed in, be putrefied with the exactest putrefaction of Horse-dung, into a mucilaginous flegm, then that flegm may be brought to maturity, and become a renewed, and new made Chicke: to wit, if that flegm bee againe inclosed in its former shell, or receptacle. This is to revive the dead by regeneration, and clarification, which indeed is a great, and profound miracle of Nature. According to this processe may all Birds bee killed, and made alive againe, and made new: and this is the highest, and greatest miracle, and mystery of God,

The raising of a dead bird to life.

 which

which hee ever discovered to mortall man.

The Atificiall generation of Man.

Wee must also know that after this manner men may bee generated without naturall Father, or Mother, *i.e.* not of a Woman in a naturall way: but by the Art, and industry of a skilfull Alchymist may a Man bee borne, and grow, as afterwards shall bee shewed.

The generation of men by brutes.

It is possible also that men may be born of beasts, according to naturall causes, but yet this cannot bee done without much impiety, and heresie; to wit, if a man should couple with a beast, and that beast should, as a woman doth, receive the Sperm of the man, with desire and lust into her matrix, and conceive: then the sperm doth of necessity putrefie, and by the continual heat of the body, a man, and not a beast is thence produced. For alwaies as the seed is that is sown, so also is the fruit that is brought forth; and unlesse it should be so, it would be contrary to the light of Nature, and to Philosophy. Wherefore as is the seed, such is the hearb that springs from thence. So of the Seed of an Onyon is brought forth an Onyon, not a Rose, nor a Nut, not a Lettuce. So of Corne, Corn is brought forth, of Barley, Barley; of Oats, Oats: and so it is with all other fruits, which have seed, and are sown, &c.

As the seed is, so is the fruit.

The force of womens imagination.

In like manner also it is possible, and not contrary to Nature, that an irrationall bruit should bee produced by a woman, and a man. Neither are wee to judge of, or censure the woman, as the man, (as in the former case) shee therefore is not to bee accounted impious, or hereticall, as if shee acted contrary to Nature, but it is to be imputed to her imagination. For her imagination is alwaies the cause of it. And the

the imagination of a breeding woman is so powerful, that in conceiving the seed into her body, shee may change her infant divers wayes: because her inward starres are so strongly bent upon the infant, that they beget an impression, and influence upon it. Wherefore the infant in the Mothers wombe in its forming is put into the hand, and will of its Mother, as clay in the hand of the Potter, who thence frames, and makes what his will, and pleasure is: so the Woman that is breeding, forms the fruit in her body, according to her imagination, and her starres. Therefore it often falls out, that of the seed of a man, Cattle, and other horrid Monsters are begot, according as the imagination of the Mother is strongly directed upon the Embryo, &c.

Now as you have heard, that by putrefaction many, and various things are generated, and made alive, so also you must know, that of many hearbs, by putrefaction divers living creatures are bred, which they that are skilled in these thiugs know.

All animals that are bred meerly of putrefaction are poisonous.

Here also wee must know, that all such Animalls, which are bred, and made of putrefaction, containe some poison, and are poisonous, yet one far more strong then another, and one after another manner then another: as you see in Serpents, Vipers, Toads, Frogs, Scorpions, Basiliskes, Spiders, Wood-bees, Pismires, and many sorts of Wormes, as Cankers, Maggots, Locusts, &c. All which are bred in, and through putrefaction. Also amongst Animalls there are bred divers Monsters; And there are Monsters also which are not bred of putrefaction of themselves, but are made by Art in a glasse, as hath been said; because they oftentimes appear in a very wonderfull shape,

shape, and form, fearful to behold, as oftentimes with many feet, many tailes, many colours, oftentimes many heads, worms with the tailes of Fishes, or feathers, and other unusuall forms, that the like have not been seen.

VVhat Monsters are.

Wherefore not only all Animalls, which have not proper Parents, and are not borne of things like to themselves are Monsters, but also those which are bred of other things.

The secret poison of the Basilisk.

So you see it is concerning a Basiliske, which also is a Monster, and indeed a Monster above all Monsters, and then which none is to bee more dreaded, because hee can kill any man with his meer looks, and sight: and because his poison is above all poisons, to which nothing in the world is to bee compared. Hee carries his poison in a most secret manner in his eyes, and it is a conceived poison, not much unlike a menstruous woman, who also carrieth a secret poison in her eyes, so that only by her looks a Looking-glasse is fouled, and tainted. So also if shee looke upon a wound, or an ulcer, shee infects that in the like manner, and hinders the cure thereof: so also with her breath, as well as sight, shee infects divers things, corrupts, and weakens them; and so also with her touch. For you see if shee medle with wine in time of her menstrues, that it is suddainly changed and made thick; The Vineger also that she medles withall, becomes dead, and useleſse: so also Hot-waters lose their strength: In like manner Civet, Amber, Gryse, Musk, and such like perfumes, lose their odour by such a womans carrying, or handling of them So also Gold, and Coralls lose their colour, also many Gemmes, and Looking-glasses are soiled

soiled therewith, &c. But to return to what I proposed concerning the Basiliske, by what reason, and in what manner hee carries poison in his looks, and eyes; you must know that hee hath that property, and poison from menstruous women, as is aforesaid. For the Basiliske is bred of, and proceeds from the greatest impurity of a Woman, *viz.* her Menstrues, and from the blood of the Sperm, if it bee put into a gourd glasse, and putrefied in Horse-dung, in which putrefaction a Basiliske is brought forth. But who is so couragious, and bold to make, take him out, and kill him again, unlesse hee cover, and fortifie himselfe well first with glasses: I should perswade none to doe it, nay, I would advise them to take heed of it.

Monsters doe not live long.

But that I may proceed in treating of Monsters, Know that Monsters amongst brutes, which are brought forth of other things, and not of their like, seldome live long, especially if they shall live neer, or amongst other brutes, because of an imbred disposition, and Gods disposing, all Monsters are odious unto brutes that are genuinely brought forth, and so also Monsters of men, which are generated by man, seldome live long. And by how much the more wonderfull, and remarkable they are, so much the sooner they dye, so that none exceed the third day amongst men, unlesse they bee presently carryed into some secret place, and kept apart from all men. Moreover you must know that God abhors these kind of Monsters, and that they are displeasing to him, and that none of them can be saved, seeing they bear not the image of God: whence wee can conjecture nothing else, but that they are so formed by

Monsters come fom the Devill.

by the Devil, and are made for the Devills service, rather then Gods, because no good work was ever done by any Monster, but rather all manner of evill, wickednesse, and devillish deceits. For as an Executioner marketh his sons in cutting off their ears, putting out their eyes, burning their cheeks, fingers, hands, and cutting off their heads: so doth the Devil mark his sons through the imagination of their Mothers, which in their conceiving they drew from evill desires, lusts, and cogitations.

Monsters are to be shunned.

Also all men are to be shunned, which abound with, or want any member, or have a double member. For that is a presage of the Devills, and a most certaine signe of some occult wickednesse, and deceit, which follows upon it. Wherefore they seldome dye without the Executioner, or at least from some marke made by him.

The artificiall generation of Men:

But wee must by no means forget the generation of Artificiall men. For there is some truth in this thing, although it hath been a long time concealed, and there have been no small Doubts, and Questions, raised by some of the ancient Philosophers, Whether it were possible for Nature, or Art to beget a Man out of the body of a Woman, and naturall matrix? To this I answer, that it is no way repugnant to the Art of Alchymie, and Nature; yea it is very possible: But to effect it, we must proceed thus.

Let the Sperm of a man by it selfe be putrefied in a gourd glasse, sealed up, with the highest degree of putrefaction in Horse dung, for the space of forty days, or so long untill it begin to bee alive, move, and stir, which may easily be seen. After this time it will bee something like a Man, yet transparent, and without

out a body. Now after this, if it bee every day warily, and prudently nourished and fed with the *Arcanum* of Mans blood, and bee for the space of forty weeks kept in a constant, equall heat of Horse-dung, it will become a true, and living infant, having all the members of an infant, which is born of a woman, but it will bee far lesse. This wee call *Homunculus*, or Artificiall. And this is afterwards to be brought up with as great care, and diligence as any other infant, untill it come to riper years of understanding. Now this is one of the greatest secrets, that God ever made known to mortall, sinfull man. For this is a miracle, and one of the great wonders of God, and secret above all secrets, and deservedly it ought to bee kept amongst the secrets until the last times, when nothing shall be hid, but all things be made manifest.

Fairies, Nymphs, Gyants, &c. are made of artificiall men.

And although hitherto it hath not been known to men, yet it hath been known to Fairies of the Woods, Nymphs, and Gyants many ages since, because they come from them. For of such Artificiall men, when they come to Mans age, are made Pygmies, Gyants, and other great and monstrous men, who are instruments of great matters, who obtaine great victories against their Enemies, and know all secrets, and mysteries: because by Art they receive their lives, by Art they receive their bodies, flesh, bones, and blood: by Art they are borne; wherefore Art is now incorporated with, and imbred in them, and they need not learn of any, but others are constrained to learn of them, for by Art they have their originall and present existency, as a rose, or flower in a garden, and they are called the children of Fairies, and Nymphs, by reason that in power, and vertue they

 are

are like not to Men, but Spirits, &c.

Here it is necessary that wee speak something of the generation of Metalls; but because we have wrote sufficiently of that in our book of the generation of Metals, wee shall very briefly treat of it here, only briefly adding what was omitted in that book. Know that all the seven Metalls are brought forth after this manner, out of a threefold matter, *viz.* Mercury, Sulphur, & Salt, yet in distinct, and peculiar colours. For this reason *Hermes* did not speak amisse, when he said, that of three substances are all the seven Metalls produced, and compounded, as also the Tinctures, and Philosophers Stone. Those 3 substances he calls the Spirit, Soul, and Body: but hee did not shew how this is to bee understood, or what hee did mean by this, although haply hee might know the three Principles, but did not make mention of them. Wherefore we do not say, that he was here in an error, but only was silent now, that those 3 distinct substances may be rightly understood, *viz.* Spirit, Soul, and Body, we must know, that they signifie nothing else but the three Principles, *i.e.* Mercury, Sulphur, Salt, of which all the seven Metalls are generated. For Mercury is the Spirit, Sulphur the Soule, and Salt the Body, but a Metall is the Soul betwixt the Spirit, and the Body (as *Hermes* saith) which Soule indeed is Sulphur; and unites these two contraries, the Body, and Spirit, and changeth them into one essence, &c.

Of 3 principles Mercury the Spirit, sulphur is the soul, Salt the body.

Now this is not to bee understood so as that of every Mercury, every Sulphur, or of every Salt, the seven Metalls may be generated, or the Tincture, or the Philosophers Stone by the Art of Alchymie, or industry, with the help of Fire; but all the seven Metalls

Whether metalls can be made artificially by fire.

Metalls must be generated in the mountains by the Archeius of the Earth. For the Alchymist shall sooner transmute Metalls, then generate, or make them.

Yet nevertheless living Mercury is the Mother of all the seven Metalls, and deservedly it may be called the Mother of the Metalls. For it is an open Metall, and as it contains all colours, which it manifests in the Fire, so also occultly it contains all Metalls in it selfe, but without Fire it cannot shew them, &c.

Living ☿ is the mother of metalls.

But generation, and renovation of Metalls is made thus: As a man may return into the womb of his Mother, *i.e.* into the Earth, out of which hee was first made a man, and shall again bee raised at the last day: so also all Metalls may returne into living ☿ againe, and become ☿, and by Fire bee regenerated, and purified, if for the space of forty weeks, they bee kept in a continuall heat, as an infant is in his Mothers wombe. So that now there are brought forth not common Metalls, but Tinging Metalls. For if Silver bee regenerated (after the manner as wee have spoken) it will afterward tinge all other Metalls into Silver, so will Gold into Gold, and the like is to bee understood of all the other Metalls.

The regeneration of metalls into tinctures.

Now forasmuch as *Hermes* said, that the soule alone is that medium which joines the spirit to the body, it was not without cause hee said so. For seeing Sulphur is that soule, and doth like Fire ripen, and digest all things; it can also bind the soule with the body, incorporating, and uniting them together, so that from thence may bee produced

The Soul is that medium wherewith the soule is united to the body.

duced a most excellent body. Now the common combustible Sulphur is not to bee taken for the soule of metalls, for the soule is another manner of thing then a combustible, and corruptible body.

What the soule of metalls is.

Wherefore it can bee destroyed by no Fire, seeing indeed it is all Fire it selfe: and indeed it is nothing else but the quintessence of Sulphur, which is extracted out of reverberated Sulphur by the spirit of wine, being of a red colour, and as transparent as a Rubie: and which indeed is a great, and excellent *Arcanum*, for the transmuting of white metalls, and to coagulate living ☿ into fixt, and true Gold. Esteeme this as an enriching treasure, and thou maist bee well contented with this, onely secret in the Transmutation of Metalls.

Concerning the generation of mineralls, and halfe metalls nothing else need bee known then what was at first said concerning metalls, *viz.* that they are in like manner produced of the three Principles, *viz.* Mercury, Sulphur, and Salt, although not as metalls of perfect, but of the more imperfect, and baser Mercury, Sulphur, and Salt, and yet with their distinct colours.

Where is the generation of metalls and mineralls.

The generation of Gemmes is from the subtilty of the Earth, of transparent and crystalline Mercury, Sulphur, and Salt, even according to their distinct colours.

Whence the generation of Gemmes.

But the generation of common Stones is of the subtilty of Water, of mucilaginous Mercury, Sulphur, and Salt. For of the mucilaginousnesse of Water are produced all stones, as also sand, and gravell

Also of Common Stones.

vell are thence coagulated into Stones, as wee often see.

For any stone put in the Water, doth suddenly contract a mucilaginousnesse to itself. Now if that mucilaginous matter bee taken from this Stone, and coagulated in a glasse, it becomes such a Stone, as was in that Water, but it would require a long time before it would be coagulated of it selfe.

An artificiall generation of Stones.

OF THE

NATVRE

Of Things.

THE SECOND BOOK.

Of the growth, and increase of Naturall things.

Heat and Moisture the cause of the growth of things.

IT is sufficiently manifest, and knowne to every one, that all naturall things grow, and are ripned through heat, and moisture, which is sufficiently demonstrated by rain, and the heat of the sun. For no man can deny that rain doth make the Earth fruitfull, and it is granted by all, that all fruits are ripened by the sun.

Seeing

Seeing therefore this is by divine ordination naturally possible, who can gain-say, or not beleeve that a man is able, through the wise, and skilfull Art of Alchymie, to make that which is barren, fruitfull, and that which is crude, to ripen, and all things to grow, and to be increased. For the Scripture saith, that God subjected all creatures to man, and put them into his hands as being his own, that hee might use them for his necessity, and rule over the fish of the sea, fowles of the aire, and all things upon the Earth, nothing excepted. Wherefore man might well rejoice that God should so endow him with the excellency of Nature, that all the creatures of God should be forced to obey, and be subject to him, especially the whole Earth, and all things which are bred, live, and move in, and upon it. Since therefore wee see with our eyes, and are taught by daily experience, that by how much the oftner, & more abundantly therain doth moisten the earth, and the sun doth again with its heat and warmth dry it, so much the sooner doe the fruits of the Earth come forth and are ripened, yea all fruits doe cleerly grow, and increase, what time of the yeer soever it be; Let no man henceforth wonder, that the Alchymist also by a manifold imbibition, and distillation should not doe the same. For what else is rain but the imbibition of the Earth? and the heat of the Sun, but the distillation of the un, which drawes up those humidities again? Wherefore I say it is possible by such a kind of Art, even in the midle of Winter to bring forth green Herbs, Flowers, and other fruit, through Earth, and Water, out of the seed, and root: If then this can bee done in all Herbs, and flowers, it may also bee done in many other like things, as in all mineralls

An artificiall ripening of things.

God hath subjected all things to man.

The artificiall generation of fruit.

neralls, whose imperfect metalls by vertue of a minerall water may bee brought to maturity through the industry, and Art of a skilfull Alchymist.

The ripening of mineralls.

In like manner may all *Marcasites*, *Granati*, *Zineta*, *Arsenica*, *Talka*, *Cachymie*, *Bisemuta*, *Antimonies*, &c. (all which carry with them crude Gold, and Silver,) bee so ripened, that they may bee equalized to the most rich veins of Gold, and Silver, only by this Art. So also the Elixir, and tinctures of metals are brought to maturity, and perfected.

What the growing of the beard of a dead man signifies.

Seeing therefore, as it hath been said, moisture, and heat doe ripen all things, and make them grow, Let none wonder, that the beard, haire, or nailes of a malefactor hanging on a Gibbet, or Wheel do for a long time grow, neither let it be accounted for a sign of his innocency, as the ignorant beleeve; for this is naturall, and from naturall causes. For whilest that any moisture remains in him, his beard, haire, and nailes grow, even till the second year, or till hee bee wholly putrefied, &c.

Wee must also know, that there are many things that grow for ever, and are increased in bignesse, weight, and vertue, in the Water, and Earth, in which they continue good, and efficacious, as are Metalls, Marcasites, Cachymie, Talka, Granuty, Antimony, Bisemuta, Gemmes, Pearles, Corals, all Stones, and Clay. So also it may be ordered, that Gold may grow, and bee increased in weight, and body, if only it bee buryed in the Earth looking towards the *East*, and bee alwaies soiled with the fresh urine of a man, and pigeons dung.

The augmentation of ☉.

How Gold may be generated in a glasse.

It is possible also that Gold, through industry, and skill of an expert Alchymist may bee so far exalted, that

that it may grow in a glasse like a tree, with many wonderfull boughs, and leaves, which indeed is pleasant to behold, and most wonderful.

How the Philosophicall Tree is made.

The processe is this. Let Gold bee calcined with *Aqua Regis*, till it becomes a kind of chalke, which put into a gourd glasse, and poure upon it good new *Aqua Regis*, so that it may cover it foure fingers breadth, then again draw it off, with the third degree of fire, untill no more ascend. The water that is distilled off, poure on againe, then distill it off again. This doe so long untill thou seest the Gold to rise in the glasse, and grow after the manner of a tree, having many boughes, and leaves: and so there is made of Gold a wonderful, and pleasant shrub, which the Alchymists call their Golden hearb, and the Philosophers Tree. In like manner you may proceed with Silver, and other Metalls, yet so that their calcination bee made after another manner, by another *Aqua fortis*, which I leave to thine experience. If thou art skilled in Alchymie, thou shalt not erre in these things.

To make an artificiall stone of any forme.

Know also that any flint taken out of River water, (and put into a gourd glasse, having River water poured upon it, that the glasse may bee filled; which Water is againe to bee distilled off as long as a drop will arise, and the Stone dryed, and the Glasse againe filled with this Water, and again distilled off, and this done so long till the Glasse bee filled with this Stone) may in a few dayes by the Art of Alchymie bee made very great, which the Archeius of the Waters could scarce doe in many yeers.

If then thou breake the Glasse, thou shalt have a Flint in the forme of the Glasse, as if it had been put into the Glasse, and although this bee not for profit, yet it is a thing that is strange, and wonderfull.

OF

OF THE

NATVRE

Of Things.

THE THIRD BOOK.

Of the preservations of Naturall things.

THat things may bee preserved, and kept from harm, it is necessary in the first place to know what is an enemie to them, that so theymay be preserved from that, & not be hurt, or corrupted by it either in substance, vertue, power, or any way whatsoever. Much therefore in this case depends upon the knowing of the Enemie of all Naturall things. For who can take heed of danger when hee doth not know what can hurt him?

The enemies of things are to be knowne.

Truly no body; Wherefore it is necessary to know ones Enemie, For there are many sorts of Enemies. Wherefore it is as necessary to know evill things, as good things: for who can know what is good, without the knowing of what is evill? Truly no body. So no man can know what a blessing health is, that was never sick. Who knows what joy is, that was never heavy, or sad? And who can rightly understand what God is, who knew nothing of the Devil? Wherefore when God made known to us the Enemie of our Soul, *viz.* the Devill, he also signified to us the Enemie of our life, *viz.* Death, which is the Enemie of our body, of our health, and the Enemie of Medicinall, and all naturall things: also he made known to us how, and by which means it may be shunned. For as there is no disease against which there is not created, and found some remedy, which should cure, and expell it: so also there is alwaies one thing ordained against another, one Water against another, one Stone against another, one Minerall against another, one Poison against another, one Metall against another: and so in many more things, all which it is not requisite here to recite.

Death is the enemie of things.

There is a Contrariety found in all things.

Now how, and by what means every thing is to bee preserved, and kept from hurt, wee must know, that many things are to bee preserved in the Earth, and especially all rootes doe for a long time remaine in the Earth without losing their vertue, or being corrupted: in like manner herbs, flowers, and all fruites continue in the water incorrupted, and green: there are also many fruits and apples that may be preserved in water from all manner of putrefaction, untill new fruit come againe.

So

So also flesh, and blood, which indeed are putrefied, and grow unsavoury quickly, are preserved in cold fountain-water, and not only so, but by the addition of new aud fresh fountaine-water, may be turned into a quintessence, and bee for ever preserved from putrefaction, and an ill savour, without any balsome. And this doth not only preserve the flesh, and blood of dead things, but also of the living, wherefore Mans body may bee preserved from all manner of putrefaction, and divers diseases that proceed from putrefaction, better then common Mummie. Now that blood may be preserved of it self from putrefaction, and stinking, and not as a quintessence, & so as it may preserve the blood of the living (as we now said) thou must follow this processe.

How to preserve flesh and blood.

Let the blood bee separated from its flegm, which is separated of its selfe, and is driven to the upper part. This water poure gently out of the vessell, and in stead of it put as much of the water of the salt of blood, which water wee teach to make in our Chirurgerie: That water doth presently mixe with the blood, and preserves it so, that it will never bee putrefied, or grow unsavory, but continue many years as fresh, and very red as it was the first day: and this indeed is a great wonder. But if thou dost not know howto makethis water, or hast it notinreadiness, then poure upon it so much of the best, and most excellent balsome, and this will doe the same. Now this blood is the balsome of balsomes, and is called the *Arcanum* of blood, and it is so wonderful, and of such great vertue, that it is incredible to be spoken, wherefore thou shalt conceale it as a great secret in Physick.

How the Arcanum of mans blood is to be prepared.

How metalls may be preserved.

In preserving of Metalls, their Enemies are first to bee known, that so much the better they may bee preserved from harme.

What are the enemies of metalls.

The chiefest Enemies of Metalls are all sharp corroding Waters, all Corrosive things, all Salts, crude Sulphur, Antimony, and Mercury. But that you may know particularly how they shew their enmity, it is thus. Sharp Waters, and such things as are Corrosive, and Salts shew their enmity, in that they mortifie, dissolve, calcine, corrupt Metalls, and reduce them to nothing.

How the fume of Sulphur doth discolour metalls.

Crude Sulphur shews its enmity in the fume thereof: for by its fume it takes away from Copper its colour, and rednesse, and makes it white. From white Metalls, as Silver, Tinne, Lead, and Iron it takes away the whiteneſſe, and makes them red, and yellowish. From Gold it takes away that faire amiable yellowneſſe, and golden colour, and makes it black, and so foule, that nothing can bee more foule.

How Antimony spoiles and discolours metalls.

Antimony shews its enmity in this, in that all Metalls with which it is melted, or mixed, it spoiles, carryeth away, and preys upon, and also not unlike to Sulphur, by its fume it takes away from Metalls their true, and naturall colour, and brings in another.

Quick-silver distroyes metalls, and how.

Quick-silver doth destroy Metalls upon this accompt, in that it enters into Metalls, with which it is joined, and dissolves them, so as that it makes an Amalgama of them: Wherefore the fume thereof, which wee call common Mercury, makes all Metalls brittle, that they cannot be malleated, and calcines them, also it makes all red Metalls of a golden colour,

lour, to bee white: but it is the greatest enemie of all to Iron, and Steel; for if common Mercury doe but touch a barre of Iron, or Steel, or that be but smeared over with Mercuriall oile, that bar will afterward be broken like glasse, and be bowed; which indeed is a great secret, and deserves to be kept exceeding close. In like manner must the Loadstone be kept from Mercury, for the like enmity it shews to that as to Iron. For any Loadstone that Mercury hath but touched, or which hath been smeered with Mercuriall oyle, or only put into Mercury, will never draw Iron more. Let no man wonder at this, for there is a naturall cause for it, and it is this, *viz.* because Mercury extracts the spirit of Iron, which was hid in the Loadstone, which spirit draws the spirit of Iron to it: and this is not only in the Loadstone, but in all naturall things else, so that alwaies a strange spirit in a body which is not of the same Nature with it selfe, drawes to it self a body which is of the same Nature: and this wee must know to bee so, not only in the Load-stone, but also in all other naturall things, as Mineralls, Stones, Hearbs, Roots, Men, and Brutes.

How the load-stone may be spoyled.

What antipathy there is betwixt metalls themselves.

That Metalls have an enmity, and hate one the other naturally, as you see in Lead, which is naturally a very great enemy to Gold. For it breaks asunder all parts of Gold, it makes it foule, weak, spoiles, and destroyes it even to death, more then any other Metall.

Tin also hates, and is an enemy to all Metalls: for it makes them base, immalleable, hard, unprofitable, if it bee mixed with them in the fire, or in melting.

Since therefore you have now heard of the Enemies of

of Metalls, you must next know their preservatives, which keep them from all manner of hurt, or corruption, also strengthen them in their Nature, and vertue, and exalt their colour.

Gold is preserved in boyes urine.

First therefore concerning Gold, you must know, that it cannot bee preserved better, and fairer then in boyes urine, in which Salt Armoniack is dissolved, or in water alone of Salt Armoniack. In them in time the colour is so highly exalted that it can bee exalted no higher.

How silver is preserved.

Silver cannot be better preserved then if it be boiled in common Water, or Vineger, in which Tartar or Salt have been dissolved. So any old Silver, that is made black, and fouled, is renewed by being boiled in these waters: The best preservative for Iron and Steel is the lard of a Barrow-hog not salted, which indeed preserves Iron, and Steel from rust, if once every moneth they be smeered over with it. Also if Iron bee melted with fixt Arsenicke, it will be so renewed and fixt, that it will like Silver never contract rust. Copper may be preserved, if it bee only mixed with sublimed Mercury, or bee smeered over with the oyle of Salt; and so it will never any more be grown over with verdegrease.

How Iron and Steel may be preserved.

How Copper is preserved.

How Lead is preserved.

How the Load-stone is preserved.

Lead can no wayes bee better preserved then in cold Earth, and in a moist place, according to the Nature thereof. The Load-stone is preserved best of all with the filings of Iron, and Steel, for by this meanes it is never weakened, but daily strengthened.

The preservation of Salts.

Now concerning the preservation of Salts, and all things, that are of a saltish Nature, and may be comprehended under the name of Salt (of which there are more

more then an hundred sorts) you must know that they are to bee preserved in a hot dry place, and in woodden vessells, not in Glasse, Stone, or Metalls: for in those they are dissolved and become a Water, and an Amalgama which cannot be in Wood.

The preservation of liquors with oils.

Moreover you must know how some kind of Waters, and Liquors pressed out of hearbs, roots, and all other fruits, and Vegetables, which doe easily contract filth, and slime as if a skin were spread over them, may be preserved. These Waters therefore, and Liquors must bee put up into glasses that are narrow towards the top, and wide below, and the glasses be filled to the top, then adde a few drops of oyl Olive, that all the Water, or Liquor may bee covered: so the Oyl will swim on the top, and preserve the Liquor, or Water a long time from filth or slime. For there is no Water, or liquor if it bee covered with oyl, that will bee musty, or of an ill savour.

By this means also may two sorts of Water, of Liquors of Wine bee kept apart in one vessell, that they may not bee mixed: and not only two sorts, but three, four, five, and more, if only the oyle bee put betwixt: For they are severed by the Oyle, as by a wall, which wil not suffer them to be joined together, and united, for oyl and water are two contraries, and neither can be mixed with the other: For as the Oyle will not suffer the Waters to be united, so on the contrary, the Water will not suffer the Oyls to be mixed.

How clothes are preserved.

Now to preserve Cloath, and Garments from moths, there is no better way then with Mastick, Camphire, Amber Gryse, and Muske, and Civet, which indeed is the best of all, which doth not only preserve them from moths,

but

but alſo drives away moths, and all other vermine, as Fleas, Lice, &c.

How all ſorts of Wood may be preſerved.

Alſo all manner of Woods, as in Houſes, Bridges, Ships, or wereſoever they be, may bee preſerved ſo that they will never bee putrefied, either in waters, or under waters, or out of water in the earth, under the earth or above the earth, whether they be ſet in the rain, or wind, aire, ſnow, or ice, in winter, or ſummer; alſo that they be not worm-eaten, nor that any worms may breed in them whenſoever they bee cut. Now this preſervative is a great *Arcanum* againſt all kinds of putrefactions, yea ſo excellent a ſecret that none may bee compared to it. And it is nothing elſe but Oyle of Sulphur, the proceſſe whereof is this. Let common yellow Sulphur bee powdered, and put into a Gourd glaſſe, upon which let there be poured ſo much of the ſtrongeſt *Aqua fortis*, that may cover it three fingers breadth: then draw it oft by diſtillation, three, or four times; and laſt of all, till it be dry. Let the Sulphur that remaines in the bottome being of a black, ſad red colour, be put upon marble, or in a glaſſe, and it will eaſily bee diſſolved into Oyle, which is a great ſecret in preſerving of Wood from putrefacton, and wormes. For this Oyle doth ſo tinge the wood that is nointed with it, that it can never bee waſhed out of it againe. Many more things may bee preſerved with this Oil of Sulphur, from putrefaction, as ropes, cords in ſhips, and maſts of ſhips, in carts, fiſhing-nets, and gins which Fowlers, and Hunters uſe, and ſuch like, which are oftentimes uſed in waters, or raine, and are otherwiſe eaſily rotted, and broken, ſo alſo linnen clothes, and many other ſuch like things.

Fixed oyle of Sulphur.

Alſo

Which are potable things, and how they are preſerved.

Alſo you muſt know how potable things are to be preſerved, by which wee underſtand Wine, Beer, Meade, Vineger, and Milke. Now if we would preſerve theſe from harm, and in their full vertue, it is very neceſſary that you know well what is an Enemie to them, and that is menſtruous women: for if they doe handle the foreſaid things, or have any thing to doe about them, or looke, or breath upon them, they corrupt them. For Wine is thereby changed, and become thick, Beer, and Mead grow ſowre, Vineger grows dead, and loſeth its ſharpneſſe: and Milke grows ſowre, and curded.

Which is an enemie to them.

This therefore you muſt well know, before you come to preſerve each of theſe in particular.

How Wine is preſerved by Sulphur.

Wine is preſerved chiefly by Sulphur, and the Oyle of Sulphur, by which all Wine may bee preſerved a long time, ſo that it be neither thick, nor any other way changed.

Beere is preſerved with Oyle of Cloves.

Beere is preſerved with Oyle of Cloves, if ſome drops thereof bee put into it, to every Gallon two or three drops, or, which is better, with the Oyl of the root of *Avens*, which doth preſerve Beer from ſowring.

Mead is preſerved with oyle of Sugar.

Meade is preſerved with Oyl of Sugar, which muſt bee uſed as the Oyle of Cloves aboveſaid.

How Vineger is preſerved.

Vineger is preſerved with Oyle of Ginger, which muſt be uſed as the Oyle of Cloves aboveſaid.

How Milke is preſerved.

Milke is preſerved with Oyle of Almonds made by expreſſion, which muſt bee uſed as the Oyle of Cloves aboveſaid.

Cheeſe is preſerved with St. Johns wort.

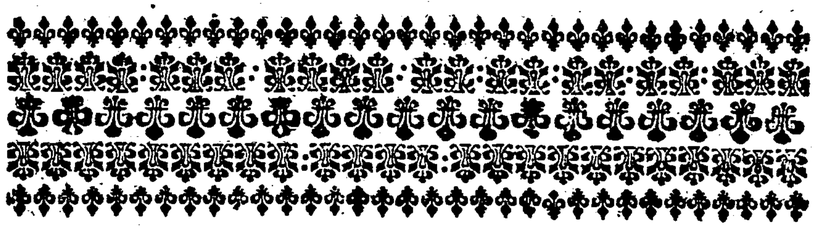
Cheeſe is preſerved with St. *Iohns* wort from worms, for if it doth but touch it, no worme will breed

breed in it: and if there bee any in before, it will kill them, and make them fall out of the Cheese.

How Honey is to be preserved. What its chief enemie is.

Honey hath no peculiar preservative, onely that it may bee kept from its Enemie. Now its chief Enemie is bread: for if a little bread made of Corne bee but put, or faln in into it, all the Honey is turned into Emmots, and spoiled.

OF



OF THE

NATVRE

Of Things.

THE FOURTH BOOK.

Of the life of Naturall things.

NO man can deny that Aire gives life to all things, bodies, and substances, that are produced, and generated of the Earth. Now you must know what, and what manner of thing the life of every thing in particular is; and it is nothing else then a spirituall essence, a thing that is invisible, impalpable, a spirit, and spirituall. Wherefore there is no corporeall thing, which hath not a spirit lying hid in it, as also a life, which, as

What use the Aire is for, as to the life of things.

What the life of things is.

What things have life.

I said before, is nothing but a spirituall thing. For not only that hath life which moves, and stirres, as Men, Animalls, Vermine of the earth, Birds in the Aire, Fish in the sea, but also all corporeall, and substantiall things. For here wee must know that God in the beginning of the Creation of all things, created no body at all without its spirit, which it secretly contains in it.

What is the difference betwixt the Spirit and the Body.

For what is the body without a spirit? Nothing at all. Wherefore the spirit contains in it secretly the vertue, and power of the thing, and not the body. For in the body there is death, and the body is the subject of death, neither is any else to be sought for in the body, but death.

The Spirit never dyes.

For that may severall wayes bee destroyed, and corrupted, but the spirit cannot. For the living spirit remains for ever, and also is the subject of life: and preserves the body alive; but in the ruine of the body it is separated from it; and leaves behind it a dead body, and returnes to its place, from whence it came, *viz.* into the Chaos, and the Aire of the upper and lower Firmament. Hence it appears that there are divers spirits, as well as divers bodies.

The division of the Spirit according to the variety of bodies.

For there are spirits Celestiall, Infernall, Humane, Metalline, Minerall, of Salts, of Gemmes, of Marcasites, of Arsenicks, of Potable things, of Rootes, of Juices, of Flesh, of Blood, of Bones, &c. Wherefore also know that the spirit is most truly the life, and balsome of all Corporeall things. But now wee will proceed to the species, and briefly describe to you in this place the life of every naturall thing in particular.

The Spirit is the life of all Corporeall things.

The

The life therefore of all men is nothing else but an Astrall balsome, a Balsamick impression, and a celestiall invisible Fire, an included Aire, and a tinging spirit of Salt. I cannot name it more plainly, although it bee set out by many names. And seeing wee have declared the best, and chiefest, wee shall bee silent in these which are lesse materiall.

What the life of man is.

The life of Metalls is a secret fatnesse, which they have received from Sulphur, which is manifest by their flowing, for every thing that flowes in the fire, flowes by reason of that secret fatnesse that is in it: unlesse that were in it, no Metall could flow, as wee see in Iron, and Steel, which have lesse Sulphur, and fatnesse then all the other Metalls, wherefore they are of a dryer Nature then all the rest.

What the life of Metalls is.

The life of Mercury is nothing else but the internall heat, and externall coldnesse, *i.e.* it makes the internall part of its body hot, and the outward part cold, and therefore might well bee compared to a garment made of skins, which doth even as Mercury make hot, and cold. For if a man wears such a garment it makes him warme, and keeps him from the cold: but if the smooth part of those skins bee put upon his naked body, it makes him cold, and is good against too much heat; wherefore it was a custome in ancient time, and still is in some places, to weare skins as well in Summer, as in Winter, as against cold in the one, so against heat in the other: in Summer they turn the smooth side inward, and the hairy side outward; and in Winter the hairy side inward, and the

What the life of Mercury is. Mercury is like to a garment of skins.

the ſmooth ſide outward. As therefore you have heard of the garment of skins, ſo alſo it may bee ſaid of Mercury.

What the life of Sulphur is.

The life of Sulphur is a combuſtible, ſtinking fatneſſe, for whilſt it burns, and ſtinks, it may be ſaid to be alive.

What the life of Salts is.

Now the life of all Salts is nothing elſe but the ſpirit of *Aquæ fortis*: for that water being drawne from them, that which remains in the bottome, is called Dead earth.

What the life of Gemmes and Coralls is.

The life of Gemmes, and Coralls is only their colour, which with ſpirit of Wine may be taken from them.

What the life of Pearls is.

The life of Pearls is nothing elſe but their ſplendor, which they loſe in calcination.

What the life of the Loadſtone is.

The life of the Loadſtone is the ſpirit of Iron, which may bee extracted, and taken away with ſpirit of Wine.

The life of Flints what.

The life of Flintes is a mucilaginous matter.

The life of Marcaſites what.

The life of Marcaſites, Cachymia, Talcum, Cobaltum, Zimri, Granata, Wiſmat, and of Antimony is a tinging Metalline ſpirit.

The life of Arſenicks.

The life of Arſenickes, Auripigment, Operment, Realgar, and ſuch like matters, is a Minerall, and coagulated poiſon.

The life of Excrements.

The life of Excrements, *i.e.* of mans dung, or beaſts dung is their ſtinking ſmell, for this being loſt they are dead.

The life of aromaticall things.

The life of Aromaticall things, *viz.* of Muske, Amber Gryſe, Civet, and whatſoever yeelds a ſtrong, good, and ſweet ſmell, is nothing elſe but that gratefull odour: for if they loſe this they are dead and of no uſe.

The

The life of ſweet things.

The life of ſweet things, as of Sugar, Honey, Manna, Caſſia, and ſuch like is in their tinging, and ſubtile ſweetneſſe, for if that ſweetneſſe bee taken from them by diſtilling, or ſubliming they are dead, unprofitable, and nothing worth.

The life of Rozzen.

The life of all Rozzens, as Amber, Turpentine, Gumme, is the muciliginous ſhining fatneſſe, which gives that excellent verniſh to them all: for when they will yeeld no more verniſh, and loſe their ſhining, they are dead.

The life of Plants.

The life of Hearbs, Roots, Apples, and other ſuch like fruit, is nothing elſe but the liquor of the Earth, which they loſe of their own accord, if they do but want water, and Earth.

The life of Wood.

The life of Wood is a certaine Rozzen, for any wood if it want Rozzen can live no longer.

The life of Bones.

The life of Bones is the liquor of Mummie.

The life of fleſh.

The life of fleſh, and blood is nothing elſe but the ſpirit of Salt, which preſerves them from ſtinking, and putrefaction, and is of it ſelfe as water ſeparated from them.

The life of every Element.

Now concerning the life of Elements, you muſt know that the life of Water is its running. For when by the coldneſſe of the Firmament is is congealed into ice, it is dead, and its miſchievouſneſſe is taken from it, that no body can bee drowned in it.

What the life of Fire is.

The life of Fire is Aire, for Aire makes fire burne with greater vehemency, and heate: Alſo there cometh forth from all Fire a kind of Aire, which will blow out a candle, and drives up a feather, as you may dayly ſee before your eyes. Wherefore

the

the flame of Fire is choaked if it bee so stopt up, that it can neither receive in Aire, and let out its own Aire.

What the life of Aire is. The Aire lives by, and of it selfe, and gives life to all other things.

What the life of Earth is. The earth of it selfe is dead, but the Element of it is an invisible, and secret life.

OF

OF THE NATVRE Of Things.

THE FIFTH BOOK.

Of the Death, or ruine of all things.

THe death of all naturall things is nothing else but an alteration and destruction of their powers, and vertues, a predominancy of that which is evill, and an overcoming of what is good, an abolishing of the former nature, and generation of a new, and another nature. For you must know that there are many things that, whilst they are alive, have in them severall vertues, but when they are dead retaine little or nothing of

What Death is.

their vertue, but become unſavory, and unprofitable. So on the contrary many things, whileſt they live, are bad, but after they are dead, and corrupted, manifeſt a manifold power, and vertue, and are very uſefull. Wee could bring many examples to confirme this, but that doth not belong to our purpoſe. But that I may not ſeem to write according to mine own opinion only, but out of my experience, it will bee neceſſary that I produce one example, with which I ſhall ſilence thoſe Sophiſters, who ſay, that wee can receive nothing from dead things, neither muſt we ſeek, or expect to find any thing in them. The reaſon is, becauſe they do eſteem nothing of the preparations of Alchymiſts, by which many ſuch like great ſecrets are found out. For looke upon Mercury, crude Sulphur, and crude Antimony, as they are taken out of their Mines, *i.e.* whileſt they are living, and ſee what little vertue there is in them, how ſlowly they put forth their vertues, yea they do more hurt, then good, and are rather poiſon, then a Medicine. But if through the induſtry of a skilfull Alchymiſt, they bee corrupted in their firſt ſubſtance, and wiſely prepared (*viz.* if Mercury be coagulated, precipitated, ſublimed, diſſolved, and turned into an oyle; if Sulphur bee ſublimed, calcined, reverberated, and turned into an oyle; alſo if Antimony bee ſublimed, calcined, and reverberated and turned into oyle) you ſhall ſee how uſefull they are, how much ſtrength, and vertue they have, and how quickly they put forth, and ſhew their efficacy, which no man is able to ſpeak enough in the commendation of, or to deſcribe. For many are their vertues, yea more then will ever bee found out by any man. Wherefore let

The preparation of Mercury Sulphur and Antimony.

let every faithfull Alchymiſt, and Phyſitian ſpend their whole lives in ſearching into theſe three: For they will abundantly recompenſe him for all his labour, ſtudy, and coſts.

But to come to particulars, and to write particularly of the death, and deſtruction of every naturall thing, and what the death of every thing is, and after what manner every thing is deſtroyed; you muſt know therefore in the firſt place, that the death of man is without doubt nothing elſe, but an end of his daily work, the taking away of the Aire, the decaying of the Naturall balſome, the extinguiſhing of the naturall light, and the great ſeparation of the three ſubſtances, *viz.* the body, ſoule, and ſpirit, and their return from whence they came. For becauſe a naturall man is of the earth, the Earth alſo is his Mother, into which hee muſt return, and there muſt loſe his natural earthly fleſh, and ſo be regenerated at the laſt day in a new celeſtiall, and purified fleſh, as Chriſt ſaid to *Nicodemus* when hee came to him by night. For thus muſt theſe words bee underſtood of regeneration.

What the Death of man is.

The death, and deſtruction of Metalls is the diſjoining of their bodies, and ſulphureous fatneſſe, which may bee done ſeverall ways, as by calcination, reverberation, diſſolution, cementation, and ſublimation.

What the deſtruction of Metalls is.

But the calcination of Metalls is not of one ſort: for one is made with Salt, another with Sulphur, another with *Aqua fortis*, and another with common Sublimate, and another with Quickſilver.

Calcination of Metalls is manifold.

Calcination with Salt is that the Metall be made into

What Calcination with Salt is.

into very thin plates, and strowed with Salt, and cemented.

Calcination with Sulphur.

Calcination with Sulphur is, that the Metall bee made into thin plates, and strowed with Sulphur, and reverberated.

Calcination with Aqua fortis.

Calcinaion with *Aqua fortis*, is that the Metall bee made very small, and dissolved in *Aqua fortis*, and precipitated in it.

Calcination with Sublimate.

Calcination with sublimed Mercury is this, that the Metall bee made into thin plates, and that the Mercury bee put into an earthen vessell narrow towards the top, and wide at the bottome; and then let it be set into a gentle fire made with coales, which must bee blowed a little untill the Mercury begin to fume, and a white cloud goe forth of the mouth of the vessel, then let the Plate of the Metall bee put into the top of the vessel, and so the sublimed Mercury wil penetrate the Metall, and make it as brittle as a stone of coal.

Calcination with Quicksilver.

Calcination with Quick-silver, is that the Metall bee made very small, and thin, and be amalgamated with Quick-silver, and afterward the Quick-silver bee strained through Leather, and the Metall remain in the Leather like chalke, or sand.

Divers other sorts of mortification of metalls.

Now besides these mortifications of Metalls, and destructions of their lives, know also that there are yet more. For rust is the death of all Iron, and Steel, and all vitriall, burnt brasse is mortified Copper: all precipitated, sublimated, calcined Cinnabar is mortified Mercury, all Ceruse, and Minium of Lead is mortified Lead; all Lazure is mortified Silver: also all Gold from which its tincture, Quintessence, Rozzen, Crocus, Vitriall, or Sulphur is extracted, is dead,

dead, because it hath no more the form of Gold, but is a white Metall like fixed Silver.

A two fold preparation of Crocus Martis.

But let us proceed to shew how Metalls may bee yet further mortified. First therefore of Iron, know that that is mortified, and reduced into Crocus this way. Make Steel into very thin plates: Make these plates red hot, and quench them in the best Wine-Vineger, doe this so often til the Vineger hath contracted a considerable rednesse, then distil of the Vineger, til there bee nothing but a dry powder remaining. This is a most excellent Crocus Martis.

There is also another way of making Crocus Martis, which doth partly exceed the former, and is made with farre lesse costs, and pains, and it is this.

Strow upon the plates of *S*teel, *S*ulphur, and Tartar, being both in a like quantity; then reverberate them, and this wil produce a most excellent Crocus, which must bee taken off from the plates.

Also you must know, that every plate of Iron, or Steel, if it bee melted with *Aqua fortis*, will also make a very fair Crocus; so also it is made with oyle of Vitriall, spirit of *S*alt, Allum water, the water of *S*alt Armoniacke, and of *S*alt Nitre; as also with sublimated Mercury, all which mortifie Iron, and bring it into a Crocus; but none of these latter wayes is to bee compared to the two former, for they are only used in Alchymie, and not at all in Physicke; wherefore in this, use only the two former, and let alone the rest.

The

The mortification of Copper.

The mortification of Copper, *viz.* that it may be reduced into Vitriall, Verdegrease, may bee done many wayes, and there are more processes in it, yet one far better then another, and one more profitable then another. Wherefore it is most convenient here to set down the best, and most profitable, and to bee silent in the rest. The best therefore, the most easy, and exactest way of reducing Copper into Vitriall is this.

The Vitriall of Copper is made two wayes.

Let plates of Copper bee dipt in spirit of *Salt*, or Salt-Petre, and let them bee hanged in the Aire until they begin to be green, which indeed wil quickly be, wash off this greennesse with cleer fountaine-water, dry the plates with some cloath, and wet them again with the spirit of *Salt*, and *Salt* Nitre, and do again as before, so long until the water bee apparently green, or much Vitriall swim on the top: then poure away the water, or evaporate it, and thou hast a most excellent Vitriall for medicine. In Alchymie there is not a fairer, more excellent, and better Vitriall then what is made by *Aqua fortis*, or *Aqua regis*, or spirit of *Salt* Armoniacke. And the processe is this.

Let plates of Copper be melted with one of the aforesaid waters, & as soon as the greenes is extracted, and the plates dryed, let the greenes be taken off with the foot of a Hare, or some other way as you please, as Ceruse is taken off from the plates of Lead: let them bee again wetted as before, until the plates bee wholly consumed, thereby is made a most glorious Vitriall, that thou canst not choose but wonder at it.

How water of Salt-petre and Salt-armoniack is made.

The water of Salt Petre is made thus. Purifie, and powder it; afterwards dissolve it of it selfe in a bladder

bladder, put in boyling water. So thou shalt have the water of Salt Petre.

The water of Salt Armoniacke is made thus: Calcine Salt Armoniack, and dissolve it in a Cellar upon a Marble, and this is water of Salt Armoniack.

Verdegrease may be made two wayes.

But to make Verdegrease out of Copper, there are divers wayes which it is not needful here to recite. Wee shall describe only two, but with a double preparation, *viz.* The one for Physicke, the other for Alchymie. The processe therefore of Verdegrease to be used in Physick is this,

How verdegrease to be used in physick is to be prepared.

Take plates of Copper, which wet over with the following matter. Take Honey, and Vineger, of each a like quantity, of Salt as much as wil serve to make them up into a thick past. Mixe them well together, then put them into a reverberatory, or Potters furnace so long as the Potter is burning his pots, and thou shalt see the matter that stickes to the plates to bee very black, but let not that trouble thee. For if thou settest those plates in the Aire, all the black matter wil in a few days become green, and become a most excellent Verdegrease, which may bee called the Balsome of Copper, and is commended by all Physitians. But nevertheless do not thou wonder that this Verdegrease becomes green in the Aire, and that the Aire can change the black colour into so fair a green.

The Balsom of Copper.

Aire changeth the Colours of things burnt.

For here thou must know that daily experience in Alchymie doth shew, that any dead earth, or *Caput Mortuum*, as soon as it comes out of the Fire into the Aire, doth quickly get another colour, and leaves its own colour which it got in the fire. For the changes

of those colours are various. For as the matter is, so are the colours that are made, although for the most part they flow from the blackneſſe of the dead earth. For you that are skilful in Alchymie ſee that the dead earth of *Aquafortis* comes black from the Fire, and by how many more ingredients there bee in it, by ſo much the more variouſly doe the colours ſhew themſelves in the Aire: ſometimes they ſeem red, as Vitriall makes them: ſometimes yellow, white, green, blew: ſometimes mixt, as in the Rainbow, or Peacocks taile. All those cololours ſhew themſelves after the death, and by the death of the matter. For in the death of all naturall things here are ſeen other colours, which are changed from the firſt colour into other colours, every one according to its nature, and property.

The preparation of Verdegreaſe to be uſed in Alchymie.

Now we wil ſpeak of that Verdegreaſe which is to bee uſed in Alchymie. The preparation, and proceſſe of that is this,

Make very thin plates of Copper, ſtrow upon them Salt, Sulphur, and Tartar ground, and mixed together, of each a like quantity in a great calcining pot. Then reverberate them twenty foure houres with a ſtrong Fire, but ſo that the plates of Copper do not melt, then take them out, and break the pot, and ſet the plates with the matter that ſticks to them into the Aire for a few dayes, and the matter upon the plates wil bee turned into a faire Verdegreaſe, which in all ſharp Corroding waters, waters of Exaltation, and in Cements, and in colouring of Gold, doth tinge Gold, and Silver with a moſt deep colour.

How Æs uſtum, or Crocus of Copper is to be made.

Now to turne Copper into *Æs uſtum*, which is called the *Crocus* of Copper; the proceſſe is this,

Let

Let Copper be made into thin plates, and be ſmeered over with Salt made into a paſt with the beſt Vineger, then let it be put into a great Crucible, and ſet in a wind furnace, and be burnt in a ſtrong Fire for a quarter of an houre; but ſo that the plates melt not: let theſe plates being red hot bee quenched in Vineger, in which Salt Armoniack is diſſolved, alwaies half an ounce in a pint of Vineger; let the plates bee made red hot again, and quenched in Vineger as before, alwaies ſcraping, or knocking off the ſcales which ſtick to the plates after quenching, into the Vineger. Do this ſo long, until the plates of Copper bee in good part conſumed by this means: then diſtil off the Vineger, or let it vapour away in an open veſſel, and bee coagulated into a moſt hard ſtone. So thou haſt the beſt *Crocus* of Copper, the uſe whereof is in Alchymie. Many make *Crocus* of Copper by extracting of it with the ſpirit of Wine, or Vineger, as they do *Crocus Martis*: But I commend this way far above it.

The ſublimation of Quickſilver.

Now the mortification of Quickſilver that it may bee ſublimed, is made with Vitriall, and Salt, with which it is mixed, and then ſublimed, ſo it becomes as hard as Cryſtall, and as white as ſnow: but to bring it to a Precipitate, the proceſſe is this:

How to make a fixt Precipitat Diaphoreticall.

Let it firſt be calcined with the beſt *Aqua fortis*, then diſtil off the *Aqua fortis*, and do this about five times, until the Precipitate become to bee of a faire red colour: Dulciſie this precipitate as much as thou canſt: And laſtly poure upon it the beſt rectified ſpirit of Wine you can get; diſtil it off from it eight, or nine times, or ſo often until it be red hot in the fire, and doe not fly: then thou haſt a Diaphoretical precipitated Mercury.

 Moreover

How to make a sweet Precipitate.

Moreover, you must take notice of a great secret concerning precipitated Mercury, *viz.* if after it is coloured, it bee dulcified with water of salt of Tartar, pouring it upon it, and distilling of it off so often, until the water riseth no more sharp from the Precipitate, but bee manifestly sweet; then thou hast a precipitate as sweet as sugar, or honey, which in all wounds, Ulcers, and Venereal Disease is so excellent a secret, that no Physitian need desire a better.

And the use of it

Besides it is a great comfort to despairing Alchymists. For it doth augment Gold, and hath ingresse into Gold, and with it Gold remaines stable, and good. Although there is much pains, and sweat required to this Precipitate, yet it wil sufficiently recompense thee for thy pains, and costs; and wil yeeld thee more gain, then can bee got by any Art or Trade whatsoever: Thou maist wel therefore rejoice in this, and give God, and mee thanks for it.

How Quicksilver may be Coagulated.

Now that Quicksilver may bee coagulated, I said that that must bee done in sharp *Aqua fortis*, which must bee drawn off by Distillation, and then the Precipitate is made.

How Quicksilver may be turned to Cinnabar.

But that Quicksilver may bee brought into a Cinnabar, you must first mortifie, and melt it with Salt, and yellow Sulphur, and bring it into a white powder, then put it in a gourd, and put upon it Aludel, or head, and sublime it in the greatest flux you can, as the manner is, so the Cinnabar will ascend into the Aludel, and stick as hard as the stone *Hæmatites*.

There are two kinds of Ceruse. The preparation of them.

The mortification of Lead to bring it to a Ceruse, is twofold, the one for Medicine, the other for Alchymie. The preparation of Ceruse for Medicine is this:

Hang

Hang plates of Lead in a glazed pot over strong Wine-vineger, the pot being well stopt that the spirits doe not exhale: put this pot into warm ashes, or in the Winter into a furnace, then alwaies after ten or fourteen dayes, thou shalt find very good Ceruse sticking to the plates, which strike off with the foot of a Hare: then put the plates over the Vineger again, untill thou hast enough Ceruse.

Now the other preparation of Ceruse for Alchymie is like the former, only that in the Vineger must bee dissolved a good quantity of the best, and fairest Salt Armoniack, for by this means thou shalt purchase a most faire, and beautifull Ceruse, for the purging of Tinne, and Lead, and the whitening of Copper

The preparation of Minium out of Lead.

But if wee would make Minium of Lead, we must first calcine it with Salt into Calx, and then burn it in a glazed vessel, alwaies stirring it with an Iron rod, till it be red. This is the best, and chiefest Minium, and it is to be used as wel in Physick as Alchymie: but the other which Mercers sell in their shops is nothing worth. It is made only of the ashes, which remaine of the Lead in the melting of it, which also Potters use to glaze their vessells, and such Minium is used for Painting, but not for Physicke, or Alchymie.

The Crocus of Lead.

Now that Lead may bee brought into yellowness, the preparation of it is not unlike to the preparation of Minium. For Lead must here be calcined with Salt, and brought to a Calx, and afterwards be stirred with an Iron rod in a Broad bason, such as tryers of Mineralls use, in a gentle Fire of Coales, diligently taking heed, that there be not too much heat,

 nor

nor a neglect in ſtirring, for elſe it will flow, and become a yellow glaſſe. And ſo thou haſt a fair, yellow *Crocus* of Lead.

How the Azure Colour is made of ſilver.

The mortification of Silver, that of it may be made the Azure colour, or ſomething like to it, is thus:

Take plates of Silver, and mix them with Quickſilver, and hang them in a glazed pot over the beſt Vineger, in which Gilt-heads have been firſt boiled, and afterward Salt Armoniack, and calcined Tartar have been diſſolved; in all the reſt doe as hath been ſaid of Ceruſe, then alwaies after fourteen days thou ſhalt have a moſt excellent, and faire Azure colour ſticking to the plates of Silver, which muſt be wiped off with a Hares foot.

The Mortification of Gold.

The Mortification of Gold that it may he brought into its Arcana, as into a Tincture, Quinteſſence, Reſine, Crocus, Vitriall, and Sulphur, and many other excellent Arcana, which preparations indeed are many. But becauſe for the moſt part wee have ſnfficiently treated of ſuch Arcana in other bookes, as the extraction of the Tincture of Gold, the Quinteſſence of Gold, the Mercury of Gold, the Oile of Gold, Potable Gold, the Reſine of Gold, the Crocus of Gold, and in the Archidoxis, and elſewhere, wee conceive it needleſſe here to repeat them. But what Arcana were there omitted, wee ſhall here ſet down, As the Vitriall of Gold, Sulphur of Gold, which indeed are not the leaſt, and ought very much to cheer up every Phyſitian.

But to extract Vitriall out of Gold, the proceſſe is this,

Take

How the ſulphur, and the Vitriall of Gold are made.

Take of pure Gold two, or three pound, which beat into thin plates, and hanging them over Boyes urine, mixt with the ſtones of grapes, in a large gourd glaſſe, well cloſed, which bury in a hot heap of ſtones of Grapes, as they come from the preſſe; when it hath ſtood fourteen dayes, or three weeks, then open it, and thou ſhalt find a moſt ſubtil colour, which is the Vitriall of Gold ſticking to the plates of Gold, which take off with the foot of a Hare, as thou haſt heard concerning other Metalls; as of the plates of Iron, Crocus Martis, of the plates of Copper, the Vitriall of Copper and Verdegreaſe, of the plates of Lead, Ceruſe, of the plates of Silver the Azure colour, &c. comprehended under one proceſſe, but not with one manner of preparation. When thou haſt enough of the Vitriall of Gold; boyle it well in Rain-water diſtilled, alwaies ſtirring it with a ſpatle, then the ſulphur of the gold is driven up to the ſuperficies of the water, as fat, which take off with a ſpoon: Thus alſo doe with more Vitriall. Now after all the Sulphur is taken off, evaporate that raine water til it bee all dry, and there will remain the Vitriall of Gold in the bottome, which thou maiſt eaſily diſſolve of it ſelfe upon a marble in a moiſt place. In theſe two Arcana's, *viz.* the Vitriall of Gold, and the Sulphur of Gold lies the Diaphoreticall vertue. I ſhal not here ſet down their vertues, for in the book of Metallick Diſeaſes, and alſo in other bookes wee have ſet them down at large.

The mortification of Sulphur, that the combuſtible and ſtinking fatneſſe may bee taken away, and it brought into a fixed ſubſtance, is thus:

Take

The mortification and fixation of Sulphur.

Take common yellow Sulphur finely powdered, and draw from it by distillation *Aqua fortis*, that is very sharp, and this doe three times, then the Sulphur which is in the bottome of a black colour dulcifie with distilled water, until the water come from it sweet, and it retains no more the stink of Sulphur. Then reverberate this Sulphur in a close reverberatory as you doe Antimony, then it will first be white, then yellow, and lastly as red as Cinnabar. And when it is so, then thou maist rejoice: For it is the beginning of thy riches: This reverberated Sulphur tingeth Silver most deeply into most excellent Gold, and the body of Man into most perfect health. This reverberated, and fixed Sulphur is of more vertue then it is lawfull to speak.

The Mortification of Salts.

The mortification of all Salts, and whatsoever is saltish, is the taking away, and distilling off the aquosity, and oylinesse, and of the spirit of them. For if these be taken away, they are afterwards called the dead Earth, or *Caput Mortuum*.

The Mortification of Gemmes.

The mortification of Gemmes, and Coralls, is to calcine, sublime, and dissolve them into a liquor, as Crystall. The mortification of Pearls is to calcine them, and dissolve them in sharp Vineger into the form of Milke.

The Mortification of the Load-stone.

The mortification of the Load-stone, is to anoint it with the oyle of Mercury, or to put it into Quicksilver, for afterward it will not draw Iron at all to it.

The Mortification of flints and stones.

The mortification of Flints, and Stones, is to calcine them.

The Mortification of Marcasites.

The mortification of Marcasites, Cachyma's, Talke, Cobaltus, Zinri, Granuti, Zunitter, Unismut, and

and of Antimony is their Sublimation, *viz.* that they bee sublimed with Salt, and Vitriall, then their life which is a Metallick spirit, together with the spirit of Salt, ascends. And let whatsoever remains in the bottome of the Sublimatory, bee washed, that the Salt may bee dissolved from it, and then thou hast a dead Earth, in which there is no vertue.

The Mortification of Realgar.

The mortification of Arsenickes, Auripigment, Operment, Realgar, &c. is, that they flow with Salt Nitre, and bee turned into an Oyl, or Liquor upon a Marble, and be fixed.

The Mortification of excrements.

The mortification of Excrements, is the coagulation of Aire.

The Mortification of Aromatical things.

The mortification of Aromaticall things is the taking away of their good smell.

Of Sweet things.

The mortification of sweet things, is to sublime and distill them with corrosive things.

Of Resines.

The mortification of Ambers, Resines, Turpentine, Gumme, and such like, is to turn them into Oyle, and Vernish.

Of Hearbs and Roots.

The mortification of Hearbs, Roots, and such like, is to distil off from them their oyle, and water, and presse out their liquor with a presse, and also to make their Alcali.

Of Wood.

The mortification of Wood, is to turne it into Coales, and Ashes.

Of Bones.

The mortification of Bones, is their Calcination.

Of Flesh.

The mortification of Flesh, and Blood, is the taking away of the spirit of Salt.

Of Water.

The mortification of Water is by Fire, for all heat dries up, and consumes water.

Of Fire.

The mortification of Fire is by Water, for all Water, quencheth Fire, and takes from it its power, and force.

So now you are sufficiently instructed in few words how death lyes hid in all naturall things, and how they may be mortified, and bee brought into another form, and nature, and what vertues flow from them. What soever should have been said further, we put in the following book, of the Resurrection of Naturall things.

OF

OF THE

NATVRE

Of Things.

THE SIXTH BOOK.

Of the Resurrection of Naturall things.

THE Resurrection, and renowing of Naturall things, is not the least, but a profound, and great secret in the Nature of things, and rather Divine, and Angelicall, then Humane, and Naturall. The raising again of Naturall things.

I desire to bee here understood with great distinction, and no otherwise then my opinion is, and Nature doth daily, and manifestly shew, and experience make good, lest I should bee exposed to the lies,

and ſlanders of Mountebankes, my enemies (which doe conſtrue all that I doe in the worſt ſenſe) as if I would uſurp the Divine power, and attribute this to Nature, which ſhee was never able to performe: Wherefore wee muſt cautiouſly conſider that there is a twofold Death, *viz.* violent, and voluntary. The one can raiſe a thing again, the other not. Wherefore, doe not beleeve thoſe Sophiſters that ſay, that a thing that is once dead, or mortified, can never bee raiſed again, and that make no account of reſuſcitation, and reſtauration of things, which error indeed of theirs is not the leaſt. And indeed it is true, that whatſoever dyeth, or periſheth with a naturall death, and what Nature mortifies, by reaſon of her predeſtination, God alone can raiſe again, or muſt of neceſſity bee done by his command: ſo whatſoever Nature deſtroyes, Man cannot reſtore again. But whatſoever Man deſtroyes hee can reſtore again, and being reſtored ſpoil again, and Man hath no further power of himſelfe, and if hee ſhould attempt to doe any thing more, hee would arrogate the power of God to himſelfe, and yet hee would labour in vain, and be confounded, unleſſe God did aſſiſt him, or hee had ſo much faith as to remove mountains: Even to ſuch a man, this is poſſible, and greater things then this. Becauſe the Scripture ſaith, and Chriſt himſelfe ſpake it. If thou haſt faith as a grain of Muſtard-ſeed, and ſaiſt unto this Mountaine, Goe and bee removed thither, and it ſhall bee removed, and all things bee poſſible to thee, and nothing impoſſible.

Death is twofold.

What things may be raiſed againe.

But to return to our purpoſe, what difference then there is betwixt dying, and being mortified, and which

which of theſe may be raiſed again, ſo theſe are to bee underſtood. Whatſoever naturally dies hath its end by predeſtination, and ſo the will and ordination of God permits. Yet it happens that this is alſo done by divers diſeaſes, and various caſualties, and this can never be raiſed again, neither is there any preſervative to bee uſed againſt predeſtination, and the naturall term of life. But that which is mortified, may bee both raiſed again, and revived, which may bee proved by divers arguments, which wee ſhall ſet down in the end of this book.

What things can not be raiſed againe.

Wherefore there is a great difference betwixt dying, and being mortified, neither muſt they bee taken for one, and the ſame things, under the ſame name. For in the very example they are far different. For look upon a man that dies a naturall, and predeſtinated death, what further good, or profit is there in him? Nothing, hee is only caſt into the earth to worms. For hee is a ſtinking carkaſſe, and due to the earth.

It is one thing to Dye, and other thing to be Mortified.

But the ſame is not to be underſtood of a man that is ſlain with a ſword, or dies by ſome ſuch like violent death. For his whole body is profitable, and good, and may bee prepared into a moſt pretious Mummie. For although the ſpirit of life went out of ſuch a body, yet the balſome in which lies the life remains, which indeed doth as balſome preſerve other mens bodies.

So you may ſee in Metalls, when a Metall is about to die, it begins to bee overcome with ruſt, and as much as is thus overcome, is dead: and when all the Metall is devoured with ruſt, it is all dead, and ſuch a ruſt can never bee reduced into true Metall againe,

 but

but it becomes only drosse, and not a Metall. For it it is dead, and death is in it, neither hath it any more balsome of life, but is quite destroyed in it selfe.

The difference betwixt the Calx of Metalls, and their ashes.

Now the Calx of Metalls, and their ashes are two things: And there is a great difference betwixt these two, for one may be revived, and brought back again into a Metall, but the other not: the one is volatile, the other fixed, the one died, the other mortified.

What the Ashes of Metalls is.

The Ashes is volatile, and cannot be brought back into a Metall, only into glasse, and drosse: but the Calx of Metals is fixed, and may be be brought back into its own Metall.

What the Calx of Metalls is.

But to understand the difference, and the cause, know, that in the Ashes there is lesse fatnesse, and more dryness then in the Calx, which indeed makes it fluxil: but the Calx is fatter, and moister, then the Ashes, and doth still retain its resine, and fluxibleness, and especially the Salt, which naturally is fluxil, and makes Metalls flow, and reduceth them. Hence now it follows, that the Salt must bee extracted out of the Ashes of Metals, that they may not be brought back into a Metal, then they are perfectly volatile, and this difference, and this clause is chiefly to bee taken notice of, for much depends upon it.

The errours of Mountebankes concerning Gold.

For amongst Mountebankes this is no small error, who in stead of Potable Gold, the Quintessence of Gold, Tincture of Gold, &c. have given to men an impure Calx of Gold, not considering the difference, and evill that follows upon it. For there are two remarkable, and necessary things to be taken notice of here, *viz.*

First,

First, that Gold calcined, or powdered, if it be given to Men, is gathered into one heap in the stomach, or goeth forth again with the dung, and so it is taken in vain, without doing any good: or that which is reduced by the great inward heat in mans body, it gilds over, and makes hard in a crust, both the bowells, and stomach, by reason of which the concoction of the stomach is hindred, whence many, and various sicknesses follow, and at length death it selfe.

When Metallike Arcana are to be taken inwardly.

As you have heard of Gold, so also must it bee understood of all the other Metalls, *viz.* that you take not any Metallick *Arcanum*, or Medicine into your body, unlesse it bee first made volatile, and it be reduced into no Metall.

How to make Metalls Potable and Irreducible.

Wherefore the first degree, and beginning to prepare Potable Gold is this: so may such a Volatile bee afterwards dissolved in spirit of Wine, that both may ascend together, bee made volatil, inseparable. And as you prepare Gold, so may you also prepare potable ☽ ♀ ♂ ♃ ♄ and ☿.

The raising againe of things is proved by the Whelpes of a Lyon.

But to return to our purpose, let us prove by examples, and sufficient reasons, that things mortified are not dead, and forced to abide in death, but may bee reduced, raised again, and revived, and this truly by man, and according to the course of Nature. You see Lions how all of them are brought forth dead, and first of all are made alive by the horrible roaring of their Parents, as one that is asleep is raised with a noise, so also are Lions raised, not that they are thus asleep. (for they which sleep a naturall sleep must of necessity rise again, which the Lions of themselves doe not.) For if they were not raised

How Lyons are made alive againe.

by

by this roaring, they would remain dead, and life would never bee perceived in them. Wheerefore it is apparent, that by this roaring they receive their life.

The reviving of dead Flies.

So also you see in all Animalls which are not ingendered, but proceed from putrefaction, as Flies, which if they bee drowned in water, that no life at all is perceived in them, and if they were so left, they would continue dead, and never return to life of themselves any more. But if you cast salt upon them, and put them in the warme Sunne, or behind a warme furnace, they will recover their former life, and this truly is a raising of them up againe. For if this were not done, they would continue dead for ever.

The generation of many Serpents of one.

So also you see in a Serpent, if hee be cut into pieces, and these pieces put into a gourd glasse, and bee putrefied in Horse-dung, the whole Serpent will become living againe in the glasse, in the form either of Worms, or spawn of Fishes. And if those Wormes bee in a fitting manner brought out of putrefaction, and nourished, many hundred Serpents will be bred out of one Serpent, whereof every one will be as big as the first, which is done only by putrefaction. And as it is said of the Serpent, so also many other Animalls may be raised, and restored again.

Hermes, and *Virgil* endeavour to raise themselves after Death.

According to this processe *Hermes*, and *Virgil* have attempted (by the assistance of Negromancy) to renew, and raise themselves after death, and to bee born again as infants, but it succeeded not according to their purpose.

But

The Resuscitation of Metalls is twofold.

But to omit examples, and fall upon the Praxis of Resurrection, and Restauration, it is necessary, and most convenient to begin with Metalls, forasmuch as Metalline bodies do oftentimes resemble Mens bodies.

The reducing of Metalls into Quicksilver.

Wee must know therefore, that the Resurrection, and Restauration of Metalls is twofold. The one which doth reduce calcined Metalls into their first Metallick body: the other which doth reduce Metalls into their first matter, *i. e.* into Quicksilver.

The processe of the latter is this: Calcine a Metall with common Quicksilver, put this Calx, and as much Quicksilver into a Sublimatory, and let them stand so long till both be coagulated into an Amalgama; then sublime the Mercury from the Calx, then grind it again with the Metallick Calx, and sublime it as before, this do so often, till the Metallick Calx shal over a candle melt like wax, or ice, and then it is well done. Put this Metall in digestion for a time, and it wil all be turned into Quicksilver, *i. e.* into its first matter, which Mercury of Metalls is indeed called the Mercury of Philosophers, which many Alchymists have sought after, but few have found. Now after this manner may Quicksilver bee prepared out of all Metalls, *viz.* ♀ *auri*, ☽ ♀ ♂ ♃ ♄.

The reduction of Sublimate, and the highest purging of it.

Now the raising again, or restoring of coagulated Mercury is done by distillation in a retort: for Quicksilver alone ascends into cold water, the Ashes of ♄ ♀ or Sulphur being left behind.

Now the raising again, or restauration of Mercury sublimed is done in seething hotwater: but it must first be ground very small, so the hot water wil seperates it

from

from it the spirit of Salt, and Vitriall, which it carries up with it, the quicksilver running in the bottome of the water. Now if this Quicksilver shall be again sublimed with Salt, and Vitriall, and revived againe in Hot water, and this done seven, or eight times, it can never bee better purged, and renewed.

And this may bee kept for a great secret in Alchymie, and Physick, and be much rejoiced in. For by this means all the impurity, blacknesse, and poisonousnesse is taken away.

The reduction of calcined and Precipitated Mercury.

Mercury calcined can never bee restored againe without sublimation, for unlesse it be sublimed after calcination, it will never bee revived, wherefore thou shalt first sublime it, and then reduce it as other Sublimate.

The resuscitation of Azure Cinnabar, *Aurum vitæ*, also of Precipitate, that they may bee reduced into Quicksilver is thus:

Take either of these, grind it small upon a marble, make it up into a past with the white of an egge, and sope, then make pills of the bignesse of Filbeards, which put into a strong earthen gourd, upon the mouth of it put a plate of Iron, with many little holes in it, and lute it on, and distill it *per descensum* with a strong fire, so that it may fall into cold water, and thou shalt have the Quicksilver again.

The renewing of Wood that is burnt.

Now the resuscitation, and restoring of Wood is hard, and difficult, yet possible to Nature, but without much skilfulness, and industry it can never bee done: But to revive it, the processe is this:

Take

Take Wood which must first bee a Coale, then Ashes, which put into a gourd together with the Resine, Liquor, and Oyle of that tree, of each a like weight, mingle them, and melt them with a soft heat, and there will bee a mucilaginous matter, and so thou hast the three Principles, of which all things are produced, and generated, *viz.* flegm, fatnesse, and Ashes.

The Flegm is Mercury, the Fat is Sulphur, the Ashes is Salt. For whatsoever fumes, and evaporates in the Fire is Mercury: whatsoever flames, and is burnt is Sulphur, and all Ashes is Salt.

The flegme of of Wood is its Mercury, the fat its sulphur, the ashes its salt.

Now seeing thou hast these three Principles together, put them in Horse-dung, and putrefie them for a time. If afterward that matter bee put in, and buried in fat ground, thou shalt see it live again, and a little tree spring from thence, which truly in vertue is farre more excellent then the former. This Tree or Wood is, and is called Regenerated Wood, renewed, and restored, which from the beginning was Wood, but mortified, destroyed, and brought into coales, ashes, and almost to nothing, and yet out of that nothing is made, and renewed. This truly in the light of Nature is a great mystery, *viz.* that a thing, which had utterly lost its form, and was reduced to nothing, should recover its form, and of nothing bee made something, which afterward becomes much more excellent in vertue, and efficacy then it was at first.

But to speake generally of the Resurrection, and Restauration of Naturall things, you must know, that the chiefest foundation here, is, that that bee restored

A generall rule for raising of things againe.

to every thing, and made to agree with it, which was taken from it in mortification, and ſeparated from it, which is hard to bee here ſpecifically explained. Wherefore wee ſhall conclude this book, and ſhall ſpeak of theſe things more at large in the next book, Concerning the tranſmutations of naturall things.

OF THE NATVRE Of Things.

THE SEVENTH BOOK.

Of the Tranſmutation of Naturall things.

IF wee write of the Tranſmutation of all Naturall things, it is fit, and neceſſary that in the firſt place wee ſhew what Tranſmutation is. Secondly, what bee the degrees to it. Thirdly, by what Medium's, and how it is done.

Tranſmutation therefore is, when a thing loſeth its form, and is ſo altered, that it is altogether unlike to its former ſubſtance, and form, but aſſumes another

What Tranſmutation is.

ther form, another essence, another colour, another vertue, another nature, or property, as if a Metall bee made glasse, or stone: if a stone bee made a coale: if wood be made a coal: clay be made a stone, or a brick: a skin bee made glew: cloth bee made paper, and many such like things. All these are Transmutations of Naturall things.

There are seven principal degrees of transmutation.

After this, it is very necessary also to know the degrees to Transmutation, and how many they be. And they are no more then seven. For although many doe reckon more, yet there are no more but seven, which are principall, and the rest may bee reckoned betwixt the degrees, being comprehended under those seven: And they are these,

Calcination, Sublimation, Solution, Putrefaction, Distillation, Coagulation, Tincture.

If any one will climbe that Ladder, he shall come into a most wonderfull place, that hee shall see, and have experience of many secrets in the Transmutation of Naturall things.

What Calcination is, and its kinds are.

The first degree therefore is Calcination, under which also are comprehended Reverberation, and Cementation. For betwixt these there is but little difference as for matter of Calcination: Wherefore it is here the chiefest degree. For by Reverberation, and Cementation, many corporeall things are calcined, and brought into Ashes, and especially Metalls. Now what is calcined is not any further reverberated, or cemented.

By Calcination therefore all Metalls, Mineralls, Stones, Glasse, &c. and all corporeall things are made

made a Coal, and Ashes, and this is done by a naked strong Fire with blowing, by which all tenacious, soft, and fat earth is hardened into a stone, Also all stones are brought into a Calx, as wee see in a Potters furnace of lime, and brickes.

What Sublimation is, and its kinds.

Sublimation is the second degree, and one of the most principall for the Transmutation of many Naturall things: under which is contained Exaltation, Elevation, and Fixation; and it is not much unlike Distillation. For as in Distillation the water ascends from all flegmatick, and watery things, and is separated from its body; so in Sublimation, that which is spirituall is raised from what is corporeall, and is subtilized, volatile from fixed, and that in dry things, as are all Mineralls, and the pure is separated from the impure.

Besides Sublimation, many good vertues, and wonderfull things are found out in Mineralls, and many things are made fixed, and become constant, so as to abide in the Fire, and that in this manner.

Let that which is sublimed be ground, and mixed with its feces, and bee againe sublimed as before, which must bee done so long, till it will no longer sublime, but all will remaine together in the bottom, and bee fixed.

The fixation of Mineralls into a stone.

So there will bee afterward a stone, and oyle when and as oft as thou pleasest, *viz.* if thou puttest it a-into a cold place, or in the aire in a Glass. For there it will presently bee dissolved into an Oyle. And if thou puttest it againe into the fire, it will againe bee coagulated into a Stone of wonderfull, and great vertue. Keep this as a great secret, and mystery of Nature, neither discover

discover it to Sophisters. Morevover, as in Sublimation many Corrosive things are made sweet in the conjunction of two matters, so on the contrary, many sweet things are made Corrosive: many sweet things are made sowre, harsh, or bitter; and on the contrary, many bitter things as sweet as Sugar.

Rules concerning Salt Armoniack.

Here also wee must take notice, that every Metal which is brought into Sublimation by Salt Armoniack, may afterward in the cold, or in the aire bee brought into an oyle, and againe bee coagulated into a stone in the Fire, which indeed is one of the chiefest, and greatest Transmutations in all naturall things, *viz.* to transmute Metall into a Stone.

What Solution is, and its kinds.

The third degree is Solution, under which are to to bee understood Dissolution, and Resolution, and this degree doth most commonly follow Sublimation, and Distillation, *viz.* that the matter be resolved which remaines in the bottome.

Now Solution is twofold: the one of Cold, the other of Heat; the one without Fire, the other in Fire.

A cold dissolution dissolves all Salts, all Corrosive things, & all calcined things: Whatsoever is of a Salt, and Corrosive quality, is by it dissolved into Oyle, Liquor, or Water. And this is in a moist, cold cellar, or else in the Aire on a marble, or in a glasse. For whatsoever is dissolved in the cold, contains an Airy spirit of Salt, which oftentimes it gets, and assumes in Sublimation, or Distillation. And whatsoever is dissolved in the cold, or in the Aire, may again by the heat of the Fire, bee coagulated into powder, or a stone.

But

What things a hot Solution dissolves.

But a hot Solution dissolves all fat, and sulphureous things. And whatsoever the heat of the Fire dissolves, the same doth coldnesse congeal into a Masse.

A double Solution *viz.* of Heat and Cold.

And whatsoever heat coagulates, is again dissolved by cold, or in the Aire. Here also we must know that whatsoever Aire, or the Cellar doth resolve, is of a very great drynesse, and hath a secret corrosive Fire hid in it: so whatsoever is dissolved in Fire, or in the heat thereof, hath a sweetish frigidity out of the Fire. Thus, and no otherwise is Solution to be understood.

Putrefaction what it is, and its kind.

Putrefaction is the fourth degree, under which is comprehended Digestion, and Circulation.

Now then Putrefaction is one of the principall degrees, which indeed might deservedly have been the first of all, but that it would be against the true order, and mystery, which is here hid, and known to few: For those degrees must, as hath been already said, so follow one the other, as links in a chain, or steps in a ladder.

The aforesaid order of Degrees is to be observed in making tinctures.

For if one of the linkes should bee taken away, the chain is discontinued, and broken, and the prisoners would bee at liberty, and runne away. So in a ladder, if one step bee taken away in the middle, and bee put in the upper, or lower part, the ladder would be broken, and many would fall down headlong by it with the hazard of their bodies, and lives.

So you must understand the matter here, that those degrees follow one the other in a just order, or else the whole work of our mystery would be mar'd, and our labour, and pains would bee in vain, and fruitlesse.

Now

The force of putrefaction.

Now putrefaction is of such efficacy, that it abolisheth the old Nature, and brings in a new one. All living things are killed in it, all dead things putrefied in it, and all dead things recover life in it.

Putrefaction takes from all Corrosive spirits, the sharpnesse of of the Salt, and makes them mild, and sweet, changeth the colours, and separates the pure from the impure, it places the pure above, and the impure beneath.

What Distillation is, and its kinds are.

Distillation is the first degree to the Transmutation of all naturall things. Under it are understood Ascension, Lavation, and Fixation.

By Distillation all Waters, Liquors, and Oyles are subtilized out of all fat things Oyle is extracted, out of all Liquors, Water, and out of all Flegmaticke things Water, and Oyle are separated.

Cohobation.

Fixation by Destillation.

Besides there are many things in Distillation fixed by Cohobation, and especially if the things to bee fixed containe in them Water, as Vitriall doth, which if it bee fixed is called *Colcothar.*

Allum, if it bee fixed with its proper Water, is called the Sugar of Allum, which also is resolved into a Liquor, which Liquor if it bee putrefied a moneth, produceth a Water of the sweetnesse of Sugar, which is of great vertue, and an excellent secret in Physicke, to extinguish any Metalline heate in Man, as wee have wrote more at large in our Booke of Metalline Diseases.

And

And as you have heard of Vitriall, and Allum, so also Salt nitre, and other Watery Mineralls may bee fixed by Cohobation.

What Cohobation is.

Now Cohobation is, that the dead head be oftentimes imbibed with its own water, and that again bee drawn off by Distillation.

The force of Distillation in things to be Transmuted.

Moreover, in Distillation many bitter, harsh, and sharp things become as sweet as Honey, Sugar, or Manna; and on the contrary, many sweet things, as Sugar, Honey, or Manna, may bee made as harsh as Oyle of Vitriall, or Vineger, or as bitter as Gall, or Gentian, as Eager, as a Corrosive.

Many Excrementitious things lose their great stink in Distillation, which indeed goeth forth in the water.

Many Aromaticall things lose their good savour.

And as Sublimation alters things in their Quality, and Nature, so also doth Distillation.

What Coagulation is, and its kinds.

Coagulation is the sixt degree: Now there is a twofold Coagulation, the one by Cold, the other by Heat, *i. e.* one of the Aire, the other of the Fire: and each of these again is twofold, so that there are foure sorts of Coagulations, two of Cold, and two of Fire.

The Coagulations of Fire are fixed, the other of Cold are not.

The one is done only by common Aire, or without Fire. The other by the superiour Firmament of Winter starres, all which coagulate Waters into snow, and ice.

But

But the Coagulation of Fire, which alone is here to bee taken notice of, is made by an Artificiall, and Graduall Fire of the Alchymists, and it is fixed, and permanent. For whatsoever such a Fire doth coagulate, the same abides so.

The other Coagulation is done by the Ætnean, and Minerall Fire in in Mountains, which indeed the Archeius of the Earth governs, and graduates not unlike to the Alchymists, and whatsoever is coagulated by such a Fire, is also fixed, and constant; as you see in Mineralls, and Metalls, which indeed at the beginning are a mucilaginous matter, and are coagulated into Metalls, Stones, Flints, Salts, and other bodies, by the Ætnean fire in Mountaines, through the Archeius of Earth, and operator of Nature.

What things cannot be Coagulated.

Also wee must know that Fire can coagulate no water, or moisture, but only the Liquors, and Juices of all Naturall things.

Besides also there can no flegm bee coagulated, unlesse in the beginning it was a corporeall matter, into which by the industry of a skilfull Alchymist it may return.

So also any mucilaginous, matter, or spermaticke slimynesse may by the heat of Fire be coagulated into a body and corporeall matter, but never bee resolved into water again.

And as you have heard of Coagulation, so also know concerning Solution, *viz.* that no corporeall matter can bee dissolved into Water, unlesse at the beginning it was water: and so it is in all Mineralls.

Tincture is the seventh, and last degree, which concludes the whole worke of our mystery for Transmutation, making all imperfect things perfect, and transmuting them into a most excellent essence, and into a most perfect soundnesse, and alters them iuto another colour.

What Tincture is, and its kinds.

Tincture therefore is a most excellent matter, wherewithall Minerall, and Humane bodies are tinged, and are changed into a better, and more noble essence, and into the highest perfection, and purity.

For Tincture colours all things according to its own nature, and colour.

Now there are many Tinctures, and not only for Metalline, but Humane bodies, because every thing which penetrates another matter, or tingeth it with another colour, or essence, so that it bee no more like the former, may bee called a Tincture.

All things that are to be tinged must be fluid.

Wherefore there are many, and various sorts of Tinctures, *viz.* of Metalls, Mineralls, Mens bodies, Waters, Liquors, Oyls, Salts, all fat things, and indeed of all things which may bee brought to flux, out of the Fire, or in the Fire.

For if a Tincture must tinge, it is necessary that the body, or matter which is to bee tinged, bee opened, and continue in flux, and unless this should bee so, the Tincture could not operate. But it would bee, as if any one should cast saffron, or any colour upon coagulated Water, or Ice: for so it would not so suddenly tinge the Ice with its colour, as if it were cast into other water. And although it should tinge, yet it would at the same time resolve the Ice into

Water. Wherefore those Metalls that wee would tinge, must first bee melted in the Fire, and bee freed from Coagulation.

And here wee must know, that by how much the stonrger fire is requisite for their melting, so much the sooner the Tincture runs through them, as Leaven penetrates, and infects the whole masse with sowrenes; and by how much better the masse is covered and kept warm, so much the better is it fermented, and makes the better bread: for ferment is the Tincture of Dowe, and Bread.

Feces are of a more fixt nature then their Flegme.

Wee must also note, that all feces are of a more fixed substance then the liquor of it is, also of a sharper, and more penetrating nature: as you see in the spirit of Wine which is made of the feces of Wine, and of *Aqua vitæ*, which is distilled out of the grounds of Beer, and burns like spirit of Wine, and is inflamed as Sulphur.

The preparation, and Nature of distilled Vineger.

Also if of the feces of Vineger another Vineger bee distilled, as commonly spirit of Wine is distilled, there will bee thereby made a Vineger of so fiery, and sharp a nature, that it consumes all Metalls, Stones, and other things, as *Aqua fortis*.

How the Tinctures of Metalls must be made.

Moreover, it is necessary, that Tinctures be of a fixt, fluxil, and incombustible nature, so that if a little of a plate of any Metall red hot bee cast into them, they will presently flow like wax without any manner of fume at all, and they penetrate the Metalls, as oyle doth paper, or water a sponge, and tinge all Metalls into white, and red, that is, into Silver or Gold.

Now

Now these are the Tinctures of Metalls, which it is necessary must bee turned into an Alcool, by the first degree of Calcination, then by the second degree of Sublimation, must get an easy, and light flux. And lastly, by the degree of Putrefaction, and Distillation are made a fixt, and incombustible Tincture, and of an unchangeable colour.

The Tinctures of Men.

Now the Tinctures of Mens bodies are, that they bee tinged into the highest perfection of health, and all Diseases bee expelled from them, that their lost strength, and colour bee restored, and renewed, and they are these, *viz.* Gold, Pearles, Antimony, Sulphur, Vitriall, and such like, whose preparation wee have diverslly taught in other bookes, wherefore it doth not seem to us necessary here to repeat them.

Of Dying and Painting.

Wee shall write no more of Tinctures, seeing every extracted colour may bee called a Tincture, which doth indeed tinge things with a permanent colour, which doe not go into the Fire, or preserve colours fixed in the Fire.

All these are in the hand, and power of the Dyer, and Painter, who prepares them according to his pleasure.

How many degrees of the Alchymists fire there be.

It is very necessary in this book to know the degrees of Fire, which many wayes may bee graduated, and intended, and every degree hath a peculiar operation, and one produceth the same effect, as another, as every expert Alchymist, by the daily experience, and exercise of the Art knows.

For one is as living, and flaming Fire, which reverberates, and Calcines all bodies: Another is the Fire

of

of a Candle, or Lamp, which fixeth all volatile bodies: Another is a Fire of coals, which cements, colours, and purgeth Metalls from their droſs, exalts Gold and Silver to a higher purity, whitens Copper, and in brief renews all Metalls.

Another Fire is of an Iron plate made red hot, in which the Tinctures of Metalls are proved, which alſo is profitable for other things.

The Filings of Iron heat after one faſhion, Sand after another, Aſhes after another, a *Balneum Mariæ* after another, in which manifold Diſtillations, Sublimations, and Coagulations are done.

Balneum roris after another, in which there are made many Solutions of corporeall things.

Horſe-dung after another, in which the chiefeſt putrefactions, and digeſtions are made.

The Celeſtiall fire. And after another faſhion works the inviſible Fire, by which wee underſtand the rayes of the Sun, and that which is manifeſted by a glaſs, or Cryſtall, and ſhews it operations and effects, of which Fire the Ancients wrote nothing at all; and by this fire the three Principles of every corporeall thing may bee ſeparated.

This Fire is of ſuch wonderfull force, that by it Metalls may bee melted, aud all fat, and fluxible things, may upon the table without any Fire bee together with all combuſtible things, reduced into coales, and aſhes.

Therefore after I have propoſed, and opened to you the degrees of the Art of Alchymie, and the degrees of the Alchmyiſts Fire: I will yet further ſhew, and declare to you in generall, various Tranſmutations of naturall things; of Metalls firſt, ſecondly

ſecondly of Stones, and thirdly of divers things in generall. The tranſmutation of Metalls therefore is a great ſecret in Nature, and it can hardly bee done by reaſon of many impediments, and repugnancies. Yet it is not againſt Nature, nor Gods ordination, as many falſly affirm.

But that the five leſſer, and impurer Metalls, *viz.* ♀ ♃ ♄ ♂ and ☿ may be tranſmuted into the greater, pureſt, and moſt perfect Metalls, *viz.* into ☉ and ☾, it cannot be done without the Tincture, or Philoſophers ſtone. The Tranſmutation of Metalls into Silver and Gold.

Now ſeeing we have before ſufficiently opened the ſecrets of Tinctures in the ſeven degres, and deſcribed them there, it is not neceſſary that wee ſpend any further labour in this, but rather bee ſatisfied with thoſe things, which we have wrote in other books concerning the Tranſmutations of Metalls.

Now there are other Tranſmutations of imperfect, and impure Metals, as the tranſmutation of ♂ into ♀, which may bee done divers wayes. The Tranſmutation of Iron into Copper.

If plates of Iron bee boiled in water of Vitriall, or bee cemented with calcined Vitriall, or being red hot be quenched in oyl of Vitriall.

Theſe three ways Iron may be tranſmuted into very good, and ponderous Copper, which indeed flows well, and hath its weight as well as any naturall Copper.

Plates of Iron may bee as it were reduced, and tranſmuted into Lead, ſo that it bee as ſoft as naturall Lead, but doth not flow ſo eaſily: and the proceſſe is this: The Tranſmutation of Iron into Lead.

Take Filings of ♂, and ſo much of the powder of Borax, mingle them well together, put them in a

 crucible,

crucible, and into a wind furnace, let there bee made a strong Fire, but so that the ♂ doe not flow, but stand as it were in a Cement for a whole houre, then encrease the Fire, that it may bee red hot, and flow: then let the crucible cool of it selfe, and thou shalt find the regulus of Lead in the bottome of the crucible, soft, and malleable, as naturall Lead can be.

The Transmutation of Copper into Lead.

But to transmute ♀ into ♄ the processe is this:

First of all bring Copper with ♀ sublimate, and fixt Arsenick to bee white, yea as white as ☾, then beat it small: Take this, and the powder of Borax, of each a like quantity, and first cement it, then let it bee melted into a regulus, and thou hast a true regulus of Lead.

The Transmutation of Lead into Copper.

Now on the contrary, it is easy to transmute Lead into Copper, neither doth it require much pains, and it is done thus.

Take plates of Lead, strow them over with calcined Vitriall, or Crocus of Venus, cement them, and then melt them, and thou shalt see naturall Lead, transmuted into good, ponderous, and malleable Copper.

A Metalline mixture like Gold.

Now if this Copper, or any other Copper be beaten into plates, and strowed over with *Tutia*, or *Capri Celaminaris*, and be cemented, and lastly melted, it will bee transmuted into an excellent reddish *Electrum* like to Gold.

To make English Tin out of Lead.

If thou wilt turne ♄ into ♃ make plates of ♄, strow them with Salt Armoniack, cement, and melt them, as aboveſaid, so will all the blackness, and darknesse bee taken away from the Lead, and it will be in whiteness like fair English Tin.

Now

Now as you have in briefe heard of some Mutations of Metalls, so also know, that there are Transmutations of Gemmes, which indeed are various, and in no wise like.

Oyl of Sulphur transmutes Gemmes.

For you see how great Transmutations of Gemmes there lies in oyle of Sulphur. For any Crystall may bee tinged, and Transmuted in it, and in time bee exalted with divers colours, as to bee made like to the Hyacinth, Granat, or Rubie.

To Transmute the Load-stone into great strength.

Know also that the Loadstone may be transmuted into a tenfold greater power, and vertue, and it is done thus:

Take the Loadstone, and heat it very hot in coales, but so that it bee not fired, which presently quench in the Oyle of *Crocus Martis*, made of the best Carinthian Steel, that it may imbibe as much as it can.

Thou shalt by this meanes make the Loadstone so powerfull, that thou maist pull out Nailes out of a wall with it, and doe such like wonderfull things with it, that the common Loadstone can never doe.

Moreover, in Transmutation of Gemmes you must know that the world is placed in two degrees of Tincture, and Coagulation.

To transmute the white of an Egge into Amber of any Colour.

For as the white of an Egge may bee tinged with Saffron, and then bee coagulated into a faire yellow Amber: with the smoke of a Pine-tree into blacke Amber: with Verdegrease into green, like *Lapis Armenius*: with green juice into Amber, like the Emerald: and with the Azure stone, into blew Amber, like a Saphir:

 with

with the Wood called red Wood, into red, like a Granat, or Rubie: with a purple colour, like to an Amethyst: with Ceruse, like to Alablaster.

So all Liquors, especially Metalls, and Mineralls, may bee tinged with fixed colours, and afterwards bee coagulated, and transmuted into Gemmes.

How counterfeit Pearls are made.

So also may Pearles be made like true Pearles in form, so that for splendor, and beauty they can hardly bee discerned from the true: And they are made thus:

Cleanse the white of Egges through a spunge, as purely as may bee, then mingle with it the fairest white Talke, or Mother of Pearle, or Mercury coagulated with Tinne, and brought into an Alcool, then grinde them all together on a Marble, so that they become a thick Amalgama, which must bee dryed in the Sunne, or behind a furnace so long, untill it bee like Cheese, or a Liver.

Then of this masse make Pearles as big as thou wilt, which hang upon the bristles of a Hog, and being thus boared through, dry them as Amber, and then thou hast finished them.

If they are not beautifull enough, anoint them over with the white of an Egge, and dry them again, and they will bee most goodly pearls, in form like the naturall, but not in vertue.

In the like manner are Coralls made, with which men endeavour to deceive one the other as with Pearle. The processe is this:

How counterfeit Coralls may be made.

Take Cinnabar, grinde it on a Marble, with the white of an Egge, for the space of an houre, then dry it, as Potters doe their Earth, then make it into what forme thou pleasest: Afterwards dry them as much as may bee, and noint them over with the white of an Egge, as thou didst Pearle, and dry them by themselves again.

So thou shalt have Corall like to the naturall in form, but not in vertue.

A Golden or Silver vernish.

Thou must also know, That the white of an Egge may bee of it selfe coagulated into most cleer Vernish, in the coagulation of which Silver, or Gold may bee strewed.

There are also many other, and various Transmutations of Naturall things: Whereof those which I know, and have had experience of, I will by the way set down, and briefly declare to you.

How wood is made a stone.

And first of all know, That any Wood, if it bee put for a certaine time into the water of Salt Gemme, is turned with much admiration into a Stone.

Coales of stones.

Also Stones in the Ætnean fire are transmuted into Coales, which are called stony Coals.

Glew of skins.

Also Glew is boiled out of Skinnes.

Paper of Linnen-cloath.

Of Linnen cloth is made Paper.

Silke of Flax.

Of Flax boiled in sharp Lie made of the Ashes of Wood is Silke made.

Feathers may be Spun.

Also the feathery parts pulled off from quills, and boiled in that Lie, may bee spun, and weaved like Cotton.

Any Oyle or Spermatick mucilage may bee coagulated into Vernish.

Any Liquor into Gumme, &c.

All these are Transmutations of Naturall things, of which Science wee have spoken enough, and therewee shall here make an end.

OF

OF THE

NATVRE

Of Things.

THE EIGHTH BOOK.

Of the Separation of Naturall things.

IN the Creation of the world, the first separation began from the foure Elements, seeing the first matter of the world was one Chaos. The Chaos the Matter of the World.

Of this Chaos God made the greater world, being divided into four distinct Elements, *viz.* Fire, Aire, Water, and Earth. Fire is the hot part, Aire the moist,

Water,

Water the cold, and Earth the dry part of the greater world.

What separation shall be here spoken of.

But that you may in brief understand the reason of our purpose in this 8th. book, you must know, that we doe not purpose to treat here of the Elements of all Naturall things, seeing wee have sufficiently discoursed of those Arcana in the Archidoxis of the separation of Naturall things: whereby every one of them is apart, and distinctly separated, and divided materially, and substantially, *viz.* seeing that two, three, or foure, or more things are mixed into one body, and yet there is seen but one matter. Where it often falls out, that the corporeall matter of that thing cannot bee known by any, or signified by any expresse name, untill there bee a separation made. Then sometimes two, three, four, five or more things come forth out of one matter: as is manifest by daily experience, in the Art of Alchymie.

What Electrum is.

As for example, you have an *Electrum*, which of it selfe is no Metall, but yet it hides all Metalls in one Metall. That if it be anatomized by the industry of Alchymie, and separated: all the seven Metalls, *viz.* *Gold*, *Silver*, *Copper*, *Tinne*, *Lead*, *Iron*, and *Quicksilver* come out of it, and that pure, and perfect.

What Separation is.

But that you may understand what Separation is, note, that it is nothing else then the severing of one thing from another, whether of two, three, four, or more things mixed together: I say a separation of the three Principles, as of Mercury, Sulphur, and Salt, and the extraction of pure out of the impure, or the pure, excellent spirit, and quintessence, from a grosse

grosse, and elementary body; and the preparation of two, three, four, or more out of one: or the dissolution, and setting at liberty things that are bound, and compact, which are of a contrary nature, acting one against the other, untill they destroy one the other.

How many kinds of Separation.

Now there are many kinds of separation, many of which are unknown to us; those, which wee have experienced out of elementary, dissoluble naturall things, shall in this place, according to their kinds, be described.

The separation of the Microcosme.

The first separation of which wee speake, must begin from man, because hee is the Microcosme, or little world, for whose sake the Microcosme or greater world was made, *viz.* that hee might be the separator of it.

The body of man after death is twofold.

Now the separation of the Microcosme begins at his death. For in death the two bodies of Man are separated the one from the other, *viz.* his Celestial, and Terrestial body; *i.e.* Sacramental, and Elementary: one of which ascends on high like an Eagle; the other falls downward to the earth like lead.

What the Elementary Body is.

The Elementary is putrefied, consumed, and becomes a putrid stinking carkase, which being buryed in the earth, never comes forth, or appeares more.

What a Sacramentall Body is.

But the Sacramentall, *i. e.* Syderiall, or Celestiall, is never putrefied, or buried, neither doth it possesse any place. This body appears to Men, and also after death is seen.

Hence *Ghosts*, *Visions*, and *Supernaturall Apparitions*.

Whence the Cabalisticall art.

Hence by the ancient Magicians, the *Cabalisticall*

Art

Art took it's beginning, of which we shall treat more at large in the books of Cabalie.

After this separation is made, then after the death of the Man three substances, *viz. Body, Soule*, and *Spirit* are divided the one from the other, every one going to its own place, *viz.* its own fountaine, from whence it had its originall, *viz.* the body to the Earth, to the first matter of the Elements: the soul into the first matter of Sacraments, and lastly, the spirit into the first matter of the Airy Chaos.

The separation of the Macrocosme.

What now hath been spoken of the separation of the Macrocosme, the same also may bee understood in the greater world which the great Ocean hath divided into three parts, so that the universall world is severed into three parts, *viz. Europe, Asia*, and *Africa*, which separation is a certain representation of three Principles, which can be separated from any Terrene, or Elementary thing. These three Principles are Mercury, Sulphur, and Salt, of which three the world was made, and composed.

Three parts of the World.

The separation of Metalls.

The next thing to bee known is the separation of Metalls from their Mountains, *i. e.* the separation of Metalls, and Mineralls.

By vertue of this separation many things come forth out of one matter, as you see out of Mineralls come forth, *The drosse of Metalls, Glasse, Sand, Piipitis, Marcasite, Granatus, Cobaltum, Talke, Cachinna, Zinetum, Bisemutum, Antimony, Litharge, Sulphur, Vitriall, Verdegrease, Chrysocolla, the Azure Stone, Auripigmentum, Arsenicke, Realgar, Cinnabar, Clay of Iron, Spathus, Gyphus, Ocree*, and many more like to these, as also the *Waters, Oyles, Resines,*

Calxes, Mercury, Sulphur, and *Salt*, &c.

Vegetables in their separation yeeld, *Waters, Oyles, Iuices, Resines, Gums, Electuaries, Powders, Ashes, Mercury, Sulphur, and Salt.*

Of Vegetables.

Animalls in their separation yeeld, *Water, Bloud, Flesh, Fat, Bones, Skin, Body, Hairs, Mercury, Sulphur, and Salt.*

Of Animalls.

Hee therefore that boasts himselfe to bee able to separate all naturall things after this manner, must of necessity have long experience, and perfect knowledge of all naturall things.

What a good separator ought to be.

Moreover, hee must bee a skilfull, and well practised Alchymist, that hee may know what is combustible, and what not; what is fixt, and what not; what wil flow, and what not; and what things are more ponderous one then another: also he must be experienced in the naturall colour, smell, acidity, harshnesse, sowrenesse, bitternesse, sweetnesse, the degree, complexion, and quality of every thing.

Also hee must know the degrees of Separation, as of Distillation, Resolution, Putrefaction, Extraction, Calcination, Reverberation, Sublimation, Reduction, Coagulation, Powdering, and Washing.

The degrees of Separation. What and how many there be.

By Distillation is separated Water, Oyle from all corporeall things.

What distillation separates.

By Resolution are separated Metals from Minerals, and one Metall from another, and Salt from the other Principles, and fat, and that which is light, from that which is heavy.

What resolution.

By Putrefaction is separated fat from lean, pure from impure, putrid from not putrid.

Putrefaction.

By Extraction is separated pure from impure, and spirit, and quintessence from body, and thinne from thick.

Extraction.

Calcination. By Calcination is separated watery moisture, fat, naturall heat, odour, and whatsoever else is combustible.

Reverberation. By Reverberation is separated colour, odour, what is combustible, all humidity, aquosity, fat, and whatsoever is inconstant, or fluxil, in any thing, &c.

Sublimation. By Sublimation is separated the fixed from the volatile, spirituall from the corporeall, pure from impure, Sulphur from Salt, Mercury from Salt, &c.

Reduction. By Reduction is separated what is fluxil, from what is solid, a Metall from its Minerall, and one Metall from another, a Metall from its drosse, fat from what is not fat.

Coagulation. By Coagulation is separated waterishnes from humidity, water from Earth.

Powdering. By Powdering are separated powder, and sand, ashes, and Calx, Minerall, Vegetable, and Animall one from the other, and all powders, which are of an unequall weight are separated, and by winnowing, as chaffe from corne.

Washing. By washing are separated ashes, and sand, a Minerall from its Metall, that which is heavy from what is light, a Vegetable, and Animall from what is Minerall, Sulphur from Mercury, and Salt, Salt from Mercury.

The Preparation of Metall is manifold. But passing by the Theorie, we will now fall upon the practise, and come to particulars.

You must therefore note, that the Separation of Metalls is the first by right, and wee shall therefore treat of it after this method, and manner.

OF

Of the Separation of Metalls from their Mines.

THe separation of Metalls from their Mines is done divers ways, *viz.* by boiling, and melting with fluxing powders, such as are salt Alcali, Litharge, salt fluxile, the drosse of Glasse, Salt Gemme, Salt Petre, &c. Let them bee put in a Crucible, and melted in a furnace; so will the Metall, or regulus fall to the bottome of the Crucible, but the other matter will swim above, and become drosse. Thou shall boil this Metalline *regulus* in a reverberating furnace so long, till all the Metall become pure, and freed from all its drosse; by this means the metall is well digested, and as I may say refined from all its drosse. By fluxing powders.

Many times one mine contains more then one Metall, as Copper and Silver, Copper and Gold, Lead and Silver, Tinne and Silver, you shall know it by this, if the Metalline Regulus after Reverberation in a melting pot bee sufficiently after the true manner dissolved. For in it are all imperfect Metalls separated, as are Iron, Copper, Tin, and Lead, and so with a double quantity of Lead to the Regulus being put to it, they all goe into a fume, and only fine Silver, or Gold are left behind in the pot.

Also two or three Metalls mixed together may bee separated in *Aqua fortis*, and extracted the one from the By Aquafortis.

the other. If two Metalls or one bee resolved, the other will fall to the bottome like sand, and be precipitated: and be after this manner separated. Also Metalls may be separated by flowing after this process: Make metals flow, and when they are in flux, cast into them the best flower of Sulphur as you can get, *viz.* an ounce to every pound of the metall, and let it burn, and by that means it wil draw up the lightest metall to the top, the heavy falling to the bottome. Then let them stand together till they be cold. And so in one Regulus two metalls are found, not as before mutually mixed, but one separated from the other by the Sulphur, as by a partition, as Oyle divides two Waters, that they cannot bee joined together or mixed: Sulphur therefore is a singular Arcanum worthy of great commendations.

By Sulphur.

A wonderfull power of Sulphur in separation.

By Quicksilver.

Fixt metalls, as Gold and Silver, because they cannot wel bee extracted with Fire or *Aqua fortis*, must bee amalgamated with Quicksilver, and so separated and extracted, the Quicksilver being afterwards extracted and separated by a certaine degree of Distillation from the Calx of the metals, *viz.* Gold, & Silver.

After this manner also may other metalls, not only Gold, and Silver, but Copper, Iron, Tin, Lead, &c. as also whatsoever are prepared out of them, as red Electrum, the white Magnesia, Aurichalcum, calcined Lead, Laton, Brasse of Cauldrons, and whatsoever metalls of this kind are transmuted, bee with Quicksilver, but first being powdered, abstracted, and separated from what is heterogeneous. For the nature, and condition of Quicksilver is this, that it wil bee united, and amalgamed with metalls, but yet with one sooner then with another, according as the metall is of greater or lesse affinity to it. In

In this consideration fine Gold is the chiefest, then fine Silver, then Lead, then Tinne, then Copper, and lastly Iron.

So amongst transmuted metalls, the first is part with part, then Ash coloured Lead, then Laton, then Brasse of Caldrons, then red, and the newest white. Although for the first course Mercury may take no more then one metall, with which it is amalgamated: yet that Amalgama is to be strained hard through Leather, or Cotton cloath. For by this means nothing but the Quicksilver will passe through the Leather, or Cloath: and that metall which it did attract remains in the leather, or cloth like Calx, which afterwards thou maist with salt Alcali, or some other salt reduce into a metalline body by melting.

Now by this Art Quicksilver is much sooner separated from all manner of metalls, then by Distillation, &c.

By this processe with Mercury all metalls may after calcination, and powdering be by a skilfull, and industrious Alchymist extracted, and separated one from the other.

In the same manner, and that easily, may Tinne, and Lead bee separated from Copper, or Copper vessels, from Iron, and Steel overlaid with Tin without any fire, or water, by the Amalgama of Quicksilver alone.

Also Beaten Gold, or Leafe Gold, or Silver, as also any other metall beaten, or ground, being written, or laid over with a pencill, or quill upon cloth, parchment, paper, leather, wood, stones, or any thing else, may bee resolved by Quicksilver, and so, that the Quicksilver may bee afterward separated again from those metalls. Now

By Corrosive waters.

Now the separation of metalls in *Aqua fortis*, *Aqua Regis*, and like corrosive waters, is after this manner.

Let a metall that is mixed, and joined with another, be taken, and beaten intto thin plates, or brought into powder. Put it into a separating vessel, and poure upon it common *Aqua fortis* as much as is sufficient, let them stand and bee macerated, until all the metall bee resolved into a clear water. If it be Silver, and contain any Gold in it, all the Silver wil bee resolved into water, and the Gold wil also bee calcined, and settle in the bottome like black sand. And after this manner Gold, and Silver are separated. If now thou wilt separate the Silver from the *Aqua fortis* without Distillation, put a plate of Copper into the water, and the Silver will presently settle in the bottome of the water like snow, and the Copper plate will begin to be consumed by little, and little.

The seperation of Silver, and Copper by common *Aqua fortis* is done after this manner. Let the Copper which contains Silver, or the Silver which contains Copper be brought to thin plates or powder, and put into a glass vessel, upon which pour as much common *Aqua fortis* as is sufficient: and by this means the silver will bee calcined, and settle to the bottome like white chalk: but the copper wil be dissolved, and turned into a clear water. If this water, together with the dissolved copper, be by a Glasse funnel separated from the silver calx into another Glasse: then the Copper that is dissolved in the water, may bee so precipiated with common water, or rain water, or any other water, that it wil settle to the bottom of the Glass like sand.

Now the separation of hid Gold, from any metall, is

is by the degree of Extraction in *Aqua Regis*. For this kind of water will attempt to dissolve no metall, but only pure, fine Gold, &c.

The same *Aqua Regis* doth separate also fine gold from gilded plate. For if that be washed over with it, the Gold will be separated from it, &c.

By the degree of Reverberation.

Moreover also with cement by the degree of Reverberation two Metalls mixed togethermay be separated the one from the other, but especially if they are not in the like degree of Fixation, as Iron and Copper. For that Metall, which is but little fixed, as Tin, and Lead, is all of it consumed by the degree of Reverberation in cement. For by how much the more a Metall is fixed, so much the lesse is it consumed by cement.

You must know therefore that fine Gold is the most fixt, and perfect Metall, which can bee destroyed, or consumed by no cement. Next to this is fine Silver. If then Gold, and Silver be mixed together in one body, which is wont to bee called part with part, or if Silver contain Gold, or Gold Silver: I say these being thus mixt if they bee reverberated into cement, then the Gold remains entire, and not at all injured, but the Silver is consumed by the cement, and so is extracted from fine Gold: so also is Copper from Silver, and Iron, and Tinne from Copper, and Iron, or Lead from Tinne, and so forth.

Of the Separation of Mineralls.

AFter that wee have explained (as hitherto wee have done) the separation of Metalls from their Earth, and matter, as also of one Metall from another, and how it is done having passed through it with as much brevity as might be: it will in the next place bee necessary that wee treat also of those things out of which Metalls grow, and are generated, as are the three Principles. Mercury, Sulphur, and Salt, as also all Mineralls, in which the first being of Metalls, *i. e.* the spirit of Metalls is found, as is manifest in Marcasites, Granats, Cachymies, red Talke, the Azure stone, and the like, in which the first being of Gold is found by the degree of Sublimation. So in white Marcasite, white Talke, Auripigmentum, Arsenick, Litharge, &c. the first being of Silver is found: In Cobaltus, Zinetus, &c. the first being of Iron: In Zinetus, Vitriall, Verdegrease, &c. the first being of Copper: In Zinetus, Bisemutus, &c. the first being of Tin: In Antimony, Minium, &c. the first being of Lead: In Cinnabar, the first being of Quicksilver is found.

Concerning this first beginning you must know, that it is a volatile spirit, as yet consisting in volatility, as an infant lies in the wombe of its Mother, which sometimes

sometimes is made like to Liquor, sometimes to Alcool.

Whosoever therefore desires to busie himselfe about the getting of the first being of any such body, or to separate it, must of necessity have much experience, and knowledge in the Art of Alchymie.

For if hee shall not diligently and skilfully work in Alchymie, hee shal attempt many things in vain, and accomplish nothing.

But after what manner the first being is to be separated out of any Minerall, is sufficiently explained in the booke called *Archidoxis*, and need not here tediously bee repeated.

But as concerning the separation of Mineralls, you must note, that many of them are to bee separated by the degree of Sublimation as fixed from those which are not fixed, spirituall and volatile bodies from fixt bodies, and so accordingly of all the members, as is declared concerning Metalls. For of all Mineralls there is one, and the like processe through all degrees, as the Art of Alchymie teacheth, &c.

Of the Separation of Vegetables.

How Vegetables are separated.

THe separation of those things, which grow out of the Earth, and are combustible, as fruits, hearbs, flowers, leaves, grasse, roots, woods, &c. is made many wayes.

For first by Distillation the Flegm is separated from them, then the Mercury, then the Oyle, then the Resine, then the Sulphur, and lastly the Salt.

All these Separations being made according to the Spagiricall Art many notable, and excellent medicines, come from thence, which are to be used as well within, as without the body.

But now seeing idlenesse is so much in request amongst Physitians, and all labour and study is turned only to insolency; truly I do not wonder, that all such preparations are every where neglected, and coales sold at so low a price, that if Smiths could be so easily without coales in forging, and working their Metails, as Physitians are in preparing their Medicines, certainly Colliers would long since have been brought to extream want.

A reprehension of Physitians.

In the mean time I will give to Spagiricall Physitians their due praise. For they are not given to idlenesse, and sloth, nor goe in a proud habit, or plush and velvet garments, often shewing their rings upon their fingers, or wearing swords with silver hilts by their sides, or fine and gay gloves upon their hands, but diligently follow their labours, sweating whole nights, and dayes by their furnaces.

These

The commendation of Chymists, and how they differ from other Physitians.

These doe not spend their time abroad for recreation, but take delight in their laboratory. They wear Leather garments with a pouch, and Apron wherewith they wipe their hands. They put their fingers amongst coales, into clay, and dung, not into gold rings. They are sooty, and black, like Smithes, or Colliers, and doe not pride themselves with cleane, and beautifull faces. They are not talkative when they come to the sick, neither doe they extoll their Medicines: seeing they well know that the Artificer must not commend his work, but the work the Artificer, and that the sick cannot be cured with fine words.

How many degrees of Alchymie there be.

Therefore laying aside all these kinds of vanities, they delight to bee busied about the fire, and to learn the degrees of the science of Alchymie. Of this order are *Distillation*, *Resolution*, *Putrefaction*, *Extraction*, *Calcination*, *Reverberation*, *Sublimation*, *Fixation*, *Separation*, *Reduction*, *Coagulation*, *Tincture*, *&c.*

But how these separations may bee done by the help of distinct degrees according to the Art of Alchymie, hath been in generall spoken of already. Wherefore it is needlesse here to make repetition.

But to proceed to particulars, and briefly to explaine the practise, you must know that *Water*, *Spirit*, *Liquor*, *Oyle*, &c. cannot bee separated after one and the same processe, out of Flowers, Hearbes, Seeds, Leaves, Roots, Trees, Fruits, Woods, by the degree of Distillation.

For Hearbs require one processe, Flowers another, Seeds another, Leaves another, Roots another, Trees

another, the Stalkes another, the Fruite another, Woods another.

The degrees of fire in Distillation.

And in this degree of Distillation, there are also foure distinct degrees of Fire to bee considered.

The first degree of Fire in Distillation is *Balneum Mariæ*, this Distillation is made in Water.

Another degree of Fire is Distillation made in Ashes.

The third in Sand.

The fourth in a naked Fire: as also Distillation may bee made by *Aqua fortis*, and other sharp Waters.

With what degrees of fire every Vegetable is to be Distilled.

To the first degree of Fire belong, Hearbs, Flowers, Seeds, and such like.

To the second, Leaves, Fruits, &c.

To the third, Roots, and Boughes of trees, &c.

To the fourth Wood, and such like.

Note, that every one of these must bee beaten small, and bruised before they bee put into the Still.

And thus much bee spoken concerning the Distillation of Waters out of the Vegetable substances.

As concerning the Seperation and Distillation of Oyls, the processe is the same as that of Water, only some of them are to bee distilled *per descensum*, and cannot ascend as Waters, the processe of these in this case is to bee changed.

But Liquors are not separated in Distillation as Waters, or Oyles, but are expressed from their corporeall substances with a presse.

And

And here wee must know, that there are some Oyles that are pressed out, and separated after the same manner, by a Presse as liquors are, and that for this reason, because they should not contract an ill odour from the Fire, as otherwise they would doe.

Of this Order is the Oyle of Almonds, Nuts, hard egges, and the like.

Also wee must note, that all Oyles, if they be prepared, and coagulated according to the Spagiricall Art, yeeld a kind of Vernish, Gumme, Amber, or Resine, which may bee also called Sulphur, and that which remaines in the bottome of the Still may bee calcined, and brought to ashes, and from it may bee with warme water alone, the Alcali extracted, and separated from it.

The Ashes which is left behind is called the Dead Earth, out of which never any else can bee extracted.

Of the Separation of Animalls.

IT is necessary, that Anatomie goe before the separation of Animalls, that the bloud may bee apart, the flesh apart, the bones apart, the skinne apart, the bowels apart, the tendons apart, &c. and after this must every one of these bee separated by it selfe by the help of the Spagiricall Art.

Therefore

Therefore the separations in this place are chiefly 4.

Foure degrees of the separation of Aninalls.

The first draws forth a waterie, and flegmatick humidity from the bloud. For from the bloud being after this manner, according to the processe shewed in the book of Conservations, prepared, there comes forth a most excellent Mummie, and so excellent a *Specificum*, that any fresh wound may bee cured, and consolidated in the space of twenty four hours, only with one binding up.

Mummie, &c.

Balsome, &c.

The second is the separation of fat from flesh; for that being separated from Mans flesh is a most excellent balsome allaying the pains of the Gout, and Cramp, and such like pains, if any part affected bee anointed with it warm. It helps also the tendons of the hands, or feet, being drawn together, if they bee daily anointed with it. It cures also the scab, and all kinds of Leprosy.

Therefore it is the chiefest Chirurgical specificum, and in all cases, as in wounds and the like most profitable, &c.

The third is the separation of waterie, and flegmatick moisture, together with the fat extracted out of bones. For if these two bee carefully by the Art of Alchymie separated from Mens bones by the degree of Distillation, and the bones bee reduced, or burnt into most white ashes by the degree of Calcination, and then these three bee again after a right manner joined together, so that they resemble butter, they become a most wonderfull specificall *Arcanum*, with which thou maist soundly cure any fracture of bones without any pain at three bindings up, so that thou dost handle, and set the fracture according to the rules of Chirurgery, and then apply that specificum by way of plaister, &c. This

This also doth most speedily cure the wounds of the skull, and any other contusion of bones whatsoever.

The fourth, and the last is the separation of Resines, and Gummes from the Skin, Bowels, and tendons. For this Resine being extracted, and separated out of them by the degree of Extraction, according to the Spagiricall Art, and coagulated by the beams of the Sun, become a cleer transparent Glew. Out of this glew being prepared, extracted, and separated out of Mans body, as is prescribed, a most excellent *Arcanum*, and specificall stiptick comes forth, wherewith Wounds, and Ulcers may speedily bee consolidated, and their lips bee brought together: (even as two boards are glewed together with glew put betwixt them) so that you put two or three drops of it being resolved into the wound. This also is a singular *Arcanum* for Burns, Falling of the nails, Scabs, &c. if the place affected bee nointed with it. For the skin will presently bee brought over the raw flesh.

There might many other separations of these and other things bee reckoned up. But seeing wee have mentioned them in other places, it would bee but lost labour here to repeat them. It wil bee necessary that wee speak of those things here, of which wee have made no mention elsewhere.

The last Separation is the last Iudgment.

The Manner of the last Iudgement.

And lastly in the end of all things shall bee the last separation, in the third generation, the great day when the Son of God shal come in majesty, and glory, before whom shal be carried not swords, garlands, diadems, scepters, &c. and Kingly jewels, with which Princes, Kings, Cesars, &c. doe pompously set forth themselves, but his Crosse, his crown

of thorns, and nails thruſt through his hands, and feet, and ſpear with which his ſide was pierced, and the reed, and ſpunge in which they gave him vineger to drinke, and the whips wherewith hee was ſcourged, and beaten. He comes not accompanyed with troopes of Horſe, and beating of Drums, but foure Trumpets ſhall bee ſounded by the Angells towards the foure parts of the world, killing all that are then alive with their horrible noiſe, in one moment, and then preſently raiſing theſe again, together with them that are dead, and buryed.

Matth. 25. For the voice ſhall bee heard: *Ariſe yee dead, and come to judgment.* Then ſhal the twelve Apoſtles ſit down, their ſeats being prepared in the clouds, and ſhal judge the twelve Tribes of *Iſrael.* In that place the holy Angels ſhall ſeparate the bad from the good, the curſed from the bleſſed, the goats from the ſheep. Then the curſed ſhall like ſtones, and lead be thrown downward: but the bleſſed ſhall like eagles fly on high. Then from the tribunall of God ſhal go forth this voice to them that ſtand on his left hand: *Goe yee Curſed into everlaſting fire prepared for the Devill, and his Angells from all eternity: For I was an hungry, and yee fed me not; thirſty, and you gave no drink; ſick, in priſon, and naked, and you viſited me not, freed mee not, cloathed me not, and you ſhewed no pity towards me, therefore ſhalt you expect no pity from me.* On the contrary, hee ſhal ſpeak to them on his right hand: *Come yee bleſſed, and choſen into my Fathers Kingdome, which hath been prepared for you, and his Angells from the foundation of the world. For I was hungry, and you gave me meat; thirſty, and you gave me drink; I was a ſtranger, and you took me in; naked, and*

and you covered me; ſick, and you viſited me; in priſon, and you came unto me. Therefore I will receive you into my Fathers Kingdom, where are provided many manſions for the Saints. You took pity on me, therefore will I take pity on you.

All theſe being finiſhed, and diſpatched, all Elementary things wil returne to the firſt matter of the Elements, and bee tormented to eternity, and never bee conſumed, &c. and on the contrary, all holy things ſhall return to the firſt matter of Sacraments: *i. e.* ſhall be purified, and in eternall joy glorifie God their Creator, and worſhip him from age to age, from eternity, to eternity, Amen.

OF THE

NATVRE

Of Things.

THE NINTH BOOK.

Of the Signature of Naturall things.

IN this Booke it is convenient for us speaking of the Signature of things in the first place, to declare by whom things are signed, and who the Signator is, and how many things there be that are signed. You must therefore know, that things that are signed are of 3 sorts. The first sort of them Man signs: the second, the Archeius: the

the third, the stars of supernaturall things. Therefore upon this account there are three Signators: Man, the Archeius, and Stars.

Moreover, you must note, that impressions signed by men do bring with them a perfect knowledge, and judgement of hid things, and impart the knowledg of their hid vertues, and faculties.

The markes of the Stars cause Prophecies, and Presages, and declare the supernaturall vertues of things, and take out the true judgements, and signes, in Geomancy, Chiromancy, Physiognomy, Hydromancy, Pyromancy, Necromancy, Astronomy, the Berillisticall art, and other Astrall sciences.

But that wee may explain briefly, and truly all the signes, or markes, it wil be necessary in the first place, that wee speak of those signes of which Man is the Signer. Those being understood, you may the more rightly understand the rest, whether naturall, or supernaturall. It is therefore known, that the *Iews* carry about them, upon their cloak, or coat a yellow sign. And this is nothing else but that mark, by which they would have you, when you meet them, to know that they are *Iews*. So a Serjeant is known by his divers coloured coat, or sleeve. So every Magistrate apparells his servants with his own colours, and liveries.

Every Mechanick marks his work with a certaine signe, that every one may know whose work it is.

For which end Carriers wear the liverie of their master, or city, that it may be known whom they serve and from whence they travell, that thereby they may goe the safer.

So every Souldier wears a marke, or badge, as colours, black, white, yellow, green, blew, or red, &c. that he may be distinguished from the enemie. Hence it may bee known that this is *Cesars* souldier, that the *Kings*, this an *Italian*, this a *French* souldier, &c.

These are signes which belong to order, or office, of which many more may bee reckoned up. But yet because wee have intended to describe the signes of naturall, and supernaturall things, wee shal not fill up this booke with other signes.

As concerning those signes, which Man makes, which doe not only respect order, office, or name, but conduce to the knowing of his knowledge, age, dignity, degree, &c. You must know concerning Money, that every kind thereof hath its peculiar triall, and marke, by which it is known how much it is valued at, who is the Master of it, and in what place it is usually currant. Hence is that *German* Proverb, Money is no where more in request then where it was coined.

The same also is to bee understood of things that are looked upon and examined by men sworn and appointed for that purpose, before they bee signed: as Cloth which is marked with peculiar marks, by which it may be known, that in examining they were found good, and proved. Why is a seal put upon Letters, but that there is a certain bond, which it is lawfull for no man to violate? For a seal is a confirmation of Letters, whence they are of all men accounted ratified. Without a seale an Acquitance is void, and of no force.

After the same manner many things are marked with few letters, names, or words, as books, which being

being writ upon the outside but with one word, doe presently shew what is contained within.

The same rule also there is for glasses and boxes in Apothecaries shops, all which are discerned by peculiar names, or papers put upon them. Unlesse that were done, who could discern so many Waters, Liquors, Syrups, Oyles, Powders, Seeds, Unguents, &c. and all simples? After the same manner doth the Alchymist in his Elabatorie mark with names, and papers all Waters, Liquors, Spirits, Oyles, Flegms, Crocus, Alcali, and all species, that thereby hee may when there is occasion make use of any of them, and know them: without the help of which his memory could never bear them.

So also may all houses and buildings bee marked with numbers or figures, that the age of every one of them by the first sight of the number may presently be known.

These and other things that are marked I was willing to shew to you, that these being comprehended, I might bee the better understood by you in the rest, and so the signification of every thing might bee the more plain, and clear.

Of the Monstrous Signes of Men.

Divers monstrous signes or Markes.

MAny men are brought forth deformed with monstrous marks, or signes: so one abounds with one finger, or Toe, another wants one. The fingers of some grow all together in the mothers womb. Another hath a wry foot, arm, or neck, &c. and brings it with him out of the womb. Another hath a bunch in his back: so also are Hermaphrodites born, *i. e.* they which are both Male, and Female, and have the members both of Man, and Woman, or else want both. I have observed many of these monstrous signs, as well in Males, as in Females, all which are to bee accounted for monstrous signes of secret evil ascendents. Whence that proverb is made good; The more crooked, the more wicked: Lame members, lame deeds. For they are signes of vices, seldome signifying any good.

What monstrous signes shew.

As the Executioner marks his sons with infamous markes: so the evil Ascendents impresse upon their yong, supernatural mischievous marks, that they may bee the better taken heed of, which shew some marks in their forehead, cheeks, ears, fingers, hands, eyes, tongues, &c. being short, or cutted. Every one of these infamous signes denotes a peculiar vice. So a mark burnt upon the face of a Woman, or the cutting off her ears, for the most part signifies theft: the cutting off the fingers, cheating Dicers: the cutting off the hand,

hand, breakers of the peace: the cutting off two of the fingers perjured: the pulling out of the eye, cunning, and subtile villains: the cutting out of the tongue, blasphemers, slanderers, &c. So also you may know them that deny the Christian Religion by a crosse burnt in the soles of their feet, because *viz.* they have denyed their Redeemer.

But that passing by these we may proceed to the monstrous signs of Malignants ascending, you must know, that all monstrous signes do not arise from an Ascendent only, but oftentimes also from the stars of Mens minds, which continually and every moment ascend, and descend with the fancy, estimation, or imagination, no otherwise then in the superiour firmament. Hence either from fear, or terrour of breeding Women, many monsters, or children marked with monstrous signes in the womb, are borne. The primary cause of these is fear, terror, appetite from which is raised the imagination. If a woman with child begin to imagine, then her heaven by its motion is carryed round, no otherwise then the superiour firmament every moment, with Ascendents, or risings, or Settings. For according to the example of the greater firmament, the stars of the Microcosme also are moved by Imagination, untill there be an assault, whereby the stars of the Imagination convey an influence, and impression upon the Woman that is breeding, just as if any one should impresse a seale, or stamp money. Whence these signes, and genialt marks are called Impressions of inferiour stars, of which many Philosophers have wrote many things, and men have endeavoured much to give a full, and rationall account of, which could never yet bee

 done.

done: Yet they doe adhere, and are impressed on the infants, as the stars of the Mother, whether frequent or violent, doe rest upon the Infants, or the Mothers longing is not satisfied: For if the Mother long for this, or that meat, and cannot have it, the starres are suffocated as it were in themselves, and dye: And that longing doth follow the infant all its life time, that it can never bee well satisfied. The like reason is there of other things, of which we shall not hear Discourse any further.

Of the Astrall Signes of Physiognomy in Man.

The Originall of Physiognomie.

THe signes of Physiognomy receive their original from the superior stars, this art of Physiognomy was greatly esteemed of by our Ancestors, and especially by Heathens, Tartars, and Turks, &c. and other people, amongst whom it was the custome to sel men for slaves, and it is not yet altogether laid aside amongst Christians. Yet together with it many errors crept in, not yet taken notice of by any, whilest every blockish ignorant fellow would take upon him without any manner of judgement to judge of any one. Where it is worthy of admiration that those erours should never bee taken notice of from the workes, deeds, and abilities of the men.

Now if any one shall in this place argue against us, saying, that the signes of Physiognomy are from the stars, and that the stars have no power to compell any one,

one or stir him up, he indeed doth not speak amisse: but yet there is some difference in it which must be taken notice of, because the stars compell some, and others they doe not compell.

For here we must know, who can rule or constrain the stars, and who can be governed by them. Therefore for this you must note, that a wise man can rule the stars, and not be subject to them. The stars are subject to a wise man, and are forced to obey him, and not he the stars. But the stars compell an Animall man, that whither they lead him hee must follow, just as a thief doth the gallows, and a high-way robber the wheel, the fisher the fishes, the fowler the birds, the hunter the wild beasts. And what here is the cause of this, but that such a kind of man doth neither know himself, nor his own strength, never considers, or thinks that he is the lesser world, and that he hath the universall Firmament with the powers thereof hid in him? Wherefore he is called an Animall, an ignorant man, and a slave to any base service, and all earthly matters; yet whereas he received that priviledge from God in Paradise, that hee should rule, and reign over all other creatures of the Universe, and should not bee obedient to them; therefore God created him last of all, all the rest being made before him. This priviledg man afterwards lost by his fall: but yet the wisdome of man was not made servile, nor did hee let that liberty goe out of his hands. Whence it is requisite that the starres should follow him, and obey him, and not he the stars. And although hee indeed be the son of Saturne, and Saturn his Ascendent; yet hee can remove himselfe from him, and so overcome him, that he can be the

Man is the Lord of all other Creatures.

How a man may withdrawe him selfe from one star, and bring him selfe under another.

off-spring of the Sun; and bring himselfe under any other planet, and make himselfe its Son. And it is the same case here as with a Digger, who for a time hath spent his pains with the Master of the Mines, and with the hazard of his life hath performed his service faithfully, at length reasons, and discourseth with himselfe thus.

What will become of thee at last, if thou spendest all thy life under the earth, and by thy continuall labours dost also bring thy body, and life into danger? I will get a release from my Master, and I will serve another Master, where my life may be made sweeter, where I may have plenty of meat, and drink, where I may wear better clothes, have little work and much wages, where there shall bee no danger of the mountain hanging over mee, and ready to fall upon me, &c. After this manner hee would bee at liberty, when as otherwise hee must remaine a Mercenary servant, and slave, pining away with much labour, and low feeding, &c.

Now you see how a wise man commands the stars, and can remove himselfe from any malignant planet, and bring himselfe under another better, how he can bring himselfe out of slavery into liberty, and can free himselfe out of the prison of an ill planet.

So also an Animall man, who is the son of the Sun, of *Iupiter*, *Venus*, and *Mercury*, may remove himself from a benigne planet, and subject himself to *Saturne*, or *Mars*: such a man is like to a man, who runs from a religious Colledge, and being impatient of an easy life becomes a Souldier, or else a man of no repute, who afterwards spends all his life in sorrow, and misery.

Such

Such an one also is a rich man, who being given to levity, spends, and wasts all his goods, in Dicing, Feasting, Whoring, &c. which hee gives himselfe to so long untill all bee spent, then hee comes to want, and being miserably afflicted with infamous want, becomes deservedly a laughter and scorn to all men, yea even to the very boyes in the streets, whom you may hear saying: Behold a beggerly man worth nothing, who when hee was a Master disdained his Mastership, and had rather be a slave, a begger, a slave to servants, seeing he can never come to his priviledg again.

And hither doth a Malignant star, or Ascendent drive him. Unlesse he had been a foole, and dishonest, he had not left so certain a Dominion, which hee had over the stars, but had strove against it: And although of himselfe hee knew not how to resist the stars, yet hee might have bent his mind to the examples of others; thinking thus with himselfe: See how rich that man was, but foolishly, and shamefully hath brought himself to poverty. Also he lived gallantly, without much labour, had so much meat, such wages, that he could not live better. Now he lives sparingly, and sordidly, and in stead of Wine hee must drinke Water, his labours daily increase, his wages decrease.

Now how often doth such a kind of Man talke after this manner with himselfe. What have I done? Whither am I running headlong, so basely spending my goods that I got, who will repaire my estate? If ever I shall receive what hath been thus spent, I will take a far other course of life, and will by my harms learne to bee wise, and

will

will make amends for my evill deeds.

No man is wise by his own harmes, but by anothers.

But it is convenient to know, that no man can bee wise by his owne harme. For it is a foolish, and senseleſſe thing to bee wise by ones owne harme. Let him that will be wise, be wise by another mans example, not by his owne. For hee that hath once spent his estate, would spend it againe if hee should have it, and he that once perisheth, perisheth for ever. Hee which once hath cast a Dice, casts it again. Hee which once stole, and escaped the gallowes, will endeavour to steal the second time also. For hee thinkes thus with himselfe. My enterprizes have succeeded once, and again, and why not the third, or fourth time? If God should once restore what I have lost, hee would restore it the second, and third time, &c. If hee did not forsake mee in my first misery, hee will not in the second, or third, &c.

All these doth an Animall man doe, the servant, and slave of the stars, who is turned every where, and moved by the starres, as a Reed in water.

And this is the reason why his life is spent in misery, and he dies in infamy.

Who therefore will sustain such servitude, and not deliver himselfe from such a nasty prison? For any one may by his owne wisdome, together with the help of his star, deliver, and free himselfe from thence. Consider the matter thus:

A Fowler by his prudence, and help of his star, overcoming another starre, needs not goe after birds, for they will come after him flying

ing to unusuall places, contrary to their nature.

So a Fisherman can by making use of the wisdome which God hath given him make fishes swim to him of their own accord, so that he may take them up with his hands.

A Hunter improving his wisdome, doth by his star so compell the wild beasts, that hee need not follow them, but they will follow him without any impulse of nature. So also of the rest of living creatures.

Stars are twofold.

Now for the better understanding of these things, you must know, that Stars are twofold, terrestriall, and celestiall, these of wisdome, the other of folly.

And as there are two worlds, the greater, and the lesser, and the greater governs the lesser: so also the starres of the Microcosme doe rule, and overcome the celestiall.

The end of the Starrs is to serve, not command man.

Neither did God create the planets, and other stars of the heaven, that they should rule over man, but that they, as all other creatures, should obey, and serve him. And although the superiour stars doe incline men, and signe them as also all other terrestiall bodies, with naturall signes, according to the manner of their generation; yet that is no power, or soveraignty, but only a predestinated command, and office, whereby nothing may remaine hid, or concealed, but the inward force, and power may bee brought forth by exteriour signes.

Signes are twofold.

But to return to our purpose of the Physiognomicall signes of Men, you must know, that they are twofold

fold, in externall shape indeed alike, but in power, and effect unlike.

Some are from supernaturall stars of the heaven, the other, from the inferiour starres, *viz.* of the Microcosme.

Whatsoever the superiour star signes according to generation, even to the midle age, that thing signed is predestinated, not wanting peculiar powers. For it doth testifie of the nature, and condition of Man. Whatsoever therefore the inferiour star of the Microcosme doth sign in generation, hath its originall from the Father, and Mother, *viz.* as oft as the Mother by her imagination, or appetite, feare, or terror hath by contact affected her infant in her womb with supernaturall signes, which are called the Mothers marks, or the Womb marks, of which since wee have spoke already, wee shall now save the labour of iteration, seeing our purpose is only to treat of Physiognomicall signes, where wee shall speak only of the predestinated signes of the stars, under which wee understand those signes of Men, which neither their Father, or Mother had any likenesse of in their body.

What are Physiognomicall signes.

Of this sort are black, gray, little, or great eyes, long, crooked, sharp, nose, pits in their cheeks, the cheek-bone being raised up, a flat, or broad nose, small, or great ears, long neck, long face, wide, or little mouth, thick or small, many or few, black, yellow, and red haires, &c.

If one, or more of these signes appear in Man, you must know, that they doe not want their signification.

But

But it is necessary that you consider them according to the Physiognomicall art, and that you have certain knowledge of the Art of Signatures, whereby you may know through the externall signes the internall man.

But to proceed to the practise of what we intended, and to reckon up some of the signes of Men, and their signification in part.

What Black Eyes signifie.

You must know, that black eyes besides a healthful constitution, also many times signifie a constant mind, not wavering, or fearfull, but lusty, hearty, true and loving vertue.

Gray eyes are a signe of a deceitfull, and changeable man.

What Gray.

Weak eyes signifie good judgement, witty, and profound deliberation.

Weake Eyes.

Purblind eyes, and such as turne upward, and downward, and to both sides, signifie a false man, and crafty, that cannot easily be deceived, treacherous, hating labour, slothfull, getting his living slothfully, by Dice, Usury, Whoring, Robbery, &c.

Purblind.

Small and deep eyes doe for the most part signifie weak, and feeble eyes, and blindnesse ensuing in old age, as also strong men, warlike, bold, deceitfull, nimble, factious, patiently undergoing their condition, yet the end of whose life is for the most part tragicall, &c.

Small and deep.

Great eyes, a covetous, ravenous man, especially if they hang out of the head.

Great.

Eyes that are alwaies winking, declare a weak sight, and a man to be fearefull, and solicitous.

Allwayes Winking.

Roling. Rolling Eyes shew an amorous affection, and a prudent man, and a man of quicke intention.

Continually dejected. Eyes continually dejected shew a bashfull, modest man, &c.

Red. Eyes that are red, signifie a bold, and strong man, &c.

Cleare. Clear eyes, and not easily moveable, shew an heroick, magnanimous, strong, chearfull, and a man formidable to his enemies, &c.

Eares great. Great eares shew a good hearing, a good memory, attention, diligence, a sound brain, and head, &c.

Low eares are an ill omen. For, for the most part they signifie a man to be malitious, fraudulent, unjust, and a bad hearing, a bad memory, a bold man, and easily exposing himselfe to dangers.

A long Nose. A long nose, and crooked downwards is a good sign, it signifies a man to bee valiant, prudent, close, rigorous, and yet just, &c.

A flat Nose. A flat nose signifies a man to be malicious, lustfull, given to lying, inconstant, &c.

Sharp. A sharp nose, a man to bee a turne-coate, a mocker, &c.

Long. A long nose a man to be slow in all his actions, and to be of a very quick smell.

Hollow cheeks The checkes with pits in them signifie a man to bee talkative, a Scorner, contentious, &c.

A long Chin. A long chin, with a long face, signifie a man to be given to anger, and slow to labour, &c.

A

A divided Chin. A divided chin signifies a man to bee faithfull, officious, subtile, and various in his words, speaking one thing, and meaning another, angry, yet sorry for his anger, ingenious, and given to inventions.

A great Mouth. A great and large mouth signifies a man to bee a great devourer, silly, foolish, imprudent, dareing, &c. A little mouth signifies the contrary.

Lips drawn to. Lips drawne to, where the upper is greater then the lower, signifie a man to bee angry, warlike, couragious, yet for the most part of rude, and uncivill behaviour, and manners like to a swine.

Lips great beneath. Lips great beneath, signifie a man to be dull, foolish, and blockish, &c.

Haire signifies nothing by Art. Judgement by the haires either of the head, or beard, is not very certain, because use teacheth that they can be divers wayes varyed, as to bee made black, or yellow, or red, or white, and hoary, or curled, soft, or hard, as any one desires to have them.

Hence it will come to passe, that many who are otherwise skilfull enough in the Art of Physiogmony, would be most shamefully deceived, whilst they should rashly judge by the hairs, imputing that to the stars, which should rather be ascribed to men themselves.

Yet it cannot bee denyed, but that haires firmly fastened on the head, doe signifie a good health of the head, as also of the whole body.

And this is the reason, why they that buy Horses

 pull

pull their tails, that by this means they may judge of their ſoundneſſe.

So Hogges are tryed by their briſtles, Fiſh by their ſhells, and ſcales, a Bird by his feathers, &c.

Long Necks. The necke, if it be too long, ſignifies a man to bee ſollicitous, prudent, and attent, &c.

Broad Sholders and backs. Broad ſhoulders, and backe, ſignifie a man to bee ſtrong, and able for carrying or removing, &c.

Muſculous Armes. Armes that are muſculous, ſignifie a man to be ſtrong and able for any exerciſe, as beating, pounding, ſhooting, &c.

Hard hands. Hands that bee hard ſignifie a man to bee laborious, and a hireling, &c. Soft hands, the contrary.

A ſhort Body. A ſhort body, and long legs ſignifie a man to be a good runner, to bee eaſily ſatisfied with meat, and drinke, and for the moſt part to bee of a ſhort life.

Great and clear veines under the middle age of man ſignifie a man to be full of bloud and juice, but above the midle of his age to be commonly ſick, yet long lived.

Nothing can be judged by by the manners, and behaviour of Men. As much as concerns the manners, geſtures of men, nothing can be ſo eaſily known, and judged by them.

For experience teacheth that theſe can every moment bee changed, as to deceive the Signator, and make him erroneous in his judgement: And becauſe it hath not been obſerved hitherto ſo accurately by all Aſtronomers; It is therefore the Signators part not alwayes to look to the manners and actions of men

men, but rather to other ſigns of the body, which are fixed, and can by no Art be counterfeited or changed.

For if red hairs, moving the forehead, and eyelids, a cheerfull, raiſed, and unmoveable countenance, a frequent agitation of the mouth, a ſtout muſed walking, and a light mind, ſhould neceſſarily declare a man to be a gallant ſouldier and ſtout, every one could by his induſtry and art make himſelfe ſeem to be ſuch an one; that hee might by his lookes bee the better approved of, and obtaine greater pay.

The like alſo may be judged of other kinds of behaviour, which pretend to wiſdom, folly, truth, lying, fortune, victory, &c.

Of the Astrall Signes of Chiromancy.

CONcerning the Signes of Chiromancy, we must hold that they doe arise from the superiour stars of the seven planets; and that wee must know and judge of them by the seven planets.

What Chiromancy is.

Now Chiromancy is an Art, which doth not only look into the hands of men, and make judgement by their lines and wrinkles, but also considers all hearbs, woods, hard stones, earthes, and rivers, and whatsoever hath lines, veins, or wrinkles.

Neither doth this Art want its errours, which those Astronomers were guilty of.

For they assigned the fingers of both hands to the planets, and chiefest stars, whereas there are but five fingers in one hand, and in both ten, yet the planets are reckoned but seven.

How then can these things agree amongst themselves?

Now if there were seven fingers on each hand, it then might bee granted, that every finger might bee ascribed to severall planets.

Whether the fingers be assigned to the Planets.

But yet it falls out many times, that some men may have but seven fingers on both hands, the rest being casually cut off: but seing that they were cut off, and just

just seven were not at their birth, this matter cannot be related hither.

And if it should be so, that a man should bee borne with seven fingers, whether on one hand, or on both: yet that were monstrous, and beside the usuall order of Nature, and not subject to the stars. Therefore this also cannot belong to this place.

But if there must be but five fingers on each hand, and seven planets, and these mutually bee compared amongst themselves, it would then be convenient that the lots of the planets should be put into a box, to know which two planets must give place, and bee left out.

Yet because this cannot bee, and the planets have neither dice, nor lots in the Firmament, It would be worth wondering at, if any one should usurp this power to himself, as to allot by the name of the planet, and signe, the thumb to *Venus*, the fore-finger to *Iupiter*, the midle-finger to *Saturne*, the ring-finger to the *Sun*, and the little-finger to *Mercury*; in the meane time casting out *Mars*, and the *Moon*, as it were out of their tribe and liberty.

Which things being so; who can wonder that *Mars* doth stir up his sons with just indignation to kill that caster of lots, or to beare a perpetuall hatred against him? Who can wonder why the Moon should enfeeble the brain of that player, or take away his reason?

And this is their first errour, which, as wee have said, they have committed in Chiromancy.

The second errour in it is this:

It

It oftentimes happens that the originall, and naturall lines of the hands are changed by hurts, and casualties, or are made greater, or lesser, or doe appear in other places.

For as if there be a high-way obstructed by any thing or be stopt up by the fall of a mountain, or be spoiled by the overflowing of waters, men go about in another way neer to it: so it happens in the old lines of the hands, that sometimes after the curing of wounds, or ulcers, together with new flesh, also new lines doe grow out, and the old are quite abolished.

In the same manner also by reason of hard labours the lines are defaced, or they which were originall grow great; as it is in trees: For if a young tree send forth many branches on all sides, these being cut off, the tree it selfe becomes bigger.

But that wee may at length proceed to the practise of the Art of Chiromancy, and briefly declare our opinion; I would have you know, that I will indeed change nothing of what concerns the hands, but acquiesce, and be satisfied with the observations, and descriptions of the Ancients. Yet I purpose in this practise of Chiromancy to write of those things, of which the Ancients have made no mention of, as of the Chiromancy of Hearbs, Woods, Stones, and the like.

The Chiromancy of Hearbs and Woods.

And it must first be noted, that all Hearbs, which are of one kind must be of one, and the same Chiromancy.

But if their lines bee unlike, and appeare greater, or lesser in some of them: that is, by reason of their

their age. Wee doe therefore clearly professe, that the Chiromancy of Hearbs, conduceth to nothing else but to know, and understand the age of any Hearb, or Root. What use is of them.

But by way of arguing any may here object, that there is no hearb as long as it growes is older then another, four or five monthes at the most, if the supputation begins from May till Autumne, at which time hearbs die, and fall from their root.

To this I answer, that from God there is but one vertue in a root, which is the first being and spirit of the hearb, by reason of which the hearb grows, and is supported untill the predestinated time, and untill it bee exalted to the production of seed. And this is a sign, and a mark, that the vertue returns back to the root, and so the hearb is dryed. As long as that spirit which is the chiefest vertue of the hearb remaines in the root, the hearb every yeer is renewed: unlesse it be, that that spirit together with the hearb be taken way, and decayes. Then the hearb is not renewed. For the root is dead, and hath no more life remaining in it. The condition of the spirit of the Hearb.

But after what manner that spirit together with the hearb is taken from the root, or with the root from the earth, that the vertue thereof cannot goe backe into the root, or from the root into the earth, is not to be considered in this place. For that is a sublime mystery of Nature, and not to be openly discovered by reason of ignorant Physitians, who doe not only scoffe at but contemne such secrets. Therefore what here wee have omitted, wee shall set downe in our Herball.

Moreover, by how much the younger hearbs are, so much the more doe they excell in power and vertue.

As

As by age a man is weakned, and fails in strength, so also doe hearbs.

But to know what the Chiromancy, and age of hearbs, and such like things, is, daily experience is required, seeing the number of their years is not written upon them, but it must be divined, as I have said, by Chiromancy only.

Now Chiromancy doth not consider numbers, letters, or characters, but lines, veins, and wrinkles only, &c. according to the age of any thing. For by how much the older a thing is, so much the greater, and easier to be seen are the lines, and the vertue, and operation of the thing so much the duller.

For as a disease of one moneth or yeare, is more easily cured then that which is of two, three, four, or five moneths, and years: So an hearb doth sooner cure a disease of one moneth, or year, then that which is of two, three, or four moneths, or years. And for this cause young hearbs must bee applyed to old griefs, and old hearbs or medicines to young or new diseases. For if an old hearb should be applyed to an old disease, the blind would lead the blind, and both would fall into the ditch.

Young hearbs must be applyed to old diseases, and so on the contrary.

This is the reason why many medicines doe not work, but are taken into the body, and possesse the members, as dirt sticks to the shooes, whence diseases are afterward doubled, &c.

Now ignorant Physitians never considered this, but by their ignorance have destroyed more then ever they cured.

In the first place therefore, you that are Physitians must know, that the medicine must be younger then the disease, that it may bee stronger to expell it. For

if the medicine be more powerfull then the disease, the disease will be overcome as fire is quenched with water. But if the disease bee stronger then the medicine, it turnes the medicine into poison, whence diseases are afterward doubled, and increased.

So if a disease bee like Iron, it must be cured with a Chalybeat medicine. For Steel cannot be overcome by Iron. The more powerful doth alwaies overcome, and the weaker is overcome.

Although therefore it was not our purpose in the beginning to write in this place of Physick, yet for the sake of true, and genuine Physitians, I could not pass over these things in silence.

Of Minerall Signes.

MInerall's also, and Metalls before they come to the fire have their true signes, and significations, which they have received from the Archeius, and the superiour stars, every one of them resembling some kind of them by distinct colours, and differences of the earth. For the Minerall of Gold, is distinct from the Minerall of Silver: so also is the Minerall of Silver from that of Copper: and the Minerall of Copper from that of Iron: so the Minerall of Iron from that of Tinne, and Lead, and so of the rest.

How Minerall's differ.

No man can deny, but that the Minerall's, and all Metallick bodies of Mines, which lie hid in the earth,

may be known by art of Chiromancy by their exteriour signes. That is, the Chiromancy of Mines, Veines, and Conduits, &c. by which not only those things, which being hid within them, are brought forth, but also a certaine depth, and richnesse of the Mine, and plenty of Metall is manifested. And in this Chiromancy three things are necessary to be known, *viz.* the age, depth, and breadth of the veins, as hath been said a little before of hearbs. For by how much the older the veins are, by so much the richer, and more augmented are the Mines.

Concerning this we must know thus much, that all Metalls, which as yet lie hid in their matrix doe constantly grow.

Whence also it is manifest, that every thing that growes, although it be placed out of its matrix cannot be made lesse, but forthwith grows, (*i. e.*) is multiplyed, and accordiug to its substance, measure, and weight, grows untill the predestinated time. Now this predestinated time is the third part, of the appointed age of all Mineralls, Vegetables, and Animalls, which are the three chief heads of all earthly things.

There are Three chiefe heads of all things.

Now whatsoever doth yet remaine in its matrix, doth grow so long untill the matrix dies. For the matrix hath its appointed time to live, and die, especially if it be subject to externall Elements.

What is the tearme of Elements.

That which is not subject to them, hath no other time, or term then the Elements themselves have, with which it also shall die and perish in the day of Renovation (which is their term.)

Hence it follows, that all things which are within the earth, are not subjected to the externall Elements, nei-

neither are they sensible of cold, or moisture, or dryness, or wind, or aire, by which they may bee destroyed. Such kind of bodies therefore cannot bee putrefied, or contract any filthinesse, or stink, or die, as long as they continue within the earth, in their Chaos.

So much be spoken of Metalls, and as of them, so also it may bee said of many men, who in the caves of mountaines live some hundreds of years, as if they were gyants, or pygmies, of which we have wrote a particular book.

But to descend to the practise of the Chiromancy of Mines, which wee shall give you to understand in few words; you must know that the veines by how much the deeper, and broader they are, so much the older. For where the course of the veins is a great way extended, and at length decay, and are not hidden, it is a bad signe. For as the courses of the veins doe decay, so also doe the Mines themselves decay, which they signifie by their depth. Although sometimes there are good Mines found, yet by how much the deeper they goe, they doe more, and more decay, so that it is not worth while to worke in them. But when the veins are enlarged with other additions, or oftentimes cut off, it is a good signe, shewing that the Mines are good not only in the top, but that the same also are increased, and multiplyed in depth, and length for the most part, the Mines being made more rich, afford pure gold, and so a most large treasure.

It is without ground, that many Miners commend those veins only which go directly downward, and incline from the East to the West. For the nature of the

Mines, and experience teacheth, that veins oftentimes which bend from the West to the East, or from the South to the North, and so contrarily from the North to the South, are not lesse rich then others are. Therefore there is no vein to be esteemed before another. But we think it convenient to discourse of this no longer.

By what signes Mines are discovered.

Now concerning the other signes of the internall earth, as also the colours of Mineralls, we shall briefly discourse of them thus.

As oft as Miners fall upon a fat earth, which doth signifie a vein of a pure, and new metall, that is a very good signe assuring that, that Metall, of which it is a vein, is not far off.

So also if the earth that is digged have no Metall in it, but be fat, of a white colour, or black, or like clay or green, or blue, &c. then that also is a good signe of some good Metall that is hid under it. Therefore you must continue digging, and not give over.

Miners in the first place have respect to the excellent, beautiful, and chiefest colours, as are green earth, or Chrysocoll, Verdegrease, Azure, Cinnabar, Sandaracha, Auripigmentum, Litharge of Gold, and Silver, &c. every one of these almost doe for the most part signifie a peculiar Metall, or Minerall.

So Verdegrease, Chrysocolla, green earth, for most part signifie Copper.

So Azure, or white Arsenick, or Litharge of Silver signifie the Metall of Copper.

So Cinnabar, and Sandaracha do sometimes signifie Gold, sometimes Silver, and sometimes a mixture of both.

So

So Auripigmentum, red Sulphur, and Litharge of Gold, for the most part signifie Gold.

So when Chrysocoll is found mixt with the Azure, or the Azure with Chrysocoll, and Auripigment, for the most part they signifie an excellent and rich Minerall.

Where stones, or earth are found of an Iron colour, they doe certainly betoken an Iron Mine.

You must note, that sometimes it comes to passe, that the Archeius of the earth doth by some secret passage cast up some Metall from the more inward part of the earth. And that is a good signe.

Miners therefore must not bee discouraged when they see such certaine signes, and hope of some excellent Mine lying under. And if thin leaves of Metalls, like Talke, do adhere to rocks, or stones, that is a most sure sign.

What Coruscations signifie in Mines.

Now concerning Coruscations they must bee diligently, and studiously observed, for they are most certain signes of Metalls lying hid under them, as also of the same extent, and same kind. Where yet wee must note, that those Metalls are not yet come to perfection, but are as yet in their first being. And whither soever the Coruseation reacheth, so far also reacheth the course of Metalls, &c.

Coruscations are of three colours.

Moreover you must know, that Coruscation is of a threefold colour, as White, Yellow, and Red, whereby all Metalls are discovered to us. For a white Coruscation signifies white Metalls, as Tinne, Lead, Silver, &c. a red Coruscation signifies red Metalls, as Copper, and Iron, &c. a yellow Coruscation signifies golden Metalls.

Add

Add moreover, that a thin, and ſubtil Coruſcation is the beſt ſigne.

For as you ſee it is in trees, that by how much the fewer flowers there are, ſo much the better, greater, and more ſavory are the fruit: ſo alſo ſmall and ſubtile Coruſcations ſignifie ſubtile and excellent Metalls, as the contrary doe the contrary.

Moreover you muſt know, that as long as thoſe Coruſcations appear, whether they be great, or ſmall, or of this or that colour, the Metalls in thoſe Mines have not yet attained to perfection, but are yet in their firſt being as the ſperm of a man in the matrix of a woman.

What Coruſcation is.

But now what Coruſcation is, wee muſt conſider in this place: and we muſt know that it appears in the Mines by night like a ſparkling fire, no otherwiſe then gunpowder that is laid in a long train, and being kindled at one end makes a long flaſhing.

After the ſame manner is Coruſcation carried along, from the Eaſt to the Weſt, or from the Weſt to the Eaſt, from the South to the North, or contrarily.

All theſe Coruſcations, how ever they appear, are a certain ſigne of Courſes of Metalls, that by them they may be known, and Metalls as certain gifts of God may be brought forth out of the earth. For what God created for mans uſe, hee put that nature into it that it ſhould not be hid: and although it were hid, yet he made peculiar externall ſignes which conduce to the finding of it out, by which the wonderful predeſtination of it may be known.

In the ſame manner if men hide treaſures they marke the place with ſome certain marks, and bury them

them by ſome bound, ſtatue, or fountaine, or any other thing, that when there is occaſion they may find, and dig them up again.

How Chaldeans and Grecians hide their treaſure.

The ancient *Chaldeans* and *Grecians*, if in times of war fearing to be driven away, or baniſhed, they would hide their treaſure, would marke the place no otherwiſe, then propoſe to themſelves a certain day, hour, and minute of the year, and did obſerve in what place the Sun, or Moon ſhould caſt their ſhadow, and there did bury, and hide their treaſure.

What Sciomancy is.

This Art they call *Sciomancy*, *i. e.* the Art of Shadowing. By theſe ſhadowings many Arts have had their ground, and many hid things have been revealed, and all Spirits, and Aſtrall bodies are known.

Theſe are Cabaliſticall ſignes, that cannot deceive, and therefore diligently to bee taken notice of.

Divining Rods uncertaine.

You muſt therefore take heed, that you ſuffer not your ſelves to be ſeduced by the divinations of uncertain Arts; for they are vain, and fruitleſſe, eſpecially Divining rods, which have deceived many Miners. For if they ſhew a thing truly once, they faile ten times.

Alſo wee muſt not truſt other fraudulent ſignes of the devill, which are made, and appeare in the night, and at ſome inconvenient times preternaturally, ſuch as are ghoſts, & viſions. For I would have you know, that the devill can ſhew, and cauſe ſignes, but out of meer fraud, and deceit.

So there is no Church built, but the devill hath his Chappell there. There is no Chappell built, but hee ſets up his Altar. There is no good ſeed, but hee ſows

amongst it his tares. The same is the nature of Visions, and supernaturall Apparitions, in Crystalls, Berills, Looking-glasses, and Waters; as they are by Ceremoniall Negromancers contrary to Gods command, and the power of the light of Nature basely abused.

Visions indeed are not absolutely to be rejected; for they have their place, but then they must bee done after another processe. For now wee are not any longer in the first generation, but the second. Ceremonies therefore, and Conjurations are not any longer to be used by us Christians in the regeneration, as the Ancients in the old Testament, who lived in the first generation used them. For those prefigurations were for us who were to live in the New Testament.

Whatsoever things therefore the Ancients that were under the Old Testament, and in the first Generation did doe by Ceremonies, Conjurations, &c. wee Christians of the second Generation, and in the New Testament must doe by prayer, knocking, and seeking, and procure by faith.

In what chiefe points the foundations of Magick and Cabalie consists.

In these 3 chief points consists all the foundation of the Magicall, and Cabalisticall Art, by which wee may obtain whatsoever we desire, so that to us Christians nothing is impossible.

But wee shall desist to treat here of more things concerning these and other monuments of Cabalie, spoken of sufficiently in the book of *Visions*. I refer you thither, that you may see how wonderfully Christ the Son of God works by his Angells in us Christians, and the faithfull, and how brotherly he is conversant with us. Whence we are the true Angels, and members

members of Christ, as hee is our head, as hee is in us, so we live in him, as is taught in the booke of the Lords Supper.

But to returne to our purpose concerning Mineraall signes, and especially concerning the Coruscation of Metalline veins, we must know, that as Metalls, which are yet in their first being, send forth their Coruscation, *i. e.* Signes, so also the *Tincture of Philosophers*, which changeth all imperfect Metalls into Silver, and Gold (or White Metalls into Silver, and Red into Gold) puts forth its proper signs like unto Coruscation, if it be Astrally perfected, and prepared. For as soon as a small quantity of it is cast upon a fluxil metall, so that they mixe together in the fire, there ariseth a naturall Coruscation, and brigthnesse, like to that of fine Gold, or Silver in a test, which then is a signe that that Gold, or Silver, is freed and purged without all manner of addition of other Metalls.

What is the vertue of the Tincture of Philosophers.

But how the Tincture of Philosophers is made Astrall, you must conceive it after this manner:

How the Tincture of Philosophers is made astrall.

First of all you must know, that every Metall, as long as it lies hid in its first being, hath its certaine peculiar stars.

So Gold hath the stars of the Sun, Silver the stars of the Moon, Copper the stars of Venus, Iron the stars of Mars, Tinne the stars of Jupiter, Lead the stars of Saturne, Quicksilver the starres of Mercury.

But as soon as they come to their perfection, and are coagulated into a fixt Metalline body, their stars fall off from them, and leave them, as a dead body.

Hence it follows, that all ſuch bodies are afterwards dead, and inefficacious, and that the unconquered ſtar of Metalls doth overcome them all, and converts them into its nature, and makes them all Aſtrall.

Gold that is made by the Tincture is better then naturall.

For which cauſe alſo our Gold, and Silver, which is tinged, and prepared with our tincture, is much more excellent, and better for the preparation of Medicinall ſecrets, then that which is naturall, which Nature generates in the Mines, and afterwards is ſeparated from other Metalls.

So alſo the Mercury of a body, is made Aſtrally of another body, and is much more noble, and fixt then common Mercury. And ſo of the other Metalls.

I ſay therefore, that every Alchymiſt, which hath that ſtar of Gold, can turne all Red Metalls into Gold by tinging of them.

So by the ſtar of Silver all White Metalls are changed into Silver: by the ſtar of Copper into Copper: by the ſtar of Quickſilver into Mercury of the body; and ſo of the reſt.

But now how all theſe ſtars are prepared according to the Spagiricall Art, it is not our purpoſe at this time to declare: but the explication of them belongs to our bookes of the Tranſmutation of Metalls.

The nature of the red Tincture.

But as for that which concerns their ſignes, I would have you know, that our Red tincture, which contains the ſtars of Gold to bee of a moſt fixt ſubſtance, of moſt quick penetration, and of a moſt intenſe redneſs, in powder reſembling the colour of Saffron, but in its whole body the colour of a Rubie; I ſay it is a Tincture as fluxil as Wax, as tranſparent as Cry-

Cryſtall, as brittle as Glaſſe, and for weight moſt heavy.

The nature of the white.

The white tincture, which containes the ſtar of the Moon is after the ſame manner of a fixt ſubſtance, of an unchangeable quantity, of wonderfull whiteneſſe, as fluid as Reſine, as tranſparent as Cryſtall, as brittle as Glaſſe, and for weight like to a Diamond.

The ſtar of Copper.

The ſtar of Copper is of a wonderfull citrine colour, like to an Emrald, as fluxill as Reſine, much heavier then its Metall.

The ſtar of white Tin.

The ſtarre of white Tinne is as fluid as Reſine, of a darke colour with ſome mixture of yellow.

The ſtar of Iron.

The ſtar of Iron is very red, as tranſparent as a Granate, as fluxil as Reſine, as brittle as Glaſſe, of a fixt ſubſtance, much heavier then its Metall.

The ſtar of Lead.

The ſtar of Lead is like Cobaltum, black, yet tranſparent, as fluxile as Reſine, as brittle as Glaſſe, equall to Gold for weight, heavier then other Lead.

The ſtar of Quickſilver.

The ſtar of Quickſilver is of a wonderfull white, ſparkling colour, like to ſnow, in the extreameſt cold weather, very ſubtile, of a penetrating, corroſive acrimony, as tranſparent as Cryſtall, flowing as eaſily as Reſine, very cold to the taſt, but very hot within, as if it were fire, but of a very volatil ſubſtance in the fire.

By this deſcription the ſtars of the Metalls are to be known, and underſtood.

Alſo you muſt underſtand, that for the preparation of both tinctures, *viz.* of the Red and White, you

must not in the beginning take of your work the body of Gold, or Silver, but the first being of Gold, and Silver. For if in the beginning there be an errour committed all your pains, and labour will be in vain.

So also you must understand of Metalls, that every one of them receives a peculiar signe in the fire, by which it is known.

Of this kind are sparks, flames, glisterings, the colour, smell, taste of fire, &c.

So the true signe of Gold, or Silver in the test is glistering.

That appearing, it is certain that Lead, and other Metalls that were mixed are fumed away, and that the Gold, and Silver is fully purged.

The signes of Iron being red hot in the furnace, are cleer transparent sparks flying upward. Those appearing, the Iron unlesse it be taken from the fire is burnt like straw, &c.

To know how Metalls have more or less of the three principles.

After the same manner any earthly body shews its peculiar, and distinct signes in the fire, whether it have more of Mercury, Sulphur, or Salt, and which of the three principles it hath most of. For if it fume before it flame, it is a signe that it containes more Mercury then Sulphur.

But if it presently burn with a flame, and without any fume, it is a signe that it contains much Sulphur, and little or no Mercury.

This you see in fat substances, as Tallow, Oyle, Resine, and the like: but if without any flame it goes all into fume, it is a signe that there is in it much Mercury, and little or no Sulphur.

This you see happens in hearbs, and flowers, &c. and other Vegetable substances, and volatile bodies, as

as are Mineralls, and Metalls, remaining yet in their first being, and are not mixed with any sulphureous body, which send forth a fume, and no flame.

Mineralls, and Metalls, which send forth neither fume nor flame, doe shew an equall mixtion of Mercury, and Sulphur, and a perfect fixation.

Of some peculiar Signes of Naturall and Supernaturall things.

WEE must yet further speak of some peculiar signes, of which hitherto we have said nothing.

In which Treatise it will be very necessary for you, that boast your selves to have skill in the Art of Signatures, and desire to be called Signators, that you rightly understand mee. For wee shall not in this place write theoretically, but practically, and shall declare our opinion in few words.

What the art of signing is.

And first know, that the Art of signing doth teach how true, and suitable names are to bee put upon all things, all which *Adam* truly knew. For presently after the Creation hee gave to every thing its proper name, as to Animalls, so to Trees, Hearbs, Roots, Stones, Mineralls, Metalls, Waters, &c. And to all the fruits of the earth, Water, Air, Fire, &c. And what names he put upon them all, were ratified, and approved of by God. For from the true, and intrinse-

call

call foundation he tocke them all; not from opinion, or from a predestinated science, *viz.* the Art of Signing.

Adam the first signator.

Adam therefore was the first Signator. And it cannot be denyed, that also from the *Hebrew* tongue true and proper names doe flow, and are put upon every thing according to its nature, and condition.

The nature of the Hebrew tongue.

For what names are put upon them from the *Hebrew* tongue, doe with the same labour signifie their vertue, power, and property.

So when wee say, this is a Hog, a Horse, a Cow, a Beare, a Dog, a Fox, a Sheep.

The signification of a Hog, Horse, Cow, Beare, Fox, Dog, sheep, in the Hebrew tongue.

The name of a Hog signifies together with it a filthy and unclean Animall: so a Horse signifies a strong and patient Animall: a Cow, a devouring, and insatiable beast: a Bear, a strong, victorious, and an untamed brute: a Fox, a shifting, and crafty beast: a Dog, an animall false to those of his own kind: a Sheep, a mild and profitable beast, and hurtful to none.

Hence it is that a man is called a Hog, for his sordid and swinish life.

And a Horse for his bearing, for which hee is eminent.

And a Cow, because shee is unsatiable with meat, and drink, and knows no measure of her belly.

And a Bear, because he is mishapen, and stronger then other men.

A Fox, because he is a turn-coat, and deceitfull, accommodating himselfe to all, and offending none.

A Dog, because he is faithfull to none, but his own mouth, is false, and inofficious to all.

And a Sheep, because hee hurts no body but himselfe, and is usefull to all, rather then to himself, &c.

After

In what hearbs there is a signature.

After this manner also many Hearbs, and Rootes have got their name.

So Eye-bright is so called, because it cures weak, and sore eyes.

So the Root Bloudwort is so called, because it stops bloud better then any other.

So the Hearb Pile-wort is so called, because it cures the piles better then other hearbs.

The same also may be said of divers other hearbs, of which sort I could reckon a great number, all which were so called from their vertue, and faculty, as shall more largely be declared in our Herball.

Moreover, there bee many Hearbs, and Rootes, which are denominated not only from their imbred vertue, and faculty, but also from their figure, forme, and representation: As, Devills-bit, Five-leaved grasse, or Cinquefoile, Hounds-tongue, Adders-tongue, Horse-taile, Liver-wort, Ox-tongue, Lungwort, the hearb Chameleon, St. Johns-wort, or the hearb boared through, the hearb Dog-stone, Tongue-laurell, Thorow-leafe, Turne-sole, and many others which shall not here, but in the Herball bee severally considered.

What signature there is in Animalls.

The same also holds concerning the signes of Animalls; for by the bloud, and its circle, and by the urine and its circle all diseases that lie hid in Man may be known.

By the liver of a slain beast the flesh is known whether it be wholsome to be eaten or no. For unlesse the liver be clear, and of a red colour, but blew, or yellow, or rough, or full of holes, the beast is diseased, and therefore his flesh unwholsome.

The Liver the originall of Bloud.

And it is no wonder that the liver can shew that by naturall signes. For the originall of the bloud is in the liver, and hence through the veins it is diffused into the whole body, and is coagulated into flesh.

Therefore from a diseased, and ill affected liver, no sound or fresh bloud can be produced, as of bad bloud no wholsome flesh can be coagulated.

Also without inspection into the liver, flesh and bloud may be known. For if both be sound, they have their true, and naturall colour, which is red, and clear, mixed with no other strange colour, as yellow, or blew. For those strange colours do signifie diseases, and sicknesses.

What the knots in the Navell of the Infant signifie.

Also there are other signes worthy of admiration, viz. when the Archeius is the Signator, and signes the navell in the infant with little knots, by which it may bee conjectured, what the Mother of the infant did bring forth or shall bring forth.

The branches of a Harts horn signifie his age.

The same Signator signs the horns of a Hart with branches, by which his age is known. For as many branches as the horn hath, so many years old is the Hart. And seeing he hath every year a new horn, the age of the Hart may be known to twenty, or thirty years.

The circles of the hornes of a Cow what.

So the Signator of a Cow markes her hornes with circles, by which it may be known how many Calves shee hath brought forth. For every Circle signifies a Calfe.

The teeth of a Horse.

The same Signator puts forth the first teeth of a Horse, that the first seven years his age may be known by his teeth. For at first a Horse is brought forth with fourteen teeth, of which every year hee loseth two, and so in the space of seven yeares hee loseth all.

all. So that after seven yeares his age can hardly be known, unlesse by one that is very skillfull.

The bills and claws of Birds

The same Signator doth signe the bills and claws of Birds with peculiar signes, that the skilfull Fowler may know their age by them.

The tongues of Hogs.

The same Signator doth marke the tongues of diseased Hogs with little pushes, by which their impurity is known, and as their tongue is impure, so is their whole body.

Colours of Clouds.

The same Signator doth signe clouds with divers colours, by which the seasons of the heaven may bee foreknown.

Colours of the circle of the Moon.

So also he signs the circle of the moon with distinct colours, of which every one is of peculiar interpretation. So redness signifies that there wil be wind, greennesse, and blacknesse, raine, these two mixed together wind and rain, the same in the sea is a signe of great storms, and tempests; clearnesse, and a bright whitenesse is a good sign, especially in the ocean. For, for the most part it signifies a quiet, faire season.

What soever the Moon portends by her signs, shall come to passe the next day.

And so much for Naturall signes. Now for Supernaturall signes, they are things of a particular science, as of Magical Astronomy, &c. and the like. It is therefore necessary that you be skilled in them.

The kinds of Magicall Astronomie.

Hence also many other Arts proceed, as Geomancy, Pyromancy, Hydromancy, Chaomancy, and Necromancy, whereof every one hath its peculiar stars, which stars do so signe them after a supernaturall manner. And you must know, that the starres of Geomancy impresse their signs upon the earthy bodies of the whole Universe, and that divers wayes. For

 they

they change the earth, and cause earthquakes, and gapings, they produce hills, and valleys, and bring many new Vegetables, they produce also Gamaheaus with naked figures, and images, having wonderfull vertues, and powers, which indeed they receive from the seven planets, as the But or mark receives the arrow from the Archer.

But how those signs, and images of Gamaheaus may be known apart, and what they signifie magically; there is required a great experience, and knowledg of the nature of things, which can by no meanes bee here perfectly taught.

Here you must well note, that the stone, or every Gamaheaus, cannot excell in the prperty, and vertue but of one star, and so be qualified but by one planet.

And although there bee two or more planets in earthly bodies, as they are joined together in the superiour firmament: yet one is repressed by the other. For as one house cannot bear two Masters, but the one thrusts out the other: so also it is here; the one rules, the other serves: Or as one that overcomes him that keeps any house, casts him out by force; and and sets himself, as master of the house, disposing of all things according to his pleasure, and making the other his servant.

So also one starre expells another, one planet another, one Ascendant another, one influence another, one impression another, one Element another; For as water quencheth the fire; so one planet destroyes the property of another, and brings in its owne.

The same is after the same manner to be understood

stood of their signes, which are manifold, and not only characters, as many conceive; but all those, which are found in the whole map of the planets; *i. e.* whatsoever are of affinity with, or subject to the planets.

But that you may the better understand mee by adding an example: I would have you know, that unto the planet of the Sun are subjected a crowne, a scepter, a throne, and all kingly power, majesty, and rule, and all riches, treasures, ornaments, and furniture of this world. What things are subject to the Sun.

Unto the planet of the Moon are subjected all husbandry, navigation, travelling, and travellers, and such things as belong to these. What to the Moone.

Unto the planet of *Mars* are subjected all fortifications, armour, coats for defence, Ordnance of War, spears, and all weapons; and whatsoever belongs to war. What to Mars.

Unto the planet of Mercury are subjected all Artists, all Mechanick instruments, and whatsoever is required to Arts. What to Mercury.

Unto the planet of Jupiter are subjected all judgments, and rights, the whole Leviticall order, all Ministers of Churches, ornaments of Temples, all jewells, and such like. What to Jupiter.

Unto the planet of Venus are subjected whatsoever things belong to Musick, as Musicall instruments, venereall exercises, loves, whorings, &c. What to Venus.

Unto Saturne are subjected whosoever work in and beneath the earth, as Miners, Pioners, Bearers of the dead, Diggers of Wells, as also all instruments serving to either of these, &c. What to Saturn.

Pyromancy draws forth its signes by the stars of the fire, in common fire by particular sparkes, flames, Whatbe the signes of Pyromancy.

or noise, &c. in the mines by Coruscations in the Firmament by stars, comets, flashing, and lightning, and Nostocks, and the like, in Visions by Salamandrine, and fiery spirits.

What the signes of Hydromancy are.

Hydromancy gives its signes by the stars of the Water, by their overflowings, their scarcity, discolourings, commotions, new streames, the washings away of earthy things in Magick, and Necromancy by Nymphs, visions and supernaturall Monsters in the waters, and sea.

What are the signes of Chaomancy.

Chaomancy shews its signes by the stars of the Aire, and Wind, by the discolouring, destroying of all tender, and subtill things, to which the Wind is an enemie, by bearing off the flowers, leaves, boughes, and branches. If the stars of Chaomancy are moved, spirits fall from the superiour Aire, and voices, and answers are often heard: Also Trees are pulled up by the rootes, and Houses are thrown down. There are seen Hobgoblins, Houshold Gods, airy spirits, and Woodmen, &c. also a heavenly dew, and manna falls upon Trees, and Herbs.

The signes of Necromancy.

Necromancy draws forth its signs by the stars of Death, which we call *Evestra*, which are prophetical spirits, signing the body of the sick, and dying man with red, blue, and purple spots, which are certaine signs of death, in the third day of their rising. They sign also the hands, and fingers of men with a clay colour, which are certain signs of change, either good or bad. When therefore the stars of Necromancy are moved, then the dead shew some wonderful sign, as Bleeding, and voices are heard out of the graves, tumults, & tremblings arise in the places where bones are laid, and dead men appear in the form, and habit of living men,

men, and are seen in Visions, in Looking-glasses, in Berills, in Stones, and Waters, and divers shapes. *Evestra, i.e.* spirits give their signs by beating, striking, knocking, falling, casting, &c. where there is a great hurly burly and noise only heard, but nothing seen, all which are certain signes of death, presaging it to him, in whose habit they appear, or to some in what place they are heard.

Besides, these signatures many more may be reckoned up. But seeing they bring with them, evill, hurtfull and dangerous fancies, and imaginations, and superstitions, which may be an occasion not onely of some misfortune, but also death; I shall passe them over in silence. They are prohibited from being revealed to us, seeing they belong to the schoole of secrets, and divine power. Therefore now I shall put an end to this book.

FINIS.
