Chymical, Medicinal, and Chyrurgical ADDRESSES:

Made to *Samuel Hartlib, Esquire.*

VIZ.

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A TABLE OF THE Chymical, Medicinal, and Chirurgical ADDRESSES, made to *Samuel Hartlib, Esquire.*

A *Short Discourse, proving Vrim & Thummim to be perfected by Art, and to be of like pure Substance, with the White and Red Elixirs.* *From* Page 1. *to* Page 18.

A

WHETHER

The Vrim & Thummim

Were given in the

MOUNT,

Or perfected by

ART.

THe clear Vision of an Essence, causeth men to glorifie God, who hath given power unto man, to manifest his eternal purpose of renovation of

the creature by a natural operation: and although the true and natural essences of things are seldom manifestly known by themselves, yet humane learning, being as a sickle, whereby we reap divine knowledge, directs us to the mark; and the Philosophers all agree, Essences are bright, pure, and clear, confused in the creature, and may be purified, but the manner is not easily agreed, so that they lead us to the consideration of several Arts, and of natural and Artificial things, jointly and severally: some Arts have their termination in silence, as Rhetorick and Pleadings: others have their perfection upon the Superficies, as painting and carving: But the true Alchymist excludes all vulgar operations to extract the internal beauty; and there are three kinds of labourers in this Art, Alchymistæ, Lauchymistæ, Lachrymistæ; yet no Art may justly be condemned for the fault of the Professors. For *Albertus Magnus* saith, *Hoc artificium omni*

omni arte certius ac sublimius est, & certissimum habet effectum. They name their Matter *Adam*, because from red earth he became the salt and light of the world, so onely man, and their corporate lights, are called *Microcosmus*: therefore they consider wisdome in a created nature, as well subject to sense as invisible, and consequently material, because quality is as the matter of the Elements, and the central vertue is real, and may be specificate; neither is it contrary to nature, but beyond nature, that the true sense, and lively practice make one perfection. The Philosophers say, Whosoever hath their mystery, knows the thing in being, and in being and use before practice, and each for himself affirms: I write nothing, save that I have seen and done, nor have I done any thing, save that I knew before. Although that which is hid, is more than can be spoken, yet their whole intent is to manifest that which is hid, and to hide that which is manifest,

 therefore

therefore they conclude: *Felix scientia cum sciente*, and the holy Text saith, *God giveth wisdome to*
Dan. 2. 12. *the wise, and knowledge to them that know understanding.* But because the question stands betwixt divine tradition, and natural disposition, we must look to the beginning,
Gen. 1. when the eternal Word commanded, and it was made: but in the Generation of Heaven and Earth, there is inserted a power of the perpetuation of Creation, wherein
Gen. 2. *Vrim & Thummim* are created *re-*
Psal: 33: 9: *motissima.* For albeit the visible
Heb. 11. 3. onely are mentioned, yet the invisible are understood, and difference taken betwixt things instituted without means, and those produced by help of mean subjects. For Almighty God is not said to rest, as if he had travelled in his
Isay. 48. 3. work, but because he created no
40. 28. more any new kind of Creatures, than by the power of the word *Fiat*; Therefore not the *Vrim & Thummim*, save as they subsisted in other things like *Misseltoe*, which hath

hath body, branch, and berry; yet no root of it self. But if we remember the things of old, we may declare these last from the first: Is. 46 9, 10.
For from the end of every intention springs the beginning, and the wisdom of God hath ordained diversity, but his power maketh all things equall, and thereby is manifested the eternal beauty. The *Vrim & Thummim* were substances; for *Moses* put them into the breast-plate, the words signifie light and perfection, knowledge and holiness, manifestation and truth, so the sense and substance Lev. 8. 8.
doth predicate each other, as the convertible terms of Science and Essence make one perfection, and the substances were bright and perfect: also joint and several, because none can come to perfection without knowledge, and where the Almighty God appointed the end, he gives the means to deliver the Creature from the bondage of the Elements. Wisdome, Understanding and Knowledge, are

are the means to attain them, and the gifts of grace are signified by them also. The Philosophers call the manifestation of the centrall vertue, *Donum Dei*, In their sacred use they were objective to the golden *Cherubims*, whose wings were stretched to the outmost side of the Temple, they signified the plenitude of Science, which hath identity with Essence; there was also the scarlet vail, which seemed
Eze.28.5: 14,16. ever moving, and signified pure fire generative, and moving, which selected and fixed in clear bodies, is *Urim & Thummim*. For when the four spirits of the heavens proceed from the Lord of all the Earth, and were fixed in the North, then take silver and gold, and make crowns. There is a spiritual and natural use of these
Luc.6.5,8, 11 things, the Creator by his absolute power, may make children of stones, but his ordinary power requires means; and because the insensible things should make his love to man more apparent; he commandeth

mandeth the Ark of *Noah*, and the Ark of the Testimony, to be made after the proportion of mans body, the length six times the Gen. 6:14: breadth, and ten times the thickness; in which numbers are contained all perfections. Yet is objected, they were not commanded Exo. 28:30 to be made, but to be put into the breast-plate. The great and glorious works of God are not unknown unto himself, but unto us, they are by present command, or by successive course, as the first fruits were supernatural; and again, the trees brought forth the same year, according to their natural course and perfection: also the word Essence, containeth the natural & spiritual condition of bodies, which are so fast connexed, that the true and natural Essence, is with great difficulty made apparent, although the matter be but as a light case to the form: In generation it moves a *non ente ad ens*, in corruption it moves *ab ente actu ad non ens*. Also some things have existence by the

 sub-

subject, which have no Essence in nature, neither are said to be created, as darknels, and silence, and things of putrefactive kind. So in the putrefaction of the Creature, that is not properly said to be made, which by an inward power doth purge it selfby ebullition, and a kind of new generation, as doth the pure sulphur of Metal, the Artist being but as a Mid-wife; so that there is a necessary difference betwixt that which hath being by the power of Gods work, and the work of man; for no effect is said to be necessary from the first and remote causes, but from the second and neerer; as in the spiritu-
Esa:32:17: al operation in man, the work of Righteousnes is peace, and the effect, quietnes and assurance for ever. Also taking away Evening and Morning, which is mixed knowledge, the light of the seven dayes shall be a perpetual blessing, and perfect knowledge. Now to descend again to the Philosophers, *Morien Romanus* saith, *secretum secretorum*

secretorum est illa dispositio, quæ manibus perfici non potest. Hæc enim dispositio est naturarum mutatio. Another saith, *Ars ergo post contemplationem omnium horarum sequitur naturam, & recipit spiritus natura immundos, & eos sublimando subluerat & mundat, & tunc volendo fugere ab igne, ars ministrat naturas & natura eos convertit in corpora munda fixa, & de cæteris natura corporum dominabitur naturæ spirituum in æternum, per hoc ingenium mirabile. Bezaleel* had the spirit of wisdom, understan-
Exo:31:3, 4: ding and knowledge, which are the means to attain this effect, and his ends directed to devise works in gold, silver and brass, which although in sound of words they seem inferiour, yet they are in exaltations in Art progressive to the producing of *Vrim & Thummim*. For all the glorious furniture of the Tabernacle was not for worldly pomp, but for spiritual mysterie and beauty of the Doctrine of the Law and the Gospel: so in natural things, there is no greater mystrie

mysterie than that the incorrupted quality of pure sulphur, should have regal power and rest, eternally visible, shining as the Sun in glory. As a man is chiefest of the Creatures, so gold is purest of bodies, Lord of stones, and noblest of Metals, which one cals *secretum magnum Dei*, and another saith, *ille spiritus in Auro idem est cum spiritu generante omnium creaturarum: estque eadem unica generativa natura per omnia diffusa.* And as the Sun is chiefest amongst celestial bodies, so his spirit doth raign over the fourfold nature, and being corporate is without shadow. One of the Rabbins saith, in the second Temple they made *Urim & Thummim*, therefore that which hath been done, may be done, although the materials be concealed. For good in a better, is ever more excellent; but if *Phidias* gave him
Isa:45:2,3 rude and obstinate stuff to carve, let his art do what it can, his work will want the beauty. And because nature of her self cannot attain her highest

highest perfection, the Artist must break the gates of brass, and cut in pieces the barres of iron, that is ignorance, and the matter of the Elements, whereby the treasures of darknes, and incorporeal substances are hidden from us, but being removed, the invisible Essence is 2Kin:6:17
apparent, as the chariots of fire about *Elisha*. These Rabbins also hold every natural beginning to be either matter, or the cause of matter, *viz.* The four Elements *sub nutu Dei*, which they express in Numbers and figures, for number is Unity folded up, and Unity is number unfolded. The Mathematical number is collected of many Unites, as a line of many points; And number is said to be formed, and material signifying *Principia & Elementa*, because *vocabulum naturale est symbolum numeri*, which is expressed in the setting of the precious stones four rowes, three in a row, four to shew the natural Exo:28:17
perfection, and three the inward genreration; as three and four the arteficial

artificial exaltation. For these na-
Rev.21:18 tural bodies do not shew forth their vertues, until they be made spiritual; the precious stones signified the excellency of gifts in the Teachers, and the *Vrim & Thummim* the gifts of grace in the heart, because the central vertues are their materials, *quia virtutes formant ad speciem.* In things of greatest concordance are greatest vertues; for that which is most abundant in vertue, doth most excel in glory and beauty: *Bezaliel* hath the spirit of knowledge to devise works in gold, therefore his invention must necessarily consider the possibility from the object, and how to work upon the form, as well as upon the matter, and upon the center as upon the superficies: For seeing the perfection of the matter is glorious, the perfection of the form must necessarily be more glorious; because the bodily nature shall eternally predominate: In the Creation the substance of the Sun was light corporate

porate the fourth day, light is never without heat, and radical heat is the *occultum corporis*, which augmented and fixed, shines as the Sun in glory, which shews the majesty of nature as in a liquid glass; notwithstanding, that which 1 Cor.5:37
is sowed is not quickned, except it die, and it is a rule amongst the Philosophers: *Ad perfectionem omnium Artium requiritur renascentia.* To like purpose another saith: *Corpus ad omnes perferandas miserias est ordinatum. Oportet enim transire per ignem & aquam & renasci, aliter in requiem eternam ingredi non poterit.* And another saith, *Post resurrectionem habemus gloriam & fortitudinem sempiternam tunc gaudebunt omnes in prosperitate magnâ qui sciunt nostrum progressum.* So the end of every intention shews the beginning, the Creatures were made perfect, and to be perfect; for the formal and final cause is the same, the difference is in the perfections, Some hold that the ancient Philosophers by this holy art have become

some Prophets: And because *Adam* his dominion of the creatures was the knowledge of their natures and Properties, by this Science he knew the world should be twice destroyed: For both fire and water are necessarily required to the purification of the creature. And as sense is the light of nature, so reason is the perfection of sence, & by example we see with others eys, but by reason with our own. Notwithstanding we may consider *Tubal-Cain*, who was an instructer of
Gen:4:32 every Artificer in brass and iron, that is (saith the Philosopher) a perfect Master in the decoction of Mineral vertue, which *Dæmogerger* calleth *ferrum*. *Et Aurora consurgens* hath these words: *Ego sum ferrum siccum & durum & forte, pistans & pistatum omne bonum: Et non est res mundi agens actionem meam. Per me enim generatur secretum secretorum, quando convalesco à languoribus, tunc habeo vitam leonis rugientis, &c. Etiam* Raym Lullius, *Absque ferro homines suam vitam*

tam sustentare non posse: Iterum Ferrum potest quod aurum non potest, seipsum mortificat, seipsum vivificat, seipsum rubore decorat. And this operative spirit is the regal sulphur, which questioneth in *Marlin* his Allegory. Where are mine enemies that would not that I should raign over them? bring them hither, that I may slay them. The Antimonial and Arsenical spirits must be vanquished, for onely to the benign, gentle, and most suffering *Mercurial* spirit is given absolute victory: *Lux sata est justo*, &c. Therefore sow light, and reap perfection, sow Ps:97:11:
gold, and reap the internal beauty. Notwithstanding the philosophers work is not upon gold, no more than a man doth ride upon a block, because he mounts a great horse by it: but their is use of it. And one saith, gold is dissolved by wisdom, therefore in the power of Art to better, yet the fast locked body must not only be made relative, and the exterior form destroyed, but from the crude nature, and confu-

sed

ſed ſubſtance doth naturally ariſe, a ſubtil white fume, which is ſaid to be *vita quædam unica omnia replens, colligans & connectens*, that is, *aqua clariſsima putrefactionis*, and being corporated is clear as a Cryſtal looking glaſs, and then called *ens enti admixtum eſſentia compoſita & Urim*, alſo by help of the ſame pure body (ſave that *forma ex materia non naſcitur*) is produced a more perfect ſubſtance brighter than a carbuncle, giving ſufficient light to read by, which is called *eſſentia ſimplex, ens omnis privationis expers & Thummim*. For the creature ſhall
Rom: 8: 21 be delivered from the bondage of corruption, unto a glorious liberty, and the animality being changed into ſpirituality, the corporal and ſpiritual vertues are eternally fixed.
Isa: Hoſt: de mir: Some hold a glorified body ſhall
Dan: 12: 3: be like a Chryſtal Lanthorn, with a taper in it, and like them men ſhall differ in glory. Certainly the wiſe ſhall ſhine like the brightneſs of the firmament, and the Creator hath given power to men to manifeſt

nifeſt the redintegration of the world, by a lineary and ſucceſſive courſe in ſhort time, which himſelf ſhall make apparent, when time ſhall ceaſe. But *de entibus à fortuna non poteſt eſſe veritas, nec ſcientia*: Alſo we muſt ſpecially remember onely the homogeneal nature, is capable of ſo high excellence, which *Bezaleel* did work upon, and hath the ſpirit of knowledge, which word in the origi-
nal, is uſed for ſenſe and experi- Exo. 38. 22.
ence, and he made all the Lord Heb. 8. 5.
commanded *Moſes*, who might make nothing, ſave that he hath ſeen a pattern of in the Mount. Therefore *Bezaleel* was at leaſt equal to thoſe of the ſecond Temple, and the ancient Philoſophers. Eze. 28.
It ſeems alſo the Prophets were not 5. 14, 16.
ignorant of theſe things; for there Zach. 4.
is mentioned of the ſtones of fire Eſay 4. 5.
attained by wiſdome, the ſtone of Iob, 28. v. 5, 6.
Tinne in the hand of *Zerubabel* by the treaſures, and ſtone of darkneſs, and as it were fire turned up, yet they knew not the order of

 making

making the physical and Metaphysical bodies. For in nature many things are produced by habitual vertue, which seem incredible.

Sir

SIR

GEORGE RIPLYE'S EPISTLE TO King *Edward* unfolded.

THis Epistle as it was imediately written to a King, who was in his generation, both wise and valiant, so it doth comprise the whole secret, both learnedly described, and yet Artificially vailed, yet as the Author testifieth, that in this Epistle he doth plainly untie the main knot. So I can and do testifie with him, that there is nothing desireable for the true attaining of the mysterie, both in the Theory and Practick

of it, which is not in this ſhort Epiſtle fully taught. This then I intend as a key to all my former writings, and aſſure you on my faithful word, that I ſhall not ſpeak one word doubtfully or myſtically, as I have in all my other writings; ſeeming to aver ſome things which taken without a figure, are utterly falſe, which we did onely to conceal this Art: This key therefore we intend not to make common; and ſhall intreat you to keep it ſecret to your ſelf, and not to communicate it, except it be to a ſure friend, who you are confident will not make it publick. And this requeſt we make upon very good grounds, knowing that all our writings together, are nothing to this, by reaſon of the contradictions wch we have vvoven into them, which here is not done in the leaſt meaſure. I ſhall therefore in this Epiſtle take up a new method, and that different from the former, and ſhall firſt draw up the ſubſtance of the Philoſophy couched in

in this Epiſtle, into ſeveral Concluſions, and after elucidate the ſame.

The firſt Concluſion is drawn from the nineth ſtave of this Epiſtle, the eight firſt ſtaves being only complemental, and that is, That as all things are multiplyed in their kind, ſo may be Mettals, which have in themſelves a capacity of being tranſmuted the imperfect into perfect.

The ſecond Concluſion in the tenth ſtave is, That the main ground for the poſſibility of tranſmutation, is the poſsibility of reduction of all Mettals, and ſuch Minerals as are of Mettalick principles, into their firſt Mercurial mater.

The third Concluſion is in the eleventh ſtave, That among ſo many Mettaline or Mineral Sulphurs and ſo many Sulphurs there are but two that are related to our work, which Sulphurs have their Mercuries eſſentially united to them.

The fourth concluſion from the

ſame ſtave is, That he who underſtands theſe two Sulphurs and Mercuries aright, ſhall find that the one is the moſt pure red Sulphur of gold, which is Sulphur in *manifeſto* and Mercurius *in occulto*, and that other is moſt pure white Mercury, which is indeed true quickſilver, in *manifeſto* and Sulphur in *occulto*, theſe are our two principles.

The fifth Concluſion from the twelfth ſtave is, That if a mans principles be true, aud his operations regular, his event wil be certain, which event is no other than the true myſtery.

Theſe Concluſions are but few in number, but of great weight, the amplification, illuſtration, and ilucidation therfore of them will make a Son of Art truly glad.

For the firſt, Foraſmuch as it is not for our purpoſe here to invite any to the Art, onely intending to lead and guide the Sons of Art; we ſhall not prove the poſſibility of Alchimy, by many arguments, having done it abundantly in another Treatiſe.

He then that will be incredulous, let him be incredulous, he that will cavil, let him cavil; but he whoſe mind is perſwaded of the truth of the Art, and of its dignity, let him attend to what is in the Illuſtration of theſe five Concluſions diſcovered, and his heart ſhall certainly rejoyce.

We ſhall therefore briefly Illuſtrate this firſt Concluſion, and inſiſt there more largely, where the ſecrets of the Art are moſt couched.

For this firſt then which concludes in effect the truth of the Art, and its reality, he that would therein be more ſatisfied in it, let him read the Teſtimoniy of all Philoſophers, and he that will not believe the Teſtimones of ſo many men, being moſt of them, men of renown in their own time, he wil cavill alſo againſt all other Arguments.

We ſhall onely hold to *Riplyes* Teſtimony in this our key, who in the fourth ſtave, aſſures the King that

that at *Lovain* he first saw the greatest and most perfect secrets, namely the two Elixers; And in his following verses, craves his confident credit, that he hath himself truly found the way of secret Alchimy, and promiseth the discovery of it to the King, onely upon condition of secrecy.

And in the eighth stave, though he protests never to write it by pen, yet proffers the King at his pleasure, to shew him ocularly the red and white Elixer, and the working of them, which he promiseth will be done for easie costs in time. So then he that will doubt the truth of the Art, must account this famous Author, for a most simple mad Sophister, to write and offer such things to his Prince, unless he were able in effect to do what he promised, from which imputation his writings, and also the histories of him, of his fame, gravity, and worth will sufficiently cleer him.

We now come to the second Con-

Conclusion, the substance of which is, that all Mettals and bodies of Metaline principles, may be reduced to their first Mercurial matter, and this is the main and chief ground for the possibility of transmutation. On this we must insist largely & fully, for (trust me) this is the very hinge on which our secrets hang.

First, then know that all Mettals, and several Minerals have ☿ for their next matter, to which (for the most part, nay indeed alwayes) there adheres, and is concoagulated an external Sulphur, which is not Mettaline, but distinguishable from the internal kernel of the Mercury.

This Sulphur is not wanting even in common *Argent vive*, by the Mediation of which, it may be precipitated into the form of a dry pouder. Yea and by a liquor well known to us, (though nothing helping the Art of transmutation) it may be so fixed, that it may endure all fires, the Test and Coppel,

pel, and this without the addition of any thing to it, the liquor (by vertue whereof it is fixed) coming away intire, both in its *Pondus* and vertue.

This Sulphur in gold and silver is pure, in the other Mettals less pure, therefore in gold and silver it is fixed, in other it is fugitive, in all the Mettals it is coagulated in Mercury or Argent *vive*, it is coagulable in gold, silver, and Mercury, this Sulphur, is so strongly united, that the Antients did ever judge Sulphur and Mercury to be all one, but we by the help of a liquor, the invention of which, in these parts of the World we owe to *Paracelsus* (though among the *Moores* and *Arabians* it hath been and is (at this day) commonly known to the acuter sort of *Chymists*) by this I say we know that the Sulphur which is in Mercury coagulable, and in the Mettals coagulated, is external to the nature of Mercury, and may be separated in the form of a tincted Met-

Mettalick Oyle, the remaining Mercury being then void of all Sulphur, save that which may be called its inward Sulphur, and is now inincoagulable of it self (though by our Elixer it is to be coagulated, but of it self, it can neither be fixt nor precipitated, nor sublimed, but remains unaltered in all corrosive waters, and in all digestions of heat. One way then of Mercury azating all Mettals and Minerals, is by the liquor *Alcabest*, which out of all such bodies as have Mercury in their constitution, can separate a running *Argent vive*, from which *Argent vive* all its sulphur is then separated, save that onely which is internal and central to the Mercury, which internal Sulphur of Mercury no corosive can touch, Next to this way of universal Reduction, there are also some other particular wayes, by which ♄ ♃ ♂, yea, even ♀ and ☿ may be reduced into a running quicksilver, by the help of Salts, which be-

because (being corporeal, they pierce not so radically as the fore named liquor doth, they therefore do not so spoile the Mercury of its Sulphur but that as much Sulphur as there is in common Mercury, so much also there is in this Mercury of the bodies, onely this Mercury hath specificated qualities according to the nature of the Mettal or Mineral, from which it was extracted, and from that reason (as to our work, which is to dissolve perfect *species* of Mettals) it hath no more vertue than common *Argent vive:* There is then but only one humidity, which is applicable unto our work, which certainly is neither of ♄ nor ♀, nor is drawn from any thing, which nature hath formed, but from a substance compounded by the Art of the Philosopher. So then, if a Mercury drawn from the bodies, have not onely the same deficiency of heat and superfluity of foeces as common Mercury hath, but also a distinct specificated form, it must

must (by reason of this its form) be so much the farther remote from our Mercury then common *Argent vive* is.

Our Art therefore is to compound two principles (one in which the salt, and another in which the Mercury of nature doth abound) which are not yet perfect, nor yet totally imperfect and by consequence) may therefore (by our Art be exalted with that (which is totally perfect, cannot be) and then by common Mercury to extract not the *Pondus*, but the celestial vertue out of the compound, which vertue (being fermental) begets in the common Mercury an off-spring more noble than it self, which is our true *Hermaphrodite*, which will congeal it self, and dissolve the bodies; observe but a grain of Corn in which scarce a discernable part is sprout, and this sprout, if it were out of the grain, would dye in a moment; the whole grain is sowen, yet the sprout onely produceth

ceth the herb: So is it in our body, the fermental ſpirit that is in it, is ſcarce a third part of the whole, the reſt is of no value, yet all is joyned in the compoſition, and the *fæculent corporeous*, part of the body comes away with the dreggs of the Mercury. But beyond the example given of a grain, it may be obſerved that the hidden and ſpiritual vertue of this our body, doth purge and purifie its matrix of water, in which it is ſown, that is, it makes it caſt forth a great quantity of filthy earth, and a great deal of Hydropical ſaline moiſture. For inſtance make thy waſhings (for a tryall) with pure and clean fountain-water, weigh firſt a pint of the ſame water, and take the exact weight of it, then waſh thy compound eight or ten times, ſave all the fæces, weigh thy body and Mercury exactly, weigh thy fæces being very dry; then diſtill or ſublime all that will ſublime a very little quick Mercury will aſcend; then put the Reſidue of the fæces in a crucible, ſet them on

on the coals, and all the fæculency of the Mercury will burn like a coal, yet without fume; when that is all conſumed, weigh the remaining fæces, and thou ſhalt find them to be two thirds of thy body, the others being in the Mercury, weigh the Mercury which thou ſublimedſt, and the Mercury prepared by it ſelf, and the weight of both will not recompence thy Mercury weight by farre. So then boile up thy water to a skin, in which thou madeſt thy Lotions, for that is a thick water: and in a cool place thou ſhalt have Chriſtals, which is the ſalt of Mercury Crude, and no way fit for Medicines; yet it is a content for the Artiſts to ſee how the Heterogeneyties of Mercury are diſcovered, which no other Art ſave the liquor of *Alcaheſt* can do, and that in a deſtructive, and not a generative way as this is, for this operation of ours is made between male and female, within their own kind, between which there is a ferment which effecteth that which no other thing

thing in the world could do. In all truth, I tell you, that if you should take our imperfect compound body, *per se*, and Mercury *per se*, and them alone, though you might bring out of the one a most pure Sulphur, and out of the other Mercury of Mercury, which is the nut of Mercury, yet with these thou couldst effect nothing, for fermental virtue is the wonder of the World, and it is by it, that water becomes Herbs, Trees, and Plants, Fruits, Flesh, Blood, Stones, Minerals and every thing, look then for it onely, and rejoyce in it as in a deservedly invaluable treasure; Now know that fermentation, work not out of kind, neither do salts ferment Metals; Wilt thou know then whence it is that some fixt Alcalyes do extract a Mercury out of Minerals, and out of the more imperfect Metals, consider then, that in all these bodies the Sulphur is not so radically mixt and united, as it is in Silver and Gold. Now Sulphur is of Kin to divers Alcalyes, that are ordi-

ordinarily dissolved or melted with it, and by this means the Mercurial parts are disjoyned, and the *Argent vive* is by fire separated. The Mertury thus separated, is spoyled of its Sulphur when as indeed there needs onely a depuration of the Sulphur by separating the impure from the pure; but these salts having separated the Sulphur do leave the Mercury worse, that is, more estranged from a Metallick nature, than it was before, for in its composition that Sulphur of Saturn will not burn, but though it be sublimed, calcined, made sugar, or vitrefied, yet by fire and fluxes it still returns to the same it was in before, but its Sulphur being (as is aforesaid) seperated, will take fire, if joyned with Salt-peter, even as common Sulphur doth, So that the Salts act on the Sulphur of which they rob the Mercury, they act not for want of ferment which is not to be found, but onely among Homogeneall things. Therefore the ferment of bread leavens not a stone, nor doth

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the ferment of a ny animal or vigetable, ferment a mettal or mineral.

So then, though out of Gold thou mighteſt obtaine a Mercury by the help of the Liquor, of the firſt ens of Salt, yet that Mercury would never accompliſh our work, whereason the otherſide made out of Gold by our Mercury, though there be three parts of our Mercury to one of Gold, This Mercury I ſay will by continual digeſtion) accompliſh the whole work, marvell not then, that our Mercury is more powerfull, which is prepared by Mercury, for certainly the ferment, which commeth between the compound Body and the Water, cauſeth a death, and a regeneration, it doth that, which nothing in the world can do, beſides it ſevers from Mercury a terres treity, which burns like a Coale, and an Hydropical humor melting in common water, but the reſidue is acuated by a Spirit of life, which is our true embryonated Sulphur of our

our water, not viſible, yet working viſibly; We conclude that all operations for our Mercury but by common Mercury, and our body according to our Art are erronious, and will never produce our myſtery, although they be otherwiſe never ſo wonderfull. For as the Author of the Newlight ſaith, No water in any Iſland of the Phyloſophers, was wholeſom, but that which was drawn out of the reines of the Soll and Luna. Wilt thou know what that meanes? Mercury in its pondus and incombuſtibility is Gold fugitive, our Body in its purity, is called the Phyloſophers Luna being farrè more pure than the imperfect mettals and its Sulphur alſo as pure as the Sulphur of Soll, not that it is indeed Luna, for it abides not in the fire, now in the compoſition of theſe three (1) our common Mercury and the two principles of our compound there interceeds, the ferment of Luna, out of which though it be a Body, proceeds yet a ſpecificating odor: yea and oft the

the pondus of it is diminished: If the compound be much washt, after it is sufficiently clean. So then the ferment of Soll and Luna interceeds in our composition, which ferment begets an offspring, more noble than it self a 1000fold, whereas should'st thou work on our compound Body by a violent way of Salts, thou should'st have thy Mercury by farre less noble, than the Body, the Sulphur of the Body being separated and not exalted by such a progress.

We now come to the third conclusion, which is that among all metalline and mineral Sulphur there are onely two, that belong to our work, which two have their Mercuries essentially united with them. This is the truth of our secrets, though we (to seduce the unwary) do seem to aver the contrary, for do not think that (because we do insinuate two waies, therefore) we really mean as we say; for verily (as witnesseth *Ripley*) There is no

no true principles but one, Nor have we but one matter, nor but one way of working upon that matter, nor but one regimen of heat, and one linear way of proceeding.

These two Sulphurs as they are principles of our work, they ought to be homogeneal, for it is onely Gold spiritual that we seek, first white, then red, which Gold is no other then that which the vulgar see, but they know not the hidden spirit that is in it. This principle wants nothing but Composition, and this composition must be made, with our other crude white Sulphur which is nothing but Mercury vulgar, by frequent cohobation of it upon our Hermaphroditical Body, so long till it be come a fiery water.

Know therefore that Mercury hath in its self a Sulphur, which being unactive, our Art is to multiply in it a living active Sulphur, which comes out of the loyns of our Hermaphroditical Body, whose father

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is a metal and his mother a mineral, Take then the most beloved daughter of Saturn, whose armes are a circle Argent, and on it a sable cross on a blackfield, which is the signall note of the great World, espouse her to the most warlike God, who dwels in the house of Aries, and thou shalt find the Salt of Nature, with this Salt acuate thy water, as thou best knoweſt, and thou shalt have the Lunary bath, in which the Sun will be amended.

And in all truth I assure thee, that although thou hadst our body Mercurialized (without the addition of Mercury of any of the metals) made *per se*, that is without the addition of Mercury, it would not be in the least profitable unto thee, for it is our Mercury onely, which hath a Celestial form and power, which it receives, not onely, nor so much from the compound body, as from the fermental virtue which proceeds from the composition of both the body and the Mercury, by which is produced

produced a wonderfull Creature: So then let all thy care be to marry Sulphur with Sulphur, that is our Mercury which is impregnated, which Sulphur, must be espoused with our ☉ then hast thou two Sulphers married and two Mercuries of one off spring, whose father is the ☉ and ☽ the mother.

The fourth Conclusion makes all perfectly plain, which hath been said before, namely that these two Sulphurs are the one most pure red Sulphur of Gold, and the other of most pure clean white Mercury.

These are our two Sulphurs, the one appears a coagulated body, and yet carries its Mercury in its belly: the other is in all its proportions true Mercury, yet very clean and carries its Sulphur within its self, though hidden under the form and fluxibilitie of Mercury.

Sophisters are (here) in a labyrinth, for because they are not acquainted

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with metalline love, they work in things altogether heterogeneal, or if they work upon metalline bodies, they yet either joyne males with males, or else females with females, or else they work on each alone, or else they take males, which are charged with natural inabilities, and females whose matrix is vitiated. Thus by there own inconsideration they frustrate their own hopes, and then cast the blame upon the Art, when as indeed it is onely to be imputed to their own folly, in not understanding the Phylosophers.

I know many pittifull Sophisters do dote on many Stones, vigitable, animal, and mineral, and some to those add the fiery Angelical, Paradaical Stone, which they call a Wonder working essence, and because the mark they aim at, is so great, the Waies also, by which they would attain their Scope, they make also a double, one Way they call the *Via Humida*, the other, the *Via Sicca*, (to use their languages).

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The latter Way is the labirinthian path, which is fit onely for the great ones of the earth to tread in, the other the dedalean path, an easie way of small cost for the poor of the world, to enterprize.

But this I know and can testifie that there is but one Way, and but onely one Regimen, no more Colours than ours, and what we say or write otherwise, is but to deceive the unwary, for if every thing in the world ought to have its proper causes, there cannot be any one end, which is produced from two waies of working on distinct principles. Therefore we protest and must again admonish the Reader that (in our former writings) we have concealed much, by reason of the two waies we have insinuated, which is the play of children, and the work of women, and that is decoction by the fire, and we protest that the lowest degree of this our work, is that the matter be stirred up, and may hourly circulate without feare

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of breaking of the vessel, which for this reason ought to be very strong, but our linear decoction is an internal work, which advances every day and hour, and is distinct from that of outward heat, and therefore is both invisible and insensible. In this our work, our Diana is our body when it is mixed with the water, for then all is called the Moon, for Laton is whitened, and the Woman beares rule, our Diana hath a wood, for in the first dayes of the Stone, our body after it is whitened grows vegitably. In this wood, are at the last found two Doves, for about the end of three weeks, the soul of the Mercury ascends, with the soul of the disolved Gold, these are in folded in the everlasting armes of Venus, for in this season the confection are all tincted with a pure green colour, these Doves are circulated seven times, for in seven is perfection, and then they are left dead, for they then rise and move no more, our Body is then black like to a Crowes bill, for in this operation

tion all is turned to pouder, blacker than the blackest. Such passages as these we do oftentimes use, when we speak of the preparation of our Mercury, and this we do to deceive the simple, and it is also for no other end that we confound our operations speaking of one, when we ought to speak of another, for if this Art were but plainly set down, our operatiations would be contemptible even to the foolish. Therefore believe me in this, that because our workes are truly Natural, we therefore do take the liberty to confound the Phylosophers work, with that which is purely Natures work, that so we might keep the simple in ignorance, concerning our true Vinegre, which being unknown, their labor is wholly lost.

Let me then (for a close) say onely thus much; Take our Body which is Gold, and our Mercury which is seven times acuated by the marriage of it, with our Hermaphroditicall Body

Body, which is a Chaos, and it is the ſplendor of the ſoul of the God Mars, in the earth, and water of Saturn, mix theſe two in ſuch a pondus as nature doth require, In this mixture you have our inviſible fires, for in the water our Mercury is an active Sulphur or mineral fire, and in the Gold a dead paſſive, but yet actual Sulphur now when that Sulphur of the Gold is ſtirred up and quickned, there is made between the fire of nature which is as the Gold, and the fire againſt nature, which is in the Mercury, a fire partly of the one and partly of the other, for it partakes of both, and by theſe two fires thus united into one, is cauſed both Corruption (which is Hnmiliation) and Generation (which is Glorification and Perfection:) Now know that God onely governs this way of the internal fire, man being ignorant of the progreſs thereof, onely by his reaſon beholding its operations, he is able to diſcern that it is hot, that is, that it doth perform

form the action of heat, which is decoction, In this fire there is no ſnblimation, for ſublimation is an exaltation, but this fire is ſuch an exaltation, as that beyond it, is no perfection.

All our work then is onely to multiply this fire, that is to circulate the body ſo long until the vertue of the Sulphur be augmented. Again this fire is an inviſible Spirit, and therefore not having dimentions, is neither above nor below, but every where in the Sphere of the activity of our matter in the Veſſel; So that though the material viſible ſubſtance do ſublime and aſcend by the action of the elemental heat, yet this ſpiritual virtue is alway as well in that which remains in the bottom, as in that which is in the upper part of the Veſſel. for it is as the ſoul in the body of man, which is every where at the ſame time, and yet bounded or termined in none.

This is the ground of one Sophiſm of

of ours, (*viz.*) when we say that in this true Philosophical fire, there is no sublimation, for the fire is the life, and the life is a soul, which is not at all subject to the dimensions of Bodies, Hence also it is that the opening of the Glass or cooling of the same during the time of working kils the life or fire, that is in this secret Sulphur, and yet not one grain of the mettal is lost. The elemental fire then is that which any child knowes how to kindle and govern, but it is the Philosopher onely, that is able to discern the true inward fire for it is a wonderful thing, which acts in the body, yet is no part of the body. Therefore the fire is a Celestial virtue it is uniformed, that is, it is alwaies the same untill the period of its operation is come, and then being come to perfection it acts no more, for every Agent, when the end of its action is come then rests.

Remember then that when we speak of our fire which sublimes not, that thou do not mistake and think that

that the moisture of the compound which is within the Glass ought not to sublime, for that it must do uncesantly, but the fire that sublimes not, is the metalline love, which is above aud below and in all places alike. Now then for a close to all that hath been said, learn and be well advised what matter you take in hand, for an evil Crow laies an evil Egg, as the proverb hath it, let thy seed be pure, and thy matrix also pnre, then shalt thou see a noble offspring, let the fire without be such, as in which our confections may play to & fro unceffantly, & this (in a few daies) will produce that which thou most longest for, the Crows Bill.

To the Readers.

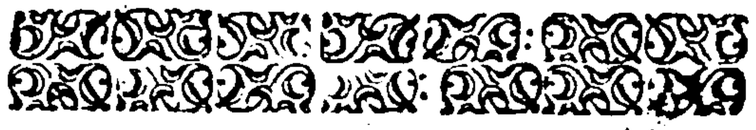
Whereas this Book is to be Printed by a well-wiker to all men, that love knowledge more than riches, and to be c.nſ.red by all men: I deſire no man to aſſent, unleſs his reaſon do move him: therefore I am contented that every man, upon the reading thereof, ſhall have his free vote; if he praiſe my work, that will make me neither fatter nor more proud; if de diſpraiſe it, that will make me no leaner, nor abate the courage of my noble mind: for the truth is, that my minde is a ſize too great, to value, or regard the ſpeeches of the common

 people,

people, more than the chattering of Magpyes, or the pratling of Parrots. So I take my leave,

At Westminster, this
10. of *March.* 1643.

Your loving Friend,
G. P.



A CAVEAT FOR *ALCHYMISTS*, OR,

A warning to all ingenious Gentlemen, whether *Laicks* or *Clericks*, that study for the finding out of the Philosophers Stone; shewing how that they need not to be cheated of their Estates, either by the perswasion of others, or by their own idle conceits.

The first Chapter.

WHereas I am shortly to demonstrate before the High and Honourable Court of Par-

liament in *England*, that there is ſuch a thing feiſible as the Philoſophers Stone; or to ſpeak more properly, an Art in the tranſmutation of Mettals, which will cauſe many a thouſand men to undo and begger themſelves, in the ſearching for the ſame: I cannot chuſe but to publiſh theſe advertiſements, for that is a fundamental point in my Religion, to do good to all men, as well enemies as friends: If I could be ſatisfied, that the publiſhing thereof, would do more good than hurt; then the world ſhould have it in plain terms, and as plain as an Apothecaries receit: But in regard that I have often vowed to God Almighty upon my knees, to do the greateſt good with it, that my underſtanding could perſwade me unto, I have craved the advice of the Honourable Parliament, for that I have ſtrongly conceived an opinion, that by the well contriving of the uſe of it, the worlds ill manners may be changed into better: if this can be done, then I ſhould break my vow

vow to God, if I ſhould not do my beſt endeavours, and therefore I dare not to cheat God Almighty (having obtained this bleſſed ſcience of his free gift) and go into a corner, and there eat, drink and ſleep like a ſwine, as many have done before me, upon whom this bleſſed knowledge, hath been unworthily beſtowed: but had rather improve it to his glory, if my counſel craved ſhall ſo think fit. But howſoever my meaning is to do ſome conſiderable good with it howſoever, that is, to make my ſelf a ſea-mark, to the end, that no ingenious Gentleman ſhall from henceforth be undone by the ſearching for this noble Art, as many have heretofore been

Therefore my firſt Caveat ſhall be to ſhew, that no man needs to be damnified above the value of 20. s. to try whether he be in a right way to it, or not?

The ſecond Caveat ſhall be, to ſhew a way how to try whether any wandring Alchymiſt, that promiſeth golden mountains, know any thing or not?

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The third Caveat ſhall be, to ſhew how any mans Iudgement ought to be grounded by a Concordance of the beſt books, before he fall to practice?

The fourth Caveat ſhall be, to ſhew which are falſe books, and which are true ones, to the end that every ſtudent in this excellent Art, may trouble himſelf with fewer books, till he hath made a Concordance, and hath gathered the ſame out of the ænigmatical diſcourſes, and hieroglifical figures, wherein this Art is hidden, and never to be found in plain terms, nor written plainly in any receipt.

Well for the firſt Caveat, that no man needs to be damnified above 20. s. to know whether he be in a right way, or not, let him be pleaſed to conſider, that without *putrefactio unius*, there can be no *generatio alterius*; as in all other ſublunary bodies, as well Animals as Vegetables, right ſo in Minerals and Mettals.

Therefore he that cannot take one

ounce of the filings of copper, or any other baſe Mettal, and by an ingenious addition of a Mineral moiſture of the ſame kind, putrefie the ſame in a few moneths, and make it totally volatil, except a few fæces of no conſiderable weight, then he is out of the way, and is not to meddle with gold or ſilver, or any thing of great price: for he ſhall never obtain his deſire, (though he ſpend his whole life, time and eſtate.

Alſo he that hath not gathered a Concordance, by reading of books, which cannot be controlled by humane wit, is not fit to begin to practice this noble Art, and not in one part thereof, but in ſix ſeveral parts, which are theſe that follow.

Firſt, it is clear that he muſt have a Mineral ſpirit, before he can diſſolve a Mineral body, or elſe he will work out of kind; and if he think that Quickſilver, which is ſold at the Apothecaries ſhops, is this Mineral ſpirit, then he is deceived, and will find it to be ſo; but the truth is, that if nature had not created quick-

ſilver, this Art could never have been found; not that it can be made the Philoſopical diſſolvent, by any preparation whatſoever, but without it the firſt diſſolvent (for there are three) cannot be gotten: for it onely hath power to ſeparate this Mineral ſpirit, from a crude Mineral, taken from the mine, which the fire hath never touched, and no other thing under heaven can do it elſe, no more than any creature beſides a Bee, can extract hony out of a flower.

Secondly, that he muſt know the ſecret of diſſolution, (which is not by the common way uſed by Alchymiſts, but by the way meant by *Bernardus Comes Treviſanus*, where he ſaith, *hujus diſſolutionis via pauciſſimis eſt nota*: and I know not one Alchymiſt this day, nor ever did, to whom, if I ſhould have given him the true diſſolvent in one hand, which is a ponderous bright water, and the diſſolvend in the other hand, which is a powder, or filings of mettal: ye he knew not how to diſſolve it. Thirdly

Thirdly, he muſt know what is meant by the hollow Oak, a compariſon not very unfit for the furnace, wherein this ſecret of diſſolution, is to be accompliſhed.

Fourthly, he muſt know the reaſon and manner of refixing his bodies when he hath made them volatil, by this ſecret way of diſſolution.

Fifthly, he muſt know the ſecret of projection, which hath beguiled many, when by their great charges ſtudy and labour, they have made the Philoſophers Stone, ſo that they could make no uſe it. For when it is mingled with the imperfect mettals, yea, though prepared philoſophically, not vulgarly, yet there is another thing to be done, before the mettal tranſmuted goeth to the teſt, or elſe all is loſt: and if any one will not believe me, let him read the books of *Raymundus Lullius*, and he ſhall finde in three ſeveral places, in ſeveral books, that after projection, the matter muſt be put in *cineritio*, in *vaſi longo*, but he ſaith alſo, *non intelligas quod ponas plumbum in cineritio*:

cineritio: for there is somthing to be separated by the Art of the Philosopher, before the lead come to do its duty, or else all will be gone according to the saying: *totum vertitur in fumum, quicquid ineptus agit.*

Sixthly, he must know the fire, and the regiment thereof; and also the nature, which is to be gentle, continual, compassing round about the matter, and not burning it.

And now that I have shewed what an Artist must know, or else all his labour and charge is lost, I wish every man to consider what a hazard he undergoeth, if he meddle without the knowledge of these six secrets, for so much as he may very well faile, though he have them, I mean, though he have the Theorick, yet he may fail in the Practick.

Therefore if any smoak seller, or Wandring Alchymist, shall come to any ingenious Gentleman that studieth this Art, though he bring with him a recipe that promiseth golden mountains, and maketh affidivit, I mean that searcheth never so deeply, that

that he hath done it, or seen it done, which is a common trick amongst wandring Alchymists: believe him not, unless he can satisfie you concerning all the six former mentioned secrets, for if you do believe him having not that knowledge, I will give my word for him, that he shall cozen you. For there is but *unica via, unica operatio*, to accomplish any work in Alchymie, which is as hard to be found, as the way to heaven in this world, where there are an hundred Religions, or rather an hundred Sects of Religion, wherein the true Religion is smothered and bemisted, even as the way to make the Philosophers Stone is, by the idle conceits of men, that are ruled by opinion, more than by knowledge.

As for example, on *Petrus Bonus ferrariensis*, a great learned man, and a Doctor of the chair of an University, wrote a book called *Margarita Pretiosa*, and penned it most admirably, concerning the Philosophers stone, and the way to make it; and

and when he had done, confessed that he never had made it, yet he guessed indifferent well, but all his directions are not worth a button. I would give an impression of his books away freely, that I had his School-learning, but as for his knowledge, I would not give two pence: whereby it may be seen how easily wise men may be deceived, and therefore let fools look about them before they attempt this noble science.

Also one *Gaston Dulco Clavens*, a great Champion that quarrelled with all opposers of this sacred Art, and wrote a book, which is greatly esteemed by Alchymists, and seemeth very rational to all those, which have not the practick, wherein he defendeth the truth of this Art by 32 Arguments, and many experiments, which are all false, upon my certain knowledge, and if my purse could speak it, should swear it.

And many others have written upon this subject, which knew nothing but

but what they had collected out of books, to what end, I know not, unless it were to draw other learned men unto them, thinking to gain some knowledge by their conference.

Also another, whose name I have forgotten (for it is a great while since I read any books) wrote a book intituled *De interitu Alchymiæ*, which is as foolish as any of the other, unless that when all his hopes were at an end, he thought that some man would have come unto him, and confuted him, by shewing him the experience of it.

Well thus much for false books; now as for true ones, I could name many, that could not be written, but by those that had made certain trial of the work; but for brevity sake, *and to keep this book within the price promised, viz. two pence*, I will name onely four, viz. The Compound of Alchymie, written by *Georgius Ripleus Anglus*, The Hieroglyphical Figures of *Nicholaus Tilamellus*, whose body lieth buried

ed in *Paris*: The works of *Raymundus Lullius*; The two books of *Bernardus Comes Trevisanus*: These four men shewed by their actions, that they had the Art of the transmutation of Mettals. For *Georgius Riplens Anglus*, maintained an Army of souldiers at *Rhodes* against the Turks, at his own charge: *Nicholaus Tilamellus* builded up seven Churches, and seven Hospitals at *Paris*, and endowed them with good revenues, which may be easily proved: *Raymundus Lullius* made gold in the Tower of *London*, to furnish an *Army* to go against the Turks: *Bernardus Comes Trevisanus*, recovered his Earldome again, which he had formerly spent in the seeking of this Art. And now me thinks, I hear every one demanding, how shall we do to find out this grat secret?

But *Geber* an *Arabian* Prince, and a famous Philosopher shall answer in his own words, viz. *non per lectionem librorum, sed per immensam cognitionem, per profundam imaginatio-*

imaginationem, & per assiduam praxim: and when all this is done, he concludeth, that *est donum Dei Altissimi, qui cui vult, largitur, & subtrahit.*

Well now me thinks I hear the cousening Alchymists, saying, what shall we do now, we have no other living? To which I answer, that I would gladly rid the world of cheaters if I could: but if they must needs couzen, then let them trade with those that have so little love to art, that they cannot afford to read this book, to defend themselves, and that will improve the wits of the world very much, so that it may possibly do more good than hurt: for the truth is that the world is unhappy, only for want of wit, which I have demonstrated in a little book lately printed, which sheweth how any Kingdome may live in great plenty, prosperity, health, peace and happiness, and the King and Governours may live in great honour and riches, and not have half so much trouble, as is usual in these times: and

and if any one ſhall be cheated, and lay the fault upon me for diſcovering of cheats in this book, I cannot help it: for he that is willing to do good, muſt needs do ſome hurt, unleſs men were Angels. But in this caſe I ſee not but my action is juſtifiable: for firſt, I have given every one an antidote againſt cheating, and if they will not take it, let them be cheated, and then I will ſhew them a way to recover their loſſes, by an experiment tryed upon my ſelf: for till I was ſoundly cheated of divers hundred pounds, I thought my ſelf to be a very knowing man: but then I found that I was a fool, and ſo diſdained not to learn wit at any bodies hands that could teach me, whereby I attained a conſiderable quantity of knowledge, which I will not give or change, for any mans eſtate whatſoever; but though I ſped ſo well by being cheated, yet I wiſh all others to take heed, for fear leaſt that their fortunes prove not ſo good as mine.

The

The ſecond Chapter.

WHereas I have profeſſed my ſelf to be an Anti-cheator, it behoveth me to diſcover the ſeveral ways whereby the world is ſo univerſally cheated by the coſening Alchymiſts: and therefore though I could diſcover fourſcore cheats, yet at this time I will onely diſcover fourgrand ones, and ſo conclude.

The firſt ſhall be to diſcover the knavery of *Kelly*, the grand Impoſtor of the world, whom the Emperour of *Germany* kept priſoner in a Caſtle, and maintained him honourably, thinking either by fair means or by foule, to get the Philoſophers Stone out of him, who God knows had it not, but made divers coſening projections before great men, which by the report thereof, have cauſed many to ſpend all that ever they had; and it cannot be well eſtimated, how many hundred thouſand pounds have been

 ſpent

ſpent in *Europe* about it, ſince that time, more than before.

And thus one of his projections was made before three great men ſent over by Q. *Elizabeth*, to ſee the truth of the buſineſs. He gave order to them to buy a warming panne, which they did accordingly, and brought it to him; he took a pair of compaſſes, and marked out a round plate in the middle of the cover thereof, and with a round chiſel he took out the piece; then he put it in the fire, and when it was red hot, he put a little pouder upon it, which flowed all over it, and made it to look like to gold, which is an eaſie matter to be done: but when he came to fit it to the hole, he had a piece of good gold, taken out of a plate of gold by the compaſſes, not altered, and this by a trick of Legerdemain, or ſlight of hand (a thing common, for I have known a Porter that could have done it) he conveyed into the place, and delivered the warming panne into the hands of the ſpectators, who brought

it into *England*, and the noiſe thereof made almoſt all mens ears to tingle, and their fingers to itch, till they were at the buſineſs, and raiſed the price of Alchymie books fearfully. Now if he had meant plain dealing, he would have given them ſome of his pouder home to their lodging, that they might have done the like again themſelves at home, but he neither offered it, neither did they deſire it, at which I marvel: for if he had denyed that, as it is like that he would, then the knavery had been preſently diſcovered, ſo that this falſe news had not been brought into *England*, whereby many men have received great loſs. Some have reported that he clipped out a ſheard with a pair of Goldſmiths ſheers, and then he took a little more time, and caſt one of gold like to it, which is eaſily done: whetherſoever he did, the whole ſcope of the buſineſs argueth cheating, and his meaning was nothing elſe, but by either of theſe wayes, to make the ſpectators to be leſs

 ſuſ-

ſuſpitious; like to a jugler that folideth up his ſleeves for the like purpurpoſe. But admit that he had the true Philoſophers Stone, and that the body of a Mettal might be altered by it, and turned into true gold, without reduction of it to the firſt matter, which is altogether unpoſſible: yet he was a deteſtable villain to publiſh it in ſuch manner, to the great dammage of ſo many men as were thereby irritated to undoe themſelves, and not to give them ſome Advertiſements, like to theſe in this book, whereby they might be preſerved from undergoing any conſiderable loſs. But the old ſaying proved true, *qualis vita, finis ita:* he loſt his ears in *London* for cheating, when he was a young couſener; and when he was grown too skilfull to be diſcovered by men, then God Almighty took puniſhment of him; for he bought as much linnen cloth, pretending to make ſhirts and other things, as he thought would ſerve to let him down to the ground out at a window in the Tower of the Caſtle

ſtle, wherein he was a priſoner; and whether his hold ſlipped, or the cloth was too ſhort, I could never learn certainly; but it is certain that he fell down and broke his bones, and died, and there was an end of him.

The ſecond Cheat.

A Nobleman in *England* thought that he had a tranſmutation of copper into ſilver ſhewed to him, and thus the cheat was done. Firſt, the cheater made two ingots of copper both alike, then he filed one of them into two equal parts, or very neer the middle; then he got a piece of ſilver faſhioned like to the longer end, but a little longer; then he got a Silver-ſmith to let the one into the other curiouſly, and ſoder it ſo, that the piecing could not be diſcerned, but that it appeared plainly to be one piece of mettal, onely of two colours, to wit, white and red; then he painted it all over with a colour made of copper, as is hereafter

 declared;

declared; then he dried it, and painted it over three times or more, till the colour was equal to the other, when this was done he brought that which was all copper to the Earl, and prayed him to file it at both ends, which was done; then he took it and went to fetch his white pouder, and a very little thereof, being made like to a Painters colour, with a little vinegar, he prayed the Earl to paint it half way over, and so it was done; the Earl supposing he had painted the same ingot, which he formerly filed at both the ends: Well, then it was dried, and put into a calt of well tempered clay, and when the clay was dry, it was put into the fire, and there being heated by a little and little, till it was red hot, and not melted at all, it was left red hot till the charcoals were almost burned out, which was done in a short space; then it was taken out and made clean, and that half which was annointed with the Alchymists white Philosophers stone, was transmuted into better silver, than

than ever any Alchymist, or yet the best Philosopher in the World, did ever make; for it was all fine silver, without any wast at all, which was considerable before the refining; but if he had meant plain dealing, he would have divided his white pouder into two equal parts, and have made his ingots but half so big, and would have done the first part himself before the Earl, and would have left him to do the other part himself in his absence, but this he neither offered, neither did the Earl desire it, whereat I marvel. This ingot was shewed to many, and caused many a thousand pound to be spent, some by the said Earl, and some by others, that were thereby encouraged, and no doubt but that he had a great reward for cousening him; for great men will have honourable rewards to a man, that can satisfie them in the truth of this Art, and that they are satisfied fully, so long as the deception is not discovered.

Now as for the making of the cop-

per colour, it might be thus done. Take filings of copper, and twice as much quicksilver, and grinde them upon a Painters marble stone, with a little salt and vinegar, and they will come into a Mass, then wash away the salt and vinegar with common water, till the mass be bright as silver, but soft; then set it in a gentle heat all night, and it will be hard, then grinde it with a little more quicksilver, not too much to make it very liquid, and set it in a gentle heat again till it be very hard, and this work reiterate, till it will drink up no more quicksilver, then are the filings burst into attoms; then evaporate the quicksilver in a crucible, with a gentle heat first, and afterwards, make it red hot, so will the copper be in red pouder; this red pouder must be stamped in a marble morter, with warm water, and ever as the water is coloured red, it must be poured of into a great Jarre glass, and new water put to it, and so the work must be reiterated, till it will colour the water no more, then let the

the water stand a night, till the colour be setled to the bottom, then poure off the clear water, and dry the rest in the Sun, or in any gentle heat, & it will be as fine as any fine wheat flower, which must be ground upon a Painters marble stone, with gum-water, till a Painter may paint with it.

The third Cheat.

An Alchymist travelled with this cheat into many Kingdoms and Countries: and it may be done by one that hath not the Art of Legerdemain, or slight of hand; and thus it was done. He filed a twenty shiling piece of gold into dust, and put it into the bottom of a crucible, or a Goldsmiths melting pot, then he made a thin leaf of wax of a fit breadth, and rāmed it down a little hollow in the middle, & with an hot iron sodered it, then he painted it over with a paint hereafter mentioned, and dried it, and painted it again, and thus did till it was like the cruci-

ceiuable; and when he wanted mony, he would go to a rich hostess in some City, and take a chamber for a week, and when he had been there a day or two, and had payed royally, the next morning he would be sick, and keep his bed, and when his Hostess came to visit him, he would ask her, if she could help him to a Goldsmith, that would do some business for him, and he would pay him for his pains very largely, so she was ready, and brought one; he asked him if he could do him one hours work or two presently, the Goldsmith answered him, yes Sir, with all my heart: so he took his purse from under his pillow, and gave him half a crown, and prayed him to buy half an ounce of quicksilver, and bring it to him presently, the Goldsmith did so; then he gave him his key, and prayed him to open his portmantle, and take out a little box, and open it, where he found a crucible, and a little Ivory box, filled with the red pouder of Vermillion;

Vermillion; the Cheater prayed him to weigh out a grain of the red pouder, with his gold weights, which he did; then he bid him look well upon the crucible if it were a good one, and not cracked in the carryage; the Goldsmith said it was as sound an one as he had seen, and had a good strong bottom, then he bid him to put it into the quicksilver, and the grain of red pouder, and set it into the fire, and by degrees melt it down, the Goldsmith did so; when it was melted, he bid him set it by to cool, and then break it; then he lay down in his bed, and after a little while, he asked the Goldsmith what he found in the bottom, to which the Goldsmith answered, that he found a little lump of gold, as good as ever he saw, so he prayed him to help him to money for it, for his money was almost all spent; that I will said the Goldsmith presently, and went home, and weighed it, and brought him nineteen shillings in silver, and was

was desirous to know, how that red pouder was made; he said it was an extract out of gold, which he carried with him in his long travels, for ease of carriage, and that there was no other grain in it, or else he would tell it him. So the Goldsmith asked him, how much he would have again of his half crown, and he should have all if he please; for he was well enough paid for his work, in seeing that rare piece of Art: no said the Alchymist, take it all, and I thank you too; so the Goldsmith took his leave, with great respect: then he laid down in his bed a little while, and by and by he knocked for his Hostess, who came immediately, and he prayed her to call for a porter; whilst that he wrote a note, she did so: when the porter came, he sent him to his fellow cheater, who lay in the other end of the Town, who presently brought him a letter formally framed betwixt them; upon the reading whereof, he called for his Hostess again,

again, and desired her to fetch the Goldsmith again, she did so; when she brought him, he was rising, and gruntled and groaned, and told the goldsmith, that though he was not well, yet necessity forced him to go about earnest business, and shewed him the Letter, and prayed him to read it whilst he put on his cloaths, and when the Goldsmith had read it, he said, you see what a strait I am in for twenty pounds, can you furnish me, and to morrow or next day you shall work for me, and pay your self, and I will leave you my box in pawn, which now you know how to make five hundred pounds of it, as well as I? the Goldsmith answered, it shall be done, and went down and told the Hostess all things; and also told her, that the Gentleman was in great distress for twenty pounds, and that he had promised to furnish him instantly, but he had but ten pounds by him, if she pleased to furnish him with the other ten pounds, she should be sure enough

to

to have it with great advantage, for so short a time: for saith he, we shall have his box in pawn, and will make bold with twice as much of his pouder, as our money comes to; and besides that, he will pay us royally I warrant you; and all the while I can do the work so well, that I should be glad never to hear of him more; so she agreed, and they brought him up twenty pounds presently, whereupon he delivered them the box, and made a motion to have it sealed up; but at length he said, that because they had furnished him in his necessity, and because he esteemed them to be honest people, in regard of his Host, he would not stay to seal it, and so took his leave, and prayed the Goldsmith to be ready within a day or two, to help him to work, but from that day to this, they never saw him so; when he came not again within a week or a fortnight, they concluded that some misfortune had happened to him, or that he had taken cold by going abroad so

so hastily, being not well, and so was dead, for else he would have sent about it before that time, if he were but sick; so they resolved to make use of it, and fell to work with great alacrity; but when they could make no gold, their hearts were cold, and they found themselves to be miserably cheated.

The fourth Cheat.

This Cheat is described in old *Chawcer*, in his *Canterbury* Tale; but because everyone hath not that book, I will relate it briefly, and those that would see it more largely described, shall be referred to the said book.

And thus it was done: The Cheater took a charcoal about two inches long, and one inch thick, and did cleave it through the middle, and made a little concavity in the middle thereof, and put in a little ingot of gold, weighing an ounce, into the middle of it, and glewed it up again, so that it seemed to be nothing,

thing, but a very coal; then before the cheated, he put in one ounce of quicksilver into a crucible, and a little red powder with it, and bid the cheated to set it into the fire, and when it began to smoak, oh saith he, I must stir it a little, to mingle the pouder with the Mercury, or else we shall have great loss; so he took up a coal from the heap with the tongs, like to his coal which he had prepared, and let it fall out of the tongs by the side of the heap, and dropped down his own coal by it, and took it up in room of the other, and stirred the quicksilver and the pouder together with it, and left the coal in the pot, and then bid the cheated to cover the pot with charcoals, and to make a good fire, and after a little space to blow it strongly with a pair of good hand bellows, til it was melted, for he assured him, that the quicksilver would be fixed and turned into gold, by the vertue of that small quantity of pouder; which the cheated found by expeperience, as he verily thought, and so

so was earnest with the cheater to teach him his Art, but what bargain they made I have forgotten, for it is twenty years since I read *Chawcers* book.

Now whereas I have received the reports of some of these Cheaters in divers manners, yet I am sure that they being wrought according to my prescription, will cheat almost any man that hath not read this book or *Chawcers*, unless a man should happen upon one that knoweth the great work, which is hardly to be found in ten Kingdoms; for he knoweth that none of these things can be done unless they be meer albifications or citrinations, but are nought else but sophistications and delusions, and will abide no triall, unless it be the eyes of an ignorant man that hath no skill in mettals.

Well now I will adde some more Caveats to fill up my book, and so make a short conclusion.

And first, To sum up all, Let men beware of all books and receipts, that teach the multiplication of gold or

or silver, with common quicksilver by way of animation or *minera*, for they cannot be joyned inseparably by any *medium*, or means whatsoever.

2. Let all men beware of any books or receipts, which teach any dissolutions into clear water like unto gold or silver dissolved in *aqua fortis*, or *aqua regis*, or spirit of salt, made by any way whatsoever, or any dissolution whatsoever, which is not done *cum congelatione spiritus*, according to the manner used in the great work.

3. Let all men take heed of books, that teach any operations in vegetable, or animals, be they never so gloriously penned; for it is as possible for a bird to live in the water, or for a fish to live in the air, as for any thing that is not radically mettallical, to live in the lead upon the test.

And lastly, let all men beware of his own conceit of wisdom, for that hath undone many a man in this Art. Therefore let every one take notice, that though it be a thousand to one odds,

odds, that any seeker shal not obtain his desire, that is because many men being unfit, and not quallified sufficiently to take in hand this great business; let these remember what *Solomon*, the wisest of men saith, *into a wicked heart wisdom shall not enter*, and he saith not great wisdom, nor much wisdom, but ordinary wisdom; then how can any wicked or foolish man hope to find out this great secret, which being the most sublime knowledge that God hath given to men, requireth the greatest wisdome to accomplish it, that God hath bestowed upon men.

Therefore if any man attempteth this Art, which hath not attained to such a perfection in the knowledge of nature, especially in minerals, that by his own speculation and practice, without the help of books, he can write a rational discourse of either animals, vegetables, or minerals, in such a solid way, that no man can cõtradict it, without shame upon fair tryal, the questions being rightly stated, then his labour and charge

 is

is the cause why so many men fail and undo themselves in this Art; for if the searcher be quallified sufficiently, then it is ten to one odds, that he speedeth.

But to draw to an end: What should I say more? Oh, if any man either in *England*, or beyond the Seas, shall trouble himself to write to me, he shall be sure to have an answer, if he come to me, he shall be sure to lose his labour, if he think to win me by rewards, though never so great, he shall be sure to get nothing but a Jeer; for I did not write this book with an intent to teach the Art absolutely, but onely to preserve men from undoing themselves foolishly; which if it be well considered of, will be found to be large charity: for but that I know where I am, to wit, in a free State, where the subjects know so well their own Liberties and Priviledges, that they will never suffer any Tyrannical Government to prevail in this Nation, I should have been sure to have lost my liberty by this single action. But

But now I have been a Petitioner to the High and Honourable Court of Parliament, that I may demonstrate my ability, to do the the Common-wealth of *England* service, which service consisteth in three things principally; to wit, to shew how the husbandry of this Land may be so improved, that it may maintain double the number of people, which now it doth, and in much more plenty: also to shew how the Art of Physick may be improved: and lastly, to shew the Art of the transmutation of Mettals, if I may have a Laboratory, like to that in the City of *Venice*, where they are sure of secrecy, by reason that no man is suffered to enter in, unless he can be contented to remain there, being surely provided for, till he be brought forth to go to the Church to be buried.

Geber an *Arabian* Prince, and a famous Philosopher, being overjoyed when he had found out the Philosophers Stone, breathed out these words in the end of his book;

Benedictus sit Deus sublimis, gloriosus, & omnipotens, & benedictum sit ejus nomen in secula seculorum.

But I having not onely found out the Philosophers stone, but also a sure and infallible way to make *England*, and so the world happy by it, which is ten thousand times better than it, will exalt the praises of God in the superlative degree, and conclude thus: *benedictissimus sit Deus, sublimissimus, gloriosissimus & omnipotentissimus, & benedictissimum sit ejus Nomen in secula seculorum.*

A

CONFERENCE

Concerning this

QVESTION:

Whether or no each several Disease hath a particular and specifical remedy.

THe first man said, That men, following the order of nature, alwayes seek the neerest way: which hath caused them to make Maxims of all things, whereas in truth, there is no Maxim of any thing; for by the most certain of all Rules, there is no Rule so General,

neral, but it hath some exception; nay there are so many exceptions, that we have often cause to doubt on which hand the Rule is.

And yet nevertheless men make Axiomes in all Sciences, but chiefly in Physick, which taking upon it, the Government (as it were) of nrture, wraps up in general Laws, all diseases with their Causes, Symptoms, and Remedies; although, as in the Law, so likewise in Physick, there never happen two cases alike. And when these Rules come to be applyed to practice, every one confesseth that he doth not find that power of those Laws, which he had imagined to himself. But this is chiefly to be understood of particular and specifical diseases, such as the Pleurisie, the Cataract, and the Gout. For general diseases, and such as meer distempers, may be cured by as general remedies; that is, by such things as have contrary qualities.

The second said, That specifical is that which is determined to one; and hath above it, Generical, and below

below it, Individual: Now the question is, Whether there be any remedies so determined to one *species*, or sort of disease, that they are fit for none else. I do think, that seeing there are diseases of the whole form, or frame of Man, as are pestilent, venomous, and malignant diseases; so there are likewise as general remedies. And experience shewes, as in divers admirable cures, that there are remedies; the effects of which, do not depend upon their first qualities. As in Rheubarbe to be purgative, in Mugwort, to be good against fits of the mother, and in Bezoar to be Cordiall, comes not from being cold or hot in such a degree; for then every thing of the same temper with them, would be purgative; good against fits of the Mother, or Cordial, which is not so. But there is no reason why the same Remedy may not be fit for one particular disease, by its occult qualities, and yet good for others by its manifest qualities, as food also is medicinal.

The third said, That this question

on depends upon another, namely; Whether mixt bodies work onely by their tempers and first qualities, or by their substantial forms, and specifical vertues. For if the working of every thing do not depend upon its whole form and substance, then Medicines cannot cure by their qualities of heat and cold, but by a particular and specifical vertue, proceeding from their form, and wholly contrary to that of the disease. For the understanding whereof, it must be observed, That as the natural constitution of each Mixt body doth consist in a perfect mixture of the four Elementary qualities, and in the fit disposition of the Matter, and in the intireness of the form; so may it be changed one of these three wayes, either in its Temper, or in its Matter, or in its Form. And from thence it comes, that each mixt body, (as all medicinals are) can work upon our nature by its first, second, and third Faculties. The first Faculties come onely from the Mixture of the four qualities, according to the diversity of which, the compound

compound body, is either hot, as Pepper, or cold, as Mandrake, or moist, as Oyle, or dry, as Bole-Armeniack, not immediately, but in operation. And by this Faculty only which proceeds from the temper of the thing, it is, that the Medicine works chiefly upon the temper of mans body.

Their second Faculty comes from the different mingling of these same qualities, with the Matter. For a hot temper joyned with a matter, disposed according to its degree of heat, shall be opening or eating in, or corrosive, or burning, or of some other vertue, wherof there are many sorts, according to the degrees of their mixture, from whence they are said to be either Attenuating, or Thickning, Scouring, or Sticking to, Rarefying, or Condensing, Loosning, or binding, drawing, or beating back, softning, or Hardning; and by this second faculty onely, do Medicines work upon the Matter.

The third Faculty of Medicines, is that which comes not from their quality, nor from their Matter, but from

from their Form, and from their specifical and occult vertue; and such is in the herb Sina, the faculty of purging away melancholy, and in Terra Sigillata, or Lemnia, the fortifying of the heart against poysons; as also the Scorpions killing with his tail, and thence some poysons do kill, without altering the Temper.

The fourth said, That diseases are to be considered either in their *genus*, or in their *species*, or in their individuals.

For the first, When the disease is nothing but a disposition disturbing the workings of nature; it may be cured by regaining the natural disposition.

As for the second, If it be a distemper (for example) cold in the second degree, then the specifical Medicine for it, is hot in the same degree; if it be a disease in some of the members of a mans body, as (for example) an obstruction, then the only remedy is, to open the Conduits. If it be a breach, then the remedy is to peice again what is parted asunder: But if

if the disease be considered in the individual, whose substantial Form it destroys; then must we use particular remedies of the same nature; and those are the true spicifical ones.

The fifth said, It is the same thing with the causes of health, that it is with the causes of diseases, Now we see that the same thing is hurtful to one, and not to another, and that not onely in different *species*, but also in several individuals of the same *species*, because of several circumstances. And therefore some remedies will cure one, and will kill another; nay and that which was lately good, may be now hurtful for the same Individual: so that it is impossible to assign any specifical remedies for an Individual, and yet it is an Individual man that must be cured, and not the whole *species* of man.

The sixth said, That in nature, every thing is determined to one particular Action; and this proceeds alone from its Form and Being, which hath a neerer relation to that one Action,

Action, than to any other: So a Tree is determined to bring forth one fruit rather than another, It is the same case with those remedies, which are had from the three Families of Animals, Vegetables and Minerals. Some are proper to purge one particular humour, as choler, or melancholy, or water, or they provoke vomiting, or urine, or by sweat, or they are discussive, or cause sneezing, or stop coughing. Other Medicines strengthen one particular member, as the heart, the head, the liver, or the spleen; Some again are good against particular poysons; So Treacle is specifically good against a bite by a viper; So a Scorpion applyed to a place, which he hath stung, heals it; So the Oyle of Pine apple kernels is good against Orpiment; So long Hart-wort & Rue are good against *Aconite* or *Wolf-bane*, and the rinde of Lemon Tree against *Nux Vomica*: and the seeds of winter-cherry against *Cantharides*, and Mummy against the Ulcers made by *wilde purge*: and the flower of water-

ter-Lilly, against *Hellebore*. So the root of wilde Roses, and the herbs Gentiane, Balme, Betonie, and Pimpernel, are excellent against the biting of a mad dog, and so it is with others.

There are others called Amulets, which being worne about the neck, or laid to certain parts of the body, do preserve from diseases. So (as *Galen* himself reports) Pionie worne, keeps from the falling sickness; So Wolfes dung allayes the Cholick, and Jasper strengthens the stomack; And *Trallian* assures that the *Ætites*, or Eagle-stone, cures the quotidian Agues; and snails, and green lizards cure quartan Agues; and that an Asses forehead, and a nail taken out of a broken ship, are good against the falling-sickness; So the ashes of Tad-poles and Frogs are used against the bloody Flux; *Lapis Judaicus*, and Goats blood, against the stone in the kidneys; and the water of a Stags head, and the bone of his heart, against the diseases of the heart. Now there is no reason

reason why all these marvellous effects should be ascribed to the first qualities; and therefore *Galen* laughs at his Master *Pelops*, who gave that reason for them.

The seventh said, That Physick, being first found out by use and experience, hath no need of reason in those things, which fall clearly under our senses; but only in those things which are beyond the preception of our senses; the which being confirmed by reason, are much the more infallible. However, when reason seems to thwart experience, we ought rather to stick to experience, so it be founded upon many observations: Seeing then that experience shews us there are many specifical remedies, whereof the weak wit of man cannot finde out the cause, it is better in this case, to rely upon sense without reason, than upon reason contradicted by experience. Now if there be specifical remedies for some diseases, there are also for all; but they are so very many, that we cannot know them. And who is that man that can know the

the vertues and properties of every thing in the world? The Chymists are of this mind, for they hold that all Medicines have their signatures, or their peculiar marks and figures, by which they resemble the parts or diseases of mans body, and that they are writings, as it were) sealed with the hand of God, to teach men their faculties.

Whence it comes that Lung-wort is good for the lungs, Stags tongue for the spleen, Poppy and green Nuts for the head, Satvrium or Ragwort for the testicles, Winter-cherry for the Bladder, Hart-wort for the Womb, and Madder for a broken shinbone, Eyebright for the Eyes, *Salomons* seal, and Through-leaf for those that are burst, because the root of the first is like the Hernia, and the stalk of the other passes through its leaf, as the gut doth through the cawl, the root of Tormentil, red Sanders, and the Blood-stone, for the bloody Flux and *Carduus Benedictus*, and other prickled plants, are good against the pricking stitches in the sides.

A CONFERENCE Concerning the Philosophers-Stone.

THe first man said, That the Poets had reason to say that the Gods had left hope for men in the bottom of *Pandora's* box, after all their other goods were flown away; for nature dealing gently with man, doth so order it, that the almost infinite number of accidents of his life, (and those for the most part troublesome ones) cannot on the one hand lay him too low, but on the other hope wil rase him again as high. For not to speak of Hope, as it is the

cheif of Christian vertues, accompanying a man even in death, and easing him of the pain of all his evils; Is a man in affliction? He comforts himself with hope of coming out of it; Is he of low birth? He hopes by his brave exploits to make himself Noble. If poor, to enrich himself, if sick, to heal himself: Nay though he want the ordinary means of obtaining these ends, yet is he not discouraged.

But that which most deserves to be laught at by those which think it impossibly, or to be admired by those who will search deeper into the whimsies and fancies of men, is that an old, weak, sick, poor man, should nevertheless hope to be one day attended like a Prince, and not onely to grow found again, but also young and handseme. How can all this be? Why, by the Philosophers Stone, which is the great work, the All-heal, the *Elixir*, and the universal Restorative. Now this being far from all likelyhood, and there being divers other absurditie s in

in that Chymerical Art, it makes me believe that there is no use of it, but to comfort miserable men with.

The second said, that the Chymists, who busie themselves about the Philosophers stone, are of two sorts.

The one sort, though they promise transmutation of Mettals by mixing, fixing, cimenting and other operations, yet do nothing but give Tinctures to the *M*ettals by their Sophistications.

The other sort, call themselves the true Sons of knowledge, and meddle not with particulars, but onely with this great work, at which they all aim, though by severall wayes some of these, think to get it by blowing, and their way is to put gold and quicksilver together, which they keep for nine moneths long in a furnace, over a lamp. Others think it a very easie business, & call it the work of children, and say that to attain it there needs no knowledge but of the matter, the Fire, the Vessel and the manner, for the rest comes as it were of it self, after

one hath received it by tradition, which they ſay is the onely means to get it. There are ſome alſo who attribute this work to Revelation, and ſay that we need onely to pray to God for it, and theſe believe that it is conteined in the Scripture where it is ſaid, That there needs a great deal of clay to make Pots with, whereas a little pouder will make gold; and that it was this kinde of knowledge which did ſo inrich *Solomon*, that Gold (as is ſaid in the Scripture) was in his reign as common as ſtones, and that the gold of *Ophir* was that which the Philoſophers Stone had changed, and made much more excellent than natural gold; and what is ſaid of the ſhips which he ſent to fetch it, is ſpoken but Parabollically, and figuratively, as was that ſtory of the golden Fleece; for the golden Fleece was nothing but a Parchment wherein this ſecret was written; but the greateſt number of Chymiſts are of an opinion made up of both theſe; for they ſay, that to obtain it, men muſt work, and

and God muſt help by an extraordinary grace and favour: I do think with them, that there is a Philoſophers Stone, or at leaſt, that it is poſsible to be found out; That the matter of it is ſalt, and that its fire is motion. For ſeeing both theſe are found every where, this property fits them very well. For ſalt may be drawn out of all bodies, & heat likewiſe proceeds from the rubbing of bodies one upon another, in imitation of that heat wch the Heavens do cauſe here below.

The third ſaid, That the Philoſophers Stone is a pouder of projection, which being in a very ſmall quantity thrown upon imperfect Mettals (as all Mettals except gold are imperfect) doth purifie and heal them of their Leproſie and uncleanneſs, ſo that having purged them of their droſs, and hightned their degrees, they obtain a more perfect Nature: for Mettals differ from one another, onely in degrees of perfection.

This pouder is of two ſorts, the white, which ſerves to make ſilver with; and the red, which being

 more

more concocted, is fit to make gold with. To obtain this, aman needs the perfect knowledg but of three things; that is to say, of the Agent, the Matter, and the Proportion requisite, to the end that the Agent may draw out the inquired Form, out of the very bosome of the Matter duly prepared, by the application of Active to Passives: The two first of these three are easie to know; for the Agent is nothing but heat, whether it be of the Sun beams, or of our common fire, or of the dunghill, which they call the Horse belly, or of *Maries* bath, or of Animals? The Patients are Salt, Sulphur, Mercury, Gold, Silver, Antimony, Vitriol, or some few other such like things, from which what we have to look for, experience will easily shew. But the application of the Agent to the Patient, the determination of the degrees of heat, the last preparation and disposition of the Matter, cannot be known but by much pains and long experience, which being

being very difficult; from thence it comes, that in this Art, we see more cheats and impostures, than truth; and yet Histories do assure us that *Hermes Trismegistus*, *Geber*, *Raymundus Lullius*, *Arnoldus de Villâ Novâ*, *Flamellus*, *Trevisanus*, and some others have had the knowledge of it.

But whereas this small number of those which they assure have had it, an almost infinite number of others have undone themselves by it; the search of it seems to be more curious than profitable.

The fourth said, That as the Mathematicians, by endeavouring to square the circle, though they have not done it, yet are come to the knowledge of divers things which they knew not before; So the Chymists, though they have not light upon the Philosophers stone, yet have discovered admirable secrets in the three great Families of Animals, Vegetables, and Minerals. Now though no body had ever yet had it, yet may it be possible

ble to be found out; not onely for this general reason, that nature hath not given us desire in vain, but particularly because all Mettals are of one kind, being made of one Matter, which is Sulphur and Mercury, and are concocted by the same heat of the Heavens, and differ onely in the coction, as the grapes of one bunch, which ripen at several times. Which appears to be true; because gold and silver may be extracted out of all Mettals, yea, even out of Iron and Lead, which are the most imperfect of all. So that Art ought not in this case to be counted inferiour to those things which it perfects. And the Greek Etymologie of Mettals doth shew that they may be changed from one to another.

The fifth said, That as in the production of corn by Nature, the corn and the fat juice of the earth are the Matter, and the Efficient cause is partly internal and inclosed in the grain; and partly external, that is, the heat of the Sun; and that

that the place is the bosome of the Earth. So also in the production of gold by Art, the Matter is the gold it self and its quicksilver: the Efficient cause is partly in the gold, and partly in the external heat; the place is the furnace which holds the egge of glass, wherein is inclosed the Matter, which dissolves and turns black, (and this they call the crows head) then grows white, and after hardens into a red lump, so hard that they call it a Stone, which being beaten to pouder, and kept three dayes together over a strong fire, in a vessel Hermetically sealed, turns into a purple colour, and then one dram of it will turn two hundred drams of quicksilver into pure gold, and the whole Sea too, if it were of like Matter.

The sixth said, That Art may imitate Nature, but cannot outdo it; As it would be, if men could change other Mettals into gold, that being impossible for nature to do, even in the Mines, and in never so long time.

For

For Mines of Iron, Lead, Tin, or Copper, never become Mines of Gold or Silver; therefore muchless can the Alchymist do it in his furnace, & no more than he can produce something more excellent than gold, as this Philosophers stone would be: for gold is the most perfect compound of all mixt bodies, and is therefore incorruptible; muchless can the Alchymist bring to pass a thing, concerning the immediate Matter of which, its Efficient cause, its Place, Time, and Manner of working, men are not agreed; there being as many several opinions about it, as there are Authors, who are in great number.

And besides, it is a mistake to say, that Mettals are all of one kind, and that they differ but in coction, for we see that Iron is more concocted than Silver, it being harder, and not so easie to melt, and because their differing is needful for mans use. Now those perfect *species* which are neer of the same kind as Mettals are, do never change into one another,

another, no more than an horse changes into a Lion. Nay, if there were such a Philosophers stone could work upon Mettals, yet would it not make gold or silver, but other stones like it self, or else would onely imprint its qualities in them, according to the ordinary effects of all natural Agents. And if it were true that this pouder of Gold, being thrown upon other mettals, could produce more Gold, as one grain of corn, being sown in the ground, doth produce many other grains; yet ought the same order and progress to be observed in the multiplication of gold, that is in the production of corn: but this the Chymists do not, for they will have their multiplication to be done in an instant.

The seventh said, That seeing Art doth draw so many natural effects out of one fit matter, as out of little worms may be had Serpents, Frogs, Toads, Bees, and Mice, and considering that the subject of these Metamorphosies, is a great deal harder to receive life than mettals (which

(which are insensible) to receive a Form as well divisible as its matter; He did not see, but that (at least, by the extraordinary help of good or evil Angels) men might come to have some knowledge of it. For besides, we see that several *species* do naturally change the one into the other, as *Egpytian Nitre* turns into stone; Jasper into Emerald, the herb Bazil into wilde Tyme, Wheat into Cockle, and Caterpillers into Butterflies.

And if we will believe the Scotchmen, they have a Tree, whose fruit falling into the Water, turns into a bird.

Philaretus.

PHILARETVS TO EMPYRICUS.

SIR,

THough I am not ignorant that the Secrets you possess, are equally unknown in their compositions, and famed for their effects; yet I dare confidently expect from your goodness and Communication of that which was proved so successful in the cure of that disease, that the Proverb hath listed amongst the inconveniences of Wealth. And though I doubt not but the charitableness of your own disposition, needs no

Auxiliary

Auxiliary motives to obtain the grant of so just a favour; yet a desire to let you see that Piety and Reason are no less your Petitioners in this particular, then *Philaretus* will I hope excuse my zeal, if to justifie your good nature as well as my request, I take leave to represent to your consideration, the immensity of that goodness, that excludeth not its very enemies from its gratious effects, and there heapeth benefits, not onely where they were never deserved, but where they never can be returned: this is a noble president and fit for your raised spirit; whose imitation cannot possibly mislead you: since both Gods, Wisdome and his happiness, being no less infinite than his goodness, places it above controversie, that a transcendency in the one, is not at all inconsistent with the possession of an equall degree of the others. Our Saviour assureth us, that it is more blessed to give than to receive, and in effect, we see that God that enjoyeth a felicity as Supream as any of

of his Attributes, maketh it his continual employment to oblige; and that there where he cannot expect a Retribution. And therefore the more diffused, and the less selfish and mercinary our good actions are, the more we elevate our selves above our own, and the neerer we make our approximations to the perfections of the Divine nature. But to descend from these abstracted thoughts into less Platonick considerations, we are all acquainted with the strong obligation, that not charity onely, but bare humanity layeth upon us to relieve the distresses of those, that derive their pedegree from the same father we are descended from, and are equal partakers with us, of the Image of that God, whose stamp we glory in. And can we fancy that all the duties of charity are fulfilled with the emptying the refuse of our servants tables into the poor mans basket, and flinging a piece of market money to a shivering Beggar? (though we deny not those acts their just commendation)

mendation) no, as our neighbour, so far forth as he is afflicted, is the object of our charity; so all that we are to do, either to remove or sweeten that misery, is to be comprehended within the Acts of our charity, which doth therefore not confine us to any particular kinde of assistance to our neighbour, that we may know it to be our duty to assist him in all kinds. Therefore doth the Scripture reckon the visiting of the afflicted and the prisoners, and the comforting of the sick amongst the prime and most eminent productions of that vertue; and therefore our Saviour himself (the exactest President sure, of what his whole life was a continued practice of) did for seldomer employ his omnipotence to feed the hungry, then he wrought miracles to heal the diseased. Certainly the almes of curing is a piece of charity, much more extensie than that other of relieving; since onely beggars are necessitous of the last: but Princes themselves do often need the former. Why should

should we think it a greater charity (or more our duty) to give a distressed wretch shelter from the natural cold of the air, than to protect him from the aguish icyness of the blood? or to shade him from the outward salutes of the hot Sun, then free him from the inward dog-dayes of a burning Feaver? Sure this is not a charity much inferiour to the preserving of mens lives, to restore them that good, without which, life it self is but a misery. How greatly, and how justly do we detest those Usurers, that hoard up all their bags from all those uses, that onely can give riches the Title of a good? And yet the avarice of profitable secrets, is by so much worse than that of money, by how much the buried Treasure is more excellent. How universally should he be execrated, that in a scarcity would keep his Barns cram'd, whiles he beholds his pining neighbours starving for want of bread? And yet the censured Miser cannot bestow his corn without losing it;

 whereas

whereas receipts, like Torches, that in the lighting of others, do not waſt themſelves, may be imparted without the leaſt diminution. Certainly if (as a wiſe man allegorically ſaid) he is as much guilty of the extinction of a lamp, that denieth it neceſſary oyle, as he that actually blowetth it out: they will not have a little to anſwer for, that by a cruel refuſal of Soverain receipts, permit the torments, and the death of thouſands; they might (without their own leaſt prejudice) have prevented, that had rather manifeſt a bad nature, than reveal a good ſecret, and hazard the loſe of an eternal life to themſelves, rather than either prolong or ſweeten a temporal life unto others. Laſtly, had all men been of this Retentive humor, how many excellent receipts muſt they themſelves have wanted, for which they muſt acknowledge themſelves beholding unto others? Had all men been ſo covetous of, and in that particular, their poſſeſſions would be, perhaps as narrow as their charity;

rity; that coſtive humor, being not more fit to bury than unapt to acquire. So that a kind of intereſt and juſtice as well as charity, ſeemeth to oblige us to make thoſe goods communicable, that became ours but upon that ſcore. Let us not then be leſs civil to our Poſterity, than our Predeceſsors have been to us; but conveying to our Succeeders at leaſt thoſe benefits we derive from our Anceſtors; let us not refuſe our imitation to what we think worthy of our applauſe.

And now Sir, having thus preſented you with ſuch thoughts of mine upon this Subject, as its Nature did readly ſuggeſt, I ſhall take the liberty ſuccinctly to diſcuſs their evaſions, that are of a contrary ſenſe. And in the firſt place, I find ſome Phyſitians objecting, that having laid out much of their mony, and more of their time, in the ſearch of ſuch and ſuch a ſecret, that diſcovery is now become either their Fortune, or their Subſiſtence, and by conſequent the divulging it to others, would

would prove destructive to themselves. In this case I must ingeniously confess that all I can require is, that they deny not those that want it the benefit of the Composition, whilst that bewrays not the receipt, and refuse not to impart the Secret it self to those that need it, upon reasonable terms: for they that will not assent to this, must flie for shelter to some other excuse. In the next place it is objected by divers, that their receipts are of more curiosity, or at least have no relation to the cure of our Diseases. In which case, though I will not precisely exact their publication, yet let those whose secrets may any other way advantage the publick; (since 'tis not the kinde so much as the utility of our knowledge, that obliges us to dedicate it to the publick service) Remember his fault that folded up his Talent in a Napkin; and fear to feel his doom, whose fault they commit. Another thing must require both of these and of the Antecedent secretists, is, that they take a special

al care to have their receipts survive their persons, consigning them into the hands of some confident or other, that they may not follow their owners to the grave (where next a bad conscience the worst companion is a good secret) and give men occasion to resemble them to Toads; who if we may credit the vulgars uncontrouled report, when they feel themselves upon the point of dying, destroy that Antidotal stone in their heads, which is all that is worth any thing in them; lest men should have cause to vaunt themselves of being the better for them; such people are in this worse than very Usurers and Hogs themselves; that these do some kinde of good after their decease, but they take a great deal of pains to be as little guilty of that humanity after they have left the world, as they were whilst they lived in it. Others there are, that to excuse themselves, will tell us, that they received their receipts but upon condition, and that ratified, perhaps with an oath, never to disclose them

them; or (to give it you in a Periphrasis) that never any body should be the better for them. To which all that I can justly answer is, that if this promise have indeed been seriously made, it is a greater fault to violate it, than it was to make it. Though I am apt to believe that if all men declined the taking of receipts upon these terms, they might have them upon better. But by the way I must take leave to wonder at their niggard humour, that will thus stint their own charity, and in the presenting us a good, clog it with a restraint, so unsuitable to its Nature, that strips it of one of its Noblest Prerogatives, which is to be diffusive of it self. Some I have known, and those too conscientious, that alleadge, that the easie divulging of receipts, makes our Physitians less careful to beat about for remedies themselves when they find them already pared to their hands. To which I shall reply, That granting that to be true, which is not undisputable, it is far better to pleasure some few drones,

drones, than venture the perishing of whole swarms of Bees. Shall we not ease the pains of Legions of anguish Christians, for fear of sparing the pains of a few undiligent Physitians? We know how contrary this practice is to his, that would have spared *Sodom* it self for the sake but of ten good men. Besides that, if our Physitians be lazy, so much the greater is our necessity of using other means to recompence that want. Of the like nature with this is their excuse, or patience rather, that pretend a fear, that if their compositions should come to be divulged, they would presently be sophisticated or disguised: whereas themselves bestow the mixtures in their native purity. But thus they decline the doing of a certain good upon the sore, and perhaps causless suspition of a contingent harm; grounding their own want of charity, upon an uncharitable and unlikely apprehension of anothers. As if the first inventor of navigation should have conceal'd from us that admirable

admirable and beneficial Art, for fear Pyrates ſhould likewiſe happen to abuſe it. Had thoſe Ancient Phyſitians that cure yet in their Coffins, and preſerve the Lives of others after the loſs of their own) been frighted with theſe groundleſs jealouſies, the Church-yards had been frettily throng'd ere this, and the dul Sextons ſpade always might be as buſie as the Gardners. Beſides, that'tis very unlikely, there ſhould be then more falſe receipts believed, when there are more true ones extant to confute them. If men will counterfeit receipts, they may eaſily ſuppoſe ſpurious compoſitions in ſpight of the concealment of the true one: but ſure the eaſieſt way to prevent that kinde of coſenage, is to be ſo liberall of the Legitimate receipts, as to make men not to need it. Others there are, that promiſe indeed a publication of their ſecrets, but reſolve to ſuſpend it till they die.

But to omit how much the review and

and ordering of theſe ſecrets, or their neglect will either diſtract or trouble us upon our death-bed, and not to mention how unfit it is, to ſow in harveſt what ſhould then be ready to be reaped; and for a vain oſtententation to delay both the good they might have done all their life time, and loſe all the praiſes it would juſtly have deſerved; To skip all this, I ſay, how many have we noted, whom either an unripe Fate would not give reſpite to effectuate thoſe Intentions, or the falſ uſurpations of their Friends or Executors, hath cheated of that glory themſelves might juſtly have expected. Sure theſe Poſthumous Treatiſes on Theames, that have ſo great a tendency to the publick good, that are rather the Authors deſſein than his misfortune, are not uſually more void of charity than Judgement: Since they deprive the writer both of the praiſe of his labours, and of the poſſibility to reform his errors. Others there are, that ſeek an Apology in

intelling us that if 'twere any receipt of ordinary value, they would not ſcruple at its communication, but being a rare and a moſt excellent ſecret, you muſt pardon them forſooth if they think themſelves only worthy its poſſeſſion. Which is in my opinion the very ſame reaſon, that moſt ſhould prevail with them to diſcloſe it: for the more ſanative the remedy is, and the greater the benefit is, its knowledge may afford, the greater obligation lyeth upon the owner to impart it, ſince our ſervices will be expected proportionable to our abilities. For the nature of good is to grow greater by extenſion, but careful providence foreſeeing how inclinable frail men would be to ſelfiſhneſs in the diſpenſation of ſuch goods as theſe, hath moſt wiſely provided, that the parting with theſe goods ſhould not prejudice their poſſeſſion, nor liberality impoveriſh him that uſes it. Whom the Nature of the riches he diſperſes, reſembles to the Sun, who though

though ſo bountifully he beſtoweth his Beams on the whole univerſe never findeth a ſcarcity of them in himſelf: but the much greateſt number of our ſecretiſts doth conſiſt of thoſe, who are aſhamed to confeſs it, ſmother their ſecrets, onely that they may be ſtill talked of for the ſole proprietaries of thoſe rarities. But to let thouſands periſh, leſt another ſhould have the honour of their cure, to endeavour rather that our receipts ſhould be known by few, then that they ſhould cure many, and to prefer the vanity of poſſeſſing a Rare ſecret, to the ſatisfaction of having employed a ſucceſsful one, are excuſes that will hardly paſs for currant at that great day, when many ſhall be excluded heaven for ſuffering others to be ſnatcht up thither before their natural time, and when all men ſhall be crowned not for the excellency of what they have done. But becauſe ſuch a kind of people, uſe to be very little toucht with conſiderations of this nature,

I ſhall onely intreat them a little to conſider whether it be not a greater glory to oblige (and have many wear ones Livery) than to gain the reputation of having buried hoards, by keeping ones ſecrets more cloſe than Ingeneers do Mines, which the leaſt vent defeats. Experience it ſelf can teach us, that our Phyſitians have got more honour by thoſe few ſecrets that have died with them: as indeed it is not over probable, that cloſneſs ſhould have like advantages with Liberality, in the acquiſition of eſteem and of applauſe. Laſtly, ſome of our Chymiſts do object, that had they in their power that great Elixer it ſelf, they call the univerſal Antagoniſt of all diſeaſes, they ſhould think it as unlawful to diſcloſe as happy to poſſeſs it; partly becauſe ſuch extraordinary diſcoveries being rather inſpired than acquired, ought not to be profaned by being divulged, and partly too, becauſe that in theſe diſſolute times it would be a tempting

tempting invitation to all kinde of Ryot and Intemperance, by ſecuring us from the danger of the diſeaſes that attend them. It is ſtrange methinks, that conſcience ſhould be fallen out with charity! But the objection it ſelf furniſheth us with an anſwer to it; for if, ſince the negative is very probable, the Elixir be a ſecret, that we owe wholly to our Makers Revelation, not our own induſtry, methinks we ſhould not ſo much grudge to impart what we did not labour to acquire, ſince our Saviours preſcription in the like caſe was this: *Freely ye have received, freely give.* Should God to one of our Divines reveal ſome newer Truths and Secrets of his Goſpel, would we not condemn him for the concealment of what was imparted but to be communicated? Thoſe ſecrets that were intended for our uſe, are not at all profaned by being made to reach their end: but by being fettered from the diffuſiveneſs of their nature. And therefore though God ſhould

ſhould addreſs thoſe ſpecial favours but to ſome ſingle perſon; yet he intendeth them for the good of all Mankind, and to make that Almoner to whom he truſteth them, not the grace but the ſteward of his graces.

As for the other edge of the objection, ſhall we that think it unlawful to do evil that good may come of it; think it juſt to forbear duties left evil might enſue? And ſhall we let good men languiſh and periſh for want of opportune relief leſt others ſhould be encouraged to expect it? Beſides, that the ſame Reaſon that is here alleadged, would juſtifie the concealment of all other ſecrets; ſince neither is there any of them that is not abuſable, nor would our Gallants venture upon exceſſes as they do, did they not confide in the vertue of thoſe receipts we have already. To omit that to imagine to reſtrain vices by refuſing men the remedies of thoſe exceſſes they ſeduce them to; is a deſſein as unlikely

likely as the means are uncharitable. Since our inclinations alone being ſufficient to vice, the obſtracting onely of the outward performance, whileſt the deſires are unreformed, doth make abſtain not from the ſin, but onely from the act. Sure many of theſe envious Salamanders, will one day finde their knowledge to be both their miſery and their crime; when thoſe rich ſecrets that were beſtowed as jewels for their charity, ſhall ſerve but to aggravate their guilt. Then they will be forced to endure far greater torments than thoſe that they declined to cure, and with as little pitty as they here expreſſed, it being as fooliſh as unjuſt for them to expect that mercy that they refuſed to give. But by this time Sir I fear that I have made you as much need a receipt againſt impatience, as my friend doth one againſt the Gout; and therefore I will here conclude both your trouble, and this letter which beſeeching you to do me the right to believe, that

I ſhall not more willingly owe my life to your skill, than it ſhall be employed in your ſervice, by

SIR,

Your moſt humble and obliged ſervant

PHILARETUS.

A SHORT

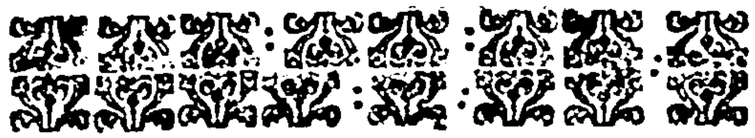
And eaſie Method OF SVRGERY,

For the curing of all freſh

WOUNDS, Or other Hurts:

Eſpecially commended to all Cyrurgions, ſerving in Wars, whether by Sea or Land; And to all that are employed in the publick Hoſpitals of the Commonwealth.

Newly tranſlated out of *Dutch*, 1654.



To the worſhipful *Tho. Allen*, and *Tho. Bowden*, preſent Wardens, Mr. *Martin Brown* Alderman, Mr. *Edward Arris*, Mr. *Henry Boone*, and the reſt of the Aſſiſtants of the Company of Barber-Cyrurgeons, *London*, &c. With all the skilful Practitioners of that Noble Science in *England*, *Scotland*, *Ireland*, &c.

Gentlemen,

Pon my return out of the Low-Countries, where in *Holland*, *Brabant*, and the Province of *Utrecht*, I have ſpent almoſt the time of an an ordinary Apprentiſhip, viſiting the Univerſities of *Leyden*, *Lovan*, and *Utrecht*, and dwelling ſome years in the renowned City of *Amſterdam* to ſatisfie an honeſt curioſity of know-

ing

ing the world (which is justly said to be epitomized in *Amsterdam*) and to accomplish my studies of nature, Philosophy and Physick, I visited my very worthy friend *Samuel Hartlib* Esq; (the great lover and promoter to his power) of all ingenious Arts, and Artists whatsoever, of whom I received a paper printed in *Dutch*, with his earnest request that I would take the pains to make it speak English, because (as he was very much perswaded) that the common good of the English Nation would be hereby not a little promoted; forasmuch as the spreading of these Chyrurgical Medicines was recommended to him from his worthy and intimate friend Mr. *Moriaen*, a Gentleman of knowing integrity and repute, dwelling in *Amsterdam* (as my self can witness) excellently versed in the Mathematicks, curiously seen in the Mechanicks (as becomes him that was born at* *Noremburgh* in upper *Germany*) studied in Divinity and Physick, but

** A City famous for ingenious inventions, Mathematical, and Mechanical.*

but especially seen and practised in the Chymical Laboratory, as wel as in the subtil & sagacious cōceptions of the witty *Van Helmont*, *Paracelsus*, and the rest of the Tribe (a generation of writers in main respects, deserving largest commendations from others, if it were not their ill luck for the most part to be over large in praise of themselves, and their preparations; but peradventure the want of good neighbours may excuse them (at least in some measure) from so ingenious and learned hand Mr. *Harblib* received this discourse, not as from the Author, but as Promoter of the same, as having full knowledge of the truth of the Contents, when I had presented my much honoured friend with his paper in English, his former request begot another, *viz.* that I would devise some way how the Contents might be published to the best advantage, so as the matter might come to trial, I could devise no better way (worthy Gentlemen, ingenious Artists) than by

recommending the ſame to your impartial trial, as knowing you both able to judge, abounding with oppertunities of trial, and of that candor and ingenuity, that you will make a true report of what you finde, not being offended at the appearance of Empericalneſs in the diſcourſe or practice therein commended, nor fearing that if theſe Medicaments prove ſo effectual as it is ſaid, that they ſhall hinder th repute of the ingenious Chyrurgion, or make him ſeem leſs uſeful, foraſmuch as the Author requires a skilful Artiſt, and refers many things in the application of his Balſoms, to the judgement of of the expert Operatour, What the Author is I can ſay no more, but that it appears in the diſcourſe that he was no natural Dutch-man, but rather as I gueſs a *German*, which Nation God hath made very happy in the invention of many profitable remedies in Phyſick and Chyrurgery, by reaſon I ſuppoſe of their pertinacious induſtry in manual

nual experiments, and becauſe of their great courage in daring to haunt untrodden paths in the Queſt of natures Secrets. I commend the whole to your skilful trial, and ſincere judgement, and reſt,

A real well-wiſher to you all,

William De Rand.

From my houſe in White Croſsſtreet, neer Cripplegate, Nov. 2. 1654.

Neceſſary

Neceſſary Conſiderations for all learned and experienced men, who deal in Chyrurgery, either as Practitioners or Teachers thereof.

BEing a lover of all knowledge as well in Chymiſtry as Phyſick and Chyrurgery, and having obſerved many things in my Travels, I came at laſt to conſider the multitude of miſerable ſouls, which periſh in Armies and Hoſpitals, and by all manner of wars. I forbear to ſay that they have been ſent unto their laſt home through manifeſt negligence in cutting, burning and diſmembring, ſo frequently practiſed in Hoſpitals, and the like houſes of charity. By which conſiderations

I was convinc'd in my mind, and brought into a continual thought, if there were no better, safer, and more compendious means to be used in the aforesaid cases, than what is commonly practised. And having weighed the matter, I found, that in general respecting the whole practice of Chyrurgery, as well in new as old hurts, it would be an hard matter at present to propound such a way; but in particular, in reference to fresh hurts received in war, either in Water or Land service, as by shooting of Guns, cutting off any part or member, stabbing, gashing, beating or bruising, or what ever other fresh hurt, there may such a Chyrurgery be avouched to heal them all. To which end I have a Method, which (by Gods help) will not fail, which I have for mine own part practiced, for above 25 years, finding by experience, that there is none like to it. Wherefore judging it needful in the highest degree to publish the same to the world, as one that should make conscience to die

die with such a secret unrevealed: I conceive (under correction, and without offence to any man be it spoken) that all Governours and Magistrates ought to recommend the same in charity, to all their respective Hospitals, and to make such maimed persons as lie in their houses of charity partakers hereof. And besides the charitableness of such a practice, it would prove likewise very beneficial and profitable unto themselves, when the maimed persons shall depart the sooner from the Hospitals, and the cries of the distressed shall not so long vex their ears, by reason that many violent and offensive practices of Chyrurgery, in such cases usual, shall by this Method be avoided.

Think but what a pleasant and comfortable thing it would be for a compassionate Chyrurgeon both at Sea and Land, so lightly, and with so small charge to dress and binde up a Patient, after the way that I shall shew anon. Consider what a work it is for a young Chyrurgion

rurgion that would travel, to carry so many Instruments with him, such an innumerable company of Irons, so many Salves, and Ointments, and Oyles, as would lade an Ass. So that it is work enough for a beginner in Chyrurgery, to know the Medicaments and Instruments which he is to use, too much labour to carry them, and contrary to the gentlenes of his disposition to use them, to the grief of the Patients, by raking in their wounds, and cutting their flesh, &c. O Cruel way of Healing, many times unnecessarily used, and which oftentimes troubles the conscience of the Operator, especially being once convinced how unnecessary that ordinary way of practice is: I know very well that Ignorance offends not, that men knowing no better must do as well as they can, and that they must not throw away the foul water before they have clean. And therefore will I by Gods help, discover a better, more convenient and easier way of practice, onely beseeching the Readers that they will

will not through any misaffection, or other conceit, cast the same behinde their backs, nor say what news have we here with this outlandish sojouner? We have lived so long, and our fathers before us, and have used this Method of Chyrurgery, we desire no better, we rest upon the Antiquity of our Art. Nay, but we ought to know, that in all Antiquity, or under the name of oldnes, there hath still new matters been set on foot: and in all ages there have been, are and will be rare men, who bring things to light which are accounted and called new things, whereas such things are often older than those which are accounted of greater age. And every understanding man in his own faculty daily sees, that there is (as *Solomon* said) nothing new under the Sun: it hath been but for a while out of the knowledge and memory of men, and then returns into their knowledge, and therefore by such as did not know it before, it is called a Novelty. So is this that I propound, a thing that

that hath been long in the world, that is of age and Antiquity, onely it hath been parceld out, one man having one part, another a second, another a third, &c. and my work it hath been with great diligence, pains and cost to collect all into a Sum, yea, and by long practice I am so experienced, that I am able sufficiently to imform thousands of men to practice the same.

Now I desire the Reader not to misunderstand me, but to remember that this Method pertains onely to fresh hurts, and that it is invented to spare (for the most part or very neer) for the future, all use of tents, corrosives, sawes, tongs, probes, hammers, nailes, yea, and the greatest part of oyles, salves, unguents, and other usual implements: forasmuch as in our Method, we very seldome or never make use of them. It may happen in some rare accident, that we may put a tent into some wound that goes just through the skin and no more, to keep the skin from closing (though I seldome find occasion so

so to do) and it may fall out in a great exulceration where the matter lies visible and at hand, and the patient is impatient and unruly------ that we cut the skin just thorough, and so with hurting and forcing the Patient, we let the matter purge away. Howbeit this falls not often out, forasmuch as I hold it together with defensatives, and put it into good digestion by my Balsoms, so that it seeks and makes its own way into the light, breaking of it self; and so it becomes quieter and better disposed to the cure, forasmuch as all manual incisions, either close up of themselves, or at least are very apt to close up, which is the cause that men are forced to use a tent; which an hurt, breaking of it own accord hath no need of, which commonly keeps open of it self to the very last, and then shuts it self up, as I by many years experience have found. And I do assure the honest truth-loving Chyrurgion, that I speak nothing at randome or uncertainly, but that I propound (with

Gods blessing) a sure, sweet, soft way, which will stand him in stead at his greatest necessity. And though I propound this method, as proper for fresh hurts, yet may the skilful Artist do incredible wóders hereby, in other cures that occur to the diligent Practitioner; of which I think not fit to make any further speech.

Know then, that this Chyrugery which I propound and offer unto you, consists onely in three Balsoms, and two Plasters. But although a good Chyrurgion may satisfie all intentions herewith, yet I have thought good to augment the number to five Balsoms; all which being experimented by the skilfull Artist, he may make use of that which shall serve his intent the best; especially seeing one Chyrurgion hath a better hand in curing than another, and there is great difference in the flesh of several men, in the point of aptness to be healed. Neither is it my meaning, that men should presently cast away, and throw aside what ever belongs to the present practice

practice of Chyrurgery, and use only this way of mine, by no means; but my advice is, that the Cyrurgion would have in his shop, or in his Cheft, some of my Medicaments, that so upon occasion having made proof of mine and his own, he may give the commendation to those Medicaments that best deserve it. I shall now proceed to number and describe unto you my Balsoms.

The Balsoms numbred up, with their properties and manner of Application.

Number 1.

This Balsom marked Number 1. I call, *Balsamum universalem naturalem*, that is an universal natural Balsom; because that it is the greatest Actor in all my Method of Chyrurgery; for, whether the Patient be shot, or slashed, or stabbed, or otherwise hurt: take this Balsom and apply thereof presently after the blood is stopt; or if by reason of

 the

the extremity of the hurt falling upon reins and Arteries, the blood cannot so soon be stopped, yet apply of this Balsom thereto, after it is clensed in a spoon, so much as the nature of the wound shall require, whether it be deep or shallow, &c. make the spoon so hot, that you can but endure your finger upon it without burning. If it be a deep shot or a stab, squirt it in very warm with a seringe, whether it go through the wound or not; for if the wound go through the member or part hurt, the Balsom will flie through, if it go not through, the Balsom will recoile back. If it be a flat, bruised, or battered hurt, anoint it with a feather dipped in this Balsom, so that it come to the ground or bottom of the wound, and then lay on the Plasters according to the ordinary practice of Art, so as to cover the whole maimed place. And this must be done once a day, unless some great quantity of matter do work out, for then it may be opened in the evening to air it and discharge it from the matter;

matter; and lay the Plasters on again, without using any more of the Balsom.

With this Balsom are in a manner all wounds healed substantially, and from the bottom; and take notice that in such hurts as you apply this Balsom to, you need not to try or search with tent or probe how deep the wound is, the Balsom will do that for you, searching through and through better than you can do by any means whatsoever; neither need you to put any tent in to keep it open, for the Balsom will not suffer it to close, till the ground or bottom of the wound or hurt have sufficiently purged it self. I speak not of clensing the wound every time it is dreft with warm Brandewine, salt water, or other wine; seeing the skilfull Chyrurgion knows that the wound must alwayes be clensed, before the Balsom be applied. This method you must observe in all wounds and hurts, from the top of the head to the soles of the feet. So

muſt you dreſs the ſhins-----likewiſe, onely be ſure to ſet the ſhins -----even and juſt together, and dry them and lay the Plaſters upon them, and this muſt be done when the hurt is not deep, but ſhallow, lay an whole plaſter of *Opodeltod*, or if you want that of *Emplaſtrum album coctum*, or a clean waſhed cloath is alſo good, for it ſerves chiefly but to cover the wound. I order the Shins to be thinly anointed, becauſe if they be clean without proud fleſh, they need little healing; and after they have been anointed, they muſt be dried, and the plaſter laid over them.

The uſe of this Balſom is very Soveraign, for where it is uſed according to the foreſaid direction, men have hardly ever any ſymptomatical fevers to ſpeak of, nor any inflamation or mortification; for this Balſome peirceth forthwith to the Centre or bottom of Nature, and ſupplies the neceſſities of Nature, by making fleſh to come where it is wanting, how deep ſoever

ever the wound is; and by eating out the proud fleſh, or what ever grows up beſides the intent of nature. And it makes the wound to yield a well digeſted matter; if a wound want digeſtion, it brings it to digeſt, and into a poſture of healing; if the wound be inflamed, it brings it to temper and cooling; if it be cold and crude, it brings the ſame again to a natural warmth; if there be a ſwelling, it brings it down, and takes it quite away, a man needs but with his warm finger anoint the wound lightly round about, and it allays the ſwelling, which is very good for a Cyrurgion to prevent the Gangræna, and all accidents. And this is but childrens play, which may be done ſporting, by him that underſtands but to handle a wound, and rightly to binde and ſwathe the ſame.

Number 2.

This Balſom marked Num. 2. does work as the former in ſome

 reſpects,

respects, howbeit it is a degree hotter, which in some mens flesh is necessary, and a Chyrurgion must make use of his experience. All good effects and no other are to be expected from this Balsom, and this is added to the former by way of superogation, and not for necessity, onely where there is need of matter thicker than ordinary, we commend this Balsom to the skilful Chyrugion to that intent.

As for the former Balsom, marked with Num. 1. It is so tempered, that there is in it no excesses of the four qualities, Heat, Cold, Moisture, Dryness; so that by its perfect vertue, it fully satisfies all the wants of nature, removes all that burthens her. So that it were a sad thing and inconsistent with a good conscience for me to neglect the presentation of this Balsom, and more sad if those that need the same shall not be made partakers of the benefit thereof. And therefore I recommend the same to all such as love God, and are of ability to help

help those that stand in need. This small provision of one balsom, is more worth than all that the Chyrurgions ordinarily make use of, not to speak of the rest adjoined thereunto, as I am able to make it in reality to appear.

A young novice in Chyrurgery may pass through all Spittles and Hospitals, and to the astonishment of by-standers, do wonderful and incredible cures. As a friend of mine past therewith through all the Hospitals of *Italy*, and was requested by the *Pope* to take care of the sick and wounded men of his Armie, where he did wonders, received all honour possible and no small recompence.

Num. 3.

The Balsom marked with Num. 3. is called *Balsamum naturale per se*, or natural Balsom of it self, because it is so kindly disposed, and sympathetical to the nature of mans flesh, which may be seen when any member

ber is out of joint, or ſprained, or bruiſed, &c. for then ſome of this Balſom being put into a ſpoon (as was ſaid of the former) put your warm finger into it, and anoint the member all about the joint, or bruiſe, and then dry it in with your warm finger or hand, and wipe off all foulneſs very well, with a warm cloth, and lay on your defenſative plaiſters, or pulteſies, in caſe you want good defenſatives. And this will take away the ſwelling, be it never ſo much; and if you would uſe this Balſom in caſe of an Ulcer, it will cauſe it to ripen and make the matter break out, and bring it to a good end, obſerving the directions given for the firſt. It does wonders in healing many outward wounds, as the former, and I have known in great Camps, ſuch as uſed this and no other, and did wonders therewith. The reaſon whereof is, becauſe it is ſo like the nature of man, which is the reaſon that I call it the natural Balſom. And ten or twenty drops thereof, daily drunk down

down with wine or Beer, ſtrengthens the maimed perſon, and ſerves him for a wound-drink, ſo that, uſed either inwardly or outwardly, it hath more vertues than I dare mention. The truth is, it is of a far differing quality from the firſt Balſom, which I have termed *Balſamum univerſalem*. But this likewiſe will act its part, as the ſincere experimenter ſhall find: wherefore I thought good to aſſign it a place in this my ſmall Cyrurgery; that beſides open wounds, men might alſo have a remedy for bruiſed, ſtrained and diſlocated, or disjointed members upon all occaſions.

Number 4.

Is a Balſom which I call Nerve or Sinnew-Balſom, which may very profitably even to admiration be uſed, when the Sinnews are in part cut off, or lie bare, and when their watry dropping cannot be ſtopt; yea, when the natural moyſture of the limbs drops away; a caſe in which the Cyrurgeon is much troubled, the

the Patients health decaies. and the member, be it Arm, Leg, Finger, or any other whatever, commonly remains ever after ſtiff, as long as the patient lives. Which miſerable condition to prevent, take ſo much of this Balſom, Num. 4. as ſhall ſeem needful, and heat it as hot as the patient can endure it, and ſquirt it with a ſyring into the wound, or do it on with a clean feather, ſo ſhall you day after day ſee wonders. The member becomes ſuddenly refreſht, the Patient ſtrengthned, the pain allaid; the matter digeſted, thicker, and whiter; the wateriſh moiſture leaves running, and the Patient is prevented from having a ſtiff limb or member as aforeſaid; in which caſe it is requiſite, the Chyrurgion have a good hand to bind the Patiẽts hurt, as the condition thereof ſhall require. This Balſom is uſed after the ſame manner in all wounds, that abound with watry moiſture; eſpecially when they have been purged by Balſom 1. ſo that no proud fleſh remains in them.

With

With theſe 4 Balſoms may a man perform all the Cyrurgery requiſite in freſh wounds or other hurts: Notwithſtanding by way of ſurpluſage I ſhall adde.

Number 5.

The Philoſophers water, which is uſed in all ſuch hurts, as are troubled more than ordinary, with the growing up of proud fleſh, which Cyrurgions commonly eat away with burnt Alum and Præcipitate. Wet a clean feather in this water, and ſtrike over the proud fleſh lightly every day, and lay a plaſter on, to cover the wound, until ſuch time as it is healed. It is remarkable, how this matter eats off, and ſeparates the proud fleſh, from the ſound and natural, never hurting the good or natural fleſh: many wounds are healed from the bottom with this water, which is not of ſo fierce and corroſive nature as the Alume and Præcipitate; not hurting the adjacent veins or Arteries, for it meddles onely with that which is unſound,

ſound, and not with that which is well and healthy.

And now I hope I have ſet open a Door, and pointed out a ſure way for all Practioners in Chyrurgery to proceed in the cure of all freſh wounds and hurts whatſoever: onely I ſhall exhort the skilful Maſters in Cyrurgery, and the young Barber-Chyrurgions, where ever they travel, that they ſet their hand to the work in due ſeaſon, and be careful in their Operations.

The Medicaments are to be bought of *Remeus Franck*, who is to be found at Mr *Hartlib*'s houſe, neer Charing-croſs, over againſt Angel-Court, *viz.*

Num.

1. The univerſal Balſom. 2. The ſecond Balſom.	for 2. guldens, and ten ſtivers, the ounce of each, which is about an Engliſh crown.

3. The

3. The Balſom called, *naturalis per ſe.*	for two gilders the ounce, which is about 4 ſhillings Engliſh.
4. The Nerve or Sinnew Balſom 5. Philoſophers Water.	for three guldens the ounce, which is about 6. ſhil. Engliſh.

FINIS.

The Appendix,

Containing Mr. *Gerard Malynes* Philosophy, about the Essence or Existence of Metals.

Delivered accidentally in one Chapter of his Book, called, *Lex Mercatorium*, or, *The Ancient Law-Merchant.*

ALl Philosophers, by the light of Nature and long observation have determined, that the sperme or seed of all things created of the four elements, doth in a secret manner lowre within the two elements of water and earth; and that Nature doth continually work to produce perfect things, but is hindered therein by accidental causes, which are the begetters of

(*) cor-

corruption and imperfection of all things, whereby we have variety of things which are delectable to the spirit of man. Herein they observe the operation of the Sun and Moon, and the other Planets and Starres, in the generation of all things which either have a being or existence, as the Elements have; or a being and life, as vegitable Trees or Plants; or a being, life and sence, as Beasts, Birds, and other living Creatures; or a being, life, sence and reason, as Man hath, and all reasonable Creatures; which knowledge and wisdom, no doubt, the holy Prophet *Moses* did learn amongst the *Egyptians*. But had these Philosophers read the Book of *Moses*, (*Acts* 17. 22. *Genesis*) of Creation and Generation, they would not have ascribed the guiding and conducting of all natural things to the two Leaders, namely, the Stars and Nature. Hence it proceedeth, that amongst vegitable things (which have a Being and life) they reckon all Metals, which

which have their beginning from Sulpher and Mercury, *tanquam ex patre & matre*; which meeting and concurring together in the veines of the earth, do ingender through the heat and quality of the Climate, by an assidual concoction, according to the nature of the earth wherein they meet, which being either good and pure, or stinking and corrupt, produceth the diversity of the Mettals of gold, Silver, Copper, Tin, Lead, and Iron, in their several natures: and hereupon they have assigned them under their distinct planets, to be benevolent, or malevolent; as Lead under *Saturn*, Tin under *Jupiter*, Iron under *Mars*, Gold under *Sol*, Copper under *Venus*, Quick-silver under *Mercury*, and Silver under *Luna*. So Mercury or Quick-silver is one of the seven Metals, which being volatile, and by his volubility running with every one, is in nature as they are, either good or evill: and howsoever they have placed Tin under

the benevolent Planet *Jupiter*, experience hath proved unto us, that Tin is the poyson of all Metals. Sulphur is excluded, which they say is of two colours, being white and corrupt in the Silver, which therefore falleth away, but red and pure in the Gold, and therefore permanent.

These diversities of metals being come to passe by accidẽtal causes, is the cause that Art (being Natures Ape by imitation) hath endeavoured to perform that wherein Nature was hindered: whereupon *Aristotle* saith, *Facilius est destruere Accidentale, quam Essentiale*, so that the Accidental being destroyed, the Essential remains, which should be pure.

But this cannot be done without projection of the Elixar or Quintessence upon Metals. Hence proceeded the study of all the Philosophers to make their miraculous stone, which I confess is very pleasant and full of expectation, when a man seeth the true and perfect transmutation of Metals, Lead and Iron into Copper, the Ore of Lead into Quick-silver or Mercury, with a small charge to a very great profit, as it hath been made for me, untill the maker of it died, within three months after he had made almost four thousand pound weight, as good as any natural Mercury could be, and that in six weeks time.

To return to our Philosophers, concerning the essence of metals, they have been transcended in the knowledge thereof, for they shew the generation of Sulphur and Mercury in this manner.

The exhalations of the earth being cold and dry, and the vapours of the seas being cold and moist, according to their natures ascending and meeting in a due proportion and equality, and falling upon some hilly or mountainous countrey, where the influence of Sun and Moon have continual operation, are the cause of generation; or properly from it is Sulphur

ingendered, penetrating into the earth where there are veines of water, and there they congeal into Gold or Silver, or into the Ores of Silver, Copper, and all other metals, participating or holding alwayes some little mixture of the best, or being in nature better or worse, according to the said accidental causes. So that they do attribute the generation to the operation of the influences of the Sun and Moon; where the Book of God sheweth us the creation of all things in heaven and earth, and the furniture thereof. The earth (being the dry part of the globe of the world) did appear and was made the third day, containing in it the Ores of all Metals and Minerals; whereas the Sun and Moon were created afterward on the fourth day, whose operation was incident to the things created, but not before. In like manner (say they) are Diamonds, Rubies, and other pretious stones ingendred, according to the purity of

of the matter, and the proportionable participation of every element therein: if the exhalations (being subtill) do superabound and prevail over the vapours, then hereof is Salphur ingendered: and if this subtil exhalation be mixed with the moist vapours, and wanneth decoction, as being in a very cold place, it becomes Mercury or Quick-silver, which can endure no heat or fire at all.

The first Metal mentioned in the holy Scripture is Gold, which was found in the river *Pison*, running through the Garden of *Eden* into the Countrey of *Havilah*, where Gold doth grow, and this was in the East. According to which observation, all the veins of Mines run from East towards West, with the course of the Sun; as shall be more declared.

To this argument appertaineth the Philosophical study of *Prima Materia*, to be found out by experience for the great work of *La pis Philosophorum*, by the operation

ration of the Sun in seven yeares. The practise whereof was made about forty yeares since, by a German Doctor of Physick, at *Dansick* in the East Countries (as I have been informed by a friend of mine who was also a Physitian) and was done in this manner, according to the bignes of the body of the Sun, being 166 times bigger than the whole Globe of the earth and water, making the circumference of the world. Whereupon he took 166 vials or glasses, wherein he did put of all the Ores of Metals and Minerals, and other things which had any affinity with Minerals, and some of them mixed, and calcined all of them, and closing or nipping up all the glasses by fire, he did expose them to the Sun in an eminent place, for and during the said time of seven yeares, and found thereby (as it was reported) *Prima Materia*, which was reduced to seven glasses; howsoever, it was certain that he grew very rich, & bought above an hundred

hundred houses in that City befor he died. Which was an occasion that my friend (imitating him) did likewise place not far from *London* seven glasses, with calcined Metals and Minerals, upon a house top, against the back of a chimney, where the repercussion of the Sun did work upon them, which was admirable to behold from six moneth to six moneths, not onely by the sublimation of colours, very variable and Celestial, but also of the rare alteration of the stuffe, being sometimes liquid, another time dry, or part of it moist, ascending and descending very strange to behold, as my self have seen divers times from year to year. Some had been there two, three, four, five, and one almost seven yeares, the colour whereof had been yellow, then white in the superficies, then as black as pitch, afterwards dark red, with stars of gold in the upper part of the glass, and at last of the colour of Oranges or Lemons, and the substance almost

almoſt dry. Many were the queſtions between him and me, but he was confident, that there was the Elixar, howbeit very doubtful, that he ſhould never enjoy the ſame; and it came ſo to paſſe, for after a long ſickneſs he died of a burning Ague, and a Gentleman gave a ſum of mony to his wife for that glaſſe, whereof I have not heard any thing theſe ſeven yeares. In this glaſs he would ſhew me the working of this Quinteſſence, according to the deſcription of *Ripley*, who he was aſſured had the *Lapis*, and ſo had Frier *Bacon*, and *Norton* of *Briſtol* : *Kelley* had by his ſaying ſome little part to make projection, but it was not of his own making. The charge to make it was little or nothing to ſpeak of, and might be done in ſeven moneths, if a man did begin it on the right day. The twelve operations of *Ripley*, he declared unto me were but ſix, and then it reſteth; for, ſaith he, all Philoſophers have darkened the ſtudy of this bleſſed Work, which God hath revealed to a few humble and charitable men. Calcination, Diſſolution, and Separation are but one, and ſo is Conjuction and putrifaction; likewiſe Cibation and Fermentation; then followeth Congelation; and at laſt Multiplication and Projection, which are alſo but one. For mine own part, ſeeing that no man can be perfect in any one Science, I hold it not amiſs for a man to have knowledge in moſt or in all things: for by this ſtudy of Alcumy, men may attain to many good Experiments of diſtillations Chymical, Fire-works, and other excellent obſervations in Nature; which being far from Merchants profeſſion, I hope ſhall not give offence to the Reader of this book, ſeeing it is but in one chapter accidentally handled Neither will I crave pardon of the Muſes, as it were, inſinuating to the world to have a far greater knowledge in theſe trials or concluſions. But to ſatisfie the curioſity of ſome, that it

it maybe with a gaping mouth expect to understand somewhat of the Stuffe put into these glasses; I may say as I was informed, That in some was the calcined Ore of Silver and Gold, in some other Mercury calcined, and Sulphur in some other; Arsenick for the air, Sulphur for the fire, Mercury for the water, and Sea-cole for the earth, were put all together as the four elements. In some other Glass was Vitriol and Orpiment, and what more I do not now remember; concluding, That where Nature giveth ability, Art giveth facility.

I have read all the books of *Paracelsus* that I could find hitherto, and in his Book *De Transmutatione Rerum*, I do find to this purpose the Observations following, concurring with my friends opinion concerning *Ripleys* 12 Divisions, comprised into six, and the seventh is the matter it self, and the labour or working resteth, wherewith I doe end this chapter, and proceed to the surer grounds of the Miner of Metals.

Omne quod in Frigore solvitur, continet Ærum spiritum Salis, quem in sublimatione vel distillatione acquirit & assumit.

Omne quod in Frigore vel Ære solvitur, iterum calore, Ignis coagulatur in Pulverem vel lapidem. Solutio vero Caloris, solvit omnia pinguia & omnia Sulphurea: Et quicquid Calor ignis soluit: hoc coagulat, Frigus in massam, & quicquid calor coagulat, hoc soluit rursus Æer & Frigor.

Gradus ad Transmutationem sunt septem.

Calcinatio, Sublimatio, Solutio, Putrifactio, Distillatio, Coagulatio, & Tintura.

Sub gradus Calcinationis comprehenduntur Reverberatio & Cementatio.

Sub Sublimatione, Exaltio, Elevatio, & Fixatio.

Sub

Sub Solutione, Dissolutio & Resolutio.

Sub Putrifactione, Digestio & Circulatio, qui transmutat Colores, separat purum ab impuro: purum superius, impurum inferius.

Sub Distillatione, Ascentio, Lavatio, & Fixatio.

Coagulatio est duplex; una Æris, altera Ignis.

Tintura tingit totum corpus, & est fermentum massæ, farinacea & panis.

Secundum est, Quod calidius liquescunt, eo celerius, Tintura transcurrit, sicut Fermentum penetrat, & totam massam acetositate inficit, &c.

Sequitur Mortificatio & Fixatio Sulphuris, & in Libro de Resuscitatione Rerum: Reductio Metallorum in Mercurium vivum.

A Translate of the

Eleventh Chapter,

taken out of a Theosophicall German Treatise, printed in the year 1655. under the Title of Postilion or a New Almanack; being an Astrological & Prophetical Prognostication.

Touching the end of the present Warres and Power of *Rome*, and that there are many Calamaties yet to come, after which there shall be an everlasting Peace, and a new World: and likewise what unheard of Miracles, and such as were never known before, shall happen: and what shall be the State of the World from this time, till the coming of Christ: and likewise every Mans Nativity is here cast, and his Fortune foretold him.

THE

THE

ELEVENTH CHAPTER.

A Prognostication of what shall happen to Physitians, Chirurgeons, Apothecaries, and their dependants, and Alchymists, and Miners.

WHat Griefs, Calamities, and Miseries, all Men are troubled with from their coming out of their Mothers wombs till their going into their graves; none do feel so much as they that are afflicted with diseases, and sicknes; and to recover and preserve the health of such, is the business of Physitians, and Apothecaries with their dependants; nor is there any Calling or profession on earth more usefull for men, than is that of Physick, next to the Apostolical and Pro-

Prophetical Calling: For if a man were Master of the World, and yet had not health; what were he the better for all other things. Indeed this profession of Physick hath excellent testimonies, not onely in the sacred Scripture, but also from Experience. Now though this be so, yet nevertheless shall there be an end put to the business of Physitians, Apothecaries, and Chyrurgeons, and they shall be eased of all their pains and care, and let them know this Prognostication; that from my watch-tower, I have heard, though not yet seen, that within a short time we shall have an universal Medicine, which will not onely recover the sick and keep them well, but also take away death, and for ever swallow it up. Can there be any thing more acceptable to Man? seeing that death masters every Man, though Christ dyed and rose againe, and ascended into heaven, and sits at the right hand of the Majesty of God. What a great comfort was it to wretched men in the times of

Christ and his Apostles, that they were cured of divers diseases, and for this reason did Christ and his Apostles and Prophets, follow this profession, and therefore it is the most honourable of all, next to that of Prophesying, so that it is a wonder why the uncivil Civilians, should take place of the Physitians; but perhaps these wise men know not, that health is better than all the goods and riches of the World. But least you should think I tell you a Fable; I would have you understand my Prognostication of the true universall Medicine, which shall serve not onely Men, but also all Flesh; namely, that there growes in Paradice a Tree, which is, and is called the Tree of Life, which in the glorious and long expected coming of Jesus Christ our God and Saviour shall be made manifest, and then shall it be afforded to men, and the fruits of it shall be gathered, by which all men and all flesh shall be delivered from death, and that as truly, solidly, and surely, as at the time of the fall, by gathering the fruit of the forbidden Tree, we together withall flesh, fell into sin, death, and all ill. And this glory and great joy hath God reserved for Us, that live in these latter dayes, and hath kept his good Wine untill now. Therefore as in these times shall be made manifest, whatsoever hath been hidden hitherto, and even those things which are kept most secret, so now shall the way to the Tree of Life be laid open, which time the Apostle *Peter* hints at, when he speaks *of the times of refreshing from the presence of the Lord, and of the times of restitution*, (namely of that good which was lost and taken away in Paradice) and the Prophet *Daniel* 9. 24. Of the great Apostle *Paul* we read that he *was rapt into Paradice, and heard words not to be uttered*, (or which it was not fit for a man to tell) *and of this I will glory* (saith he.) What do we believe those words were? wretch that I am; I am farre beneath *Paul*: for what should this be?

Acts 3. 19, 20, 21.

2 Cor. 12. 4.

before how should such thoughts arise in my heart? but this I may say in the fear of the Lord, that what I tell you, I have heard of the glory of the Sons of God, which is revealed to me, which every Creature shall enjoy with Us, having hitherto expected it with long desire and grones. But when *Elias* who was with Christ in the Mount shall come, he will declare more to you of these things. So I tell you what I have heard of the Tree of Life, which hath been sealed up hitherto, and no man hath dared to break up the seal, nor indeed could: because a Fiery Mountain is in the way which shall not be removed before Christ come with great power & Glory; whose coming we do declare to you, is much nerer than men believe it is: and seeing it is so, I do foretell all Physitians, that then their Physick shall be worth nothing; for another Garden will be found, whence shall be had herbs, that shall preserve men not onely from sickness, but even from death it self. Who will not be glad of this, especi-

Rom. 8. 19. 20, 21.
Esdras 4 7. 53. and 8. 52, 53, 54.

especially when you may partake of the benefit of it, if you receive and believe it, and do not despise my Prognostication. Besides let the Alchymists know this from me, that the Phylosophers Stone, wherewith they have cured the sick; and their universal Medicine, and chief Remedy shall be worth nothing, being indeed most vile in comparison of this universall Medicine of which I have heard, and tell you of. What think you of this? you that have so bragged of your Chymistry hitherto, and have written so many Books and brought men into many errors; (I mean not the true Alchymists, that were good Christians, and in simplicity of heart truly served their neighbour, such as were the *Benedictine Monk*, *Basilius*, *Valentinus*, *Paracelsus*, and others, for they shall have this said unto them, *I was sick and ye visited me*, and have not so constanly taken fees from all, as many of our money-scrapers do, who forget mercy and charity, and are therefore no true Samaritans,)

ritans,) but I mean the knaviſh Cole-blowers, and pretenders to Chymiſtry. Know therefore ye Alchymiſts, that all your glory ſhall vaniſh away, both of your univerſal Medicine, and of your projection and Tranſmutation of baſer Metals into Gold and Silver, and this glory ſhall belong to the Miners, who in the New World ſhall dig out of the ground more Gold and Silver than needs, and that very pure and refined, without any cleanſing or melting at all. Now have you not
Ia. 60. 17. red a Propheſie of this in *Iſaiah*, *For Braſs I will bring Gold, and for Iron I will bring Silver, and for Wood Braſs, and for Stones Iron.* It is not to be believed what great treaſures and unexhauſted riches are hid in the Mountaines, nay and in the very fields and plaines what a vaſt quantity there is of Gold, Silver, and precious Stones, which have hitherto been hid and ſealed up till theſe laſt daies, wherein all ſhall be made manifeſt, to the glory of God. But what are theſe earthly things, in respect

ſpect of that glory which is in the divine World, or the Original of theſe Worlds. For there is a thing more noble and excellent than the very Tree of Life, which is in Paradice, namely that *Stone which hitherto* Pſal. 118.
the Builders have refuſed. Here now will many think with themſelves: what means all this? give me the Phyloſophers Stone, or tell me where thoſe treaſures are hid wch you ſpeak of, and keep your fine conceits to your ſelf. Not ſo (ſay I) for it is a true propheſie, that *He which ſeeks theſe fading things, he* 1 Joh. 2. 17.
ſhall decay with them. But *he which firſt ſeeks the Kingdome of God*, him will God ſeek and enrich him for ever. And therefore I wiſh from my very heart, that ye were of my mind, and then we would preſently be rich our ſelves, and enrich others; I wiſh but as much as will ſerve me and my ſmall family from day to day, though I might eaſily grow rich if I would worſhip the God of the world, but when I am offered riches, I ſay to my ſelf, away Satan. And who would think that I have not a

peny to buy my own ſupper and my poor little childrens with, but what I borrow. O Man, if thou didſt but know the inexhauſted riches of the knowledge of Jeſus Chriſt, and of his Kingdom & Glory: thou wouldeſt utterly deſpiſe the riches and glory of this World, and think as *Paull* doth, *But what things were*
Phil. 3.7 8. *gain to me, thoſe I counted loſs for Chriſt. Yea doubtleſs, and I count all things but loſs, for the excellencie of the knowledge of Chriſt Jeſus my Lord: for whom I have ſuffered the loſs of all things, and do count them but dung that I may win Chriſt.* And now is that glory manifeſted unto thee on free coſt, nor needs it to coſt thee any thing, & likewiſe the Goſpel of the Kingdom is now preached untothe whole world, & unto al Nations, wholly on free coſt; happy is he that acknowledges it, and receives it with thankfulneſs, but who ſo deſpiſes and rejects it, ſhall himſelf be deſpiſed and rejected.