



THE COMPLETE WORKS
OF

RUDOLF
GLAUER

trans: Chris. Packe



BIRTH and NATIVITY
OF METALS



Of The
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METALS.

There have always been many, and various Opinions concerning the Original of Metals and Minerals, to wit, of what matter they are first of all generated in the Bowels of the Earth; and how come to such a fixity, insomuch, that a young Beginner in this hard Science, hath been in suspence; which of them he should assent unto, and by what Philosophy he should direct his course.

And whereas, throughout the whole Universe in so many Nations, there are so many men, both of high and low degree, as well Learned as unlearned, who busily seek at this day, to get their Felicity from the Metals; and whereas, without the true Knowledge of them, nothing at all of profit can be had (for by what means I pray can any one convert any imperfect Metal into a better, if he be ignorant of what Parts it is composed; into what Parts it is to be resolved before that it can obtain a more Noble Form) and that the Knowledge of their Generation is worthily necessary for their Melioration; we will in a few words clearly evidence. What is to be considered as to their Nativity. Although the whole Company of Philosophers do almost unanimously testify, (but yet in succinct, obscure, and aenigmatical Terms) That Metals receive their Generation from above, by the force of the Stars, and are produced in the bowels of the Earth; yet some there are, who contend very ignorantly, and affirm,

that Metals have not any seed at all, as other Animal, and Vegetable things have; and that (upon this account they have no propogating faculty, but were produced such in the belly of the Earth, by GOD in the first Creation of things. But this Deceit is too gross, and palpable, and may be met withal most easily, by daily experience, declaring the contrary. For when being found in the Earth, they are by the Miners brought to light, we abundantly, and ocularly perceive, that even now they daily grow, and will not cease from this motion, unless robbed of their Vegetable Virtue and Life, by external Accidents, which very thing convinceth the Opinion of Error. Some there are, who teach that God, when he made the World, did instil into the Matrix of the Earth, not the Metals themselves, but their Seed only for its own propagation; which, if so, then long ago, would this Seed have afforded a new harvest of it self (of which, no foot-steps are any where extant) by its own absolute Vegetation. Know therefore, that the manner of the Met- allick Seed is far different from that of the vegetable and animal Seeds, which are perceptible to the sense of sight and feeling.

For the Metals are not all together created in the beginning of things, but begotten in length of time, out of the bosome of the Elements; and on them, being created by the Omnipotent GOD, is the Command Injoined, and this Power implanted, that they should give growth to all things, by their Virtue and Efficacy; for accomplishing of which thing, the one cannot in the least want the Company of the other.

For the Stars or Elements of Fire, delivers out the metalline Seed out of its own bowels; which the air carries down into the Water, that

it may adapt to it self, a palpable form or body, which the Earth (embracing it) doth cherish, nourish, and augment from form to form, until it comes to be a perfect Metal, which it (at length) brings forth into the light, as a Mother doth her mature young one; which Conception and Generation of the Metals, taking its Original at the very beginning of the World, will always continue even unto its Dissolution.

For by the efficacy of the Elements, new things are from thence generated, and contrarily, old things are destroyed; which thing is not only done in Metals, but most apparently in Vegetables and Animals: for none can deny, but that various Herbs, and little Animals are produced upon this Stage, by the alone virtue of the Elements, without planting of the Herbs, and without the Seed of the Animals, which to pursue, I could lay down many Documents, were it needful, but 'Tis altogether needless, to say any thing of that, of which none are ignorant. And now, who will not believe, but that the same may be done in Metallicks. God Omnipotent hath implanted in the Stars, or Element of Fire, the vivifying prolifick and seminal virtue of all things, which power it doth not keep shut up within it self, but sends and lets it down by Divine appointment into the earths center, by mediation of the air and water; which fiery beams cease not, by reason of their implanted impulse and virtue, to go forward, until they do at last meet with a place, beyond which it is impossible for them to go, nor can they stay there any longer, but leaping back from the center unto the circumference, are dispersed throughout the whole earth, cherishing and impregnating it: which thing, unless it were done, and those sidereal virtues

should remain in the center of the earth, and never flow upwards, nothing at all would grow upon the Earth. But because heat, and whatsoever is of the fire, is endowed with this nature, to go forward as far as it can, and where it can go no farther, 'tis struck back, and leaps from the center to the Superfices; which thing is evident in a burning-glass, whereinto when the Solar beams fall, and cannot penetrate the compact and polisht metal, they are dispersed.ly forced backwards, and in those fiery beams, whilst (every where) they leap back, do in the porosity of the earth snatch up, as it were, a fat humidity, adheres thereto, and by mutual mixtion are coagulated into a certain palpable Essence, out of which, according to the purity or impurity of the place, a pure, or an impure metal is with length of time produced; because a metal doth not presently become ripe in the same moment of time; but the Seed of the Metal is by little and little nourished and increased in the matrix of the earth, with the heat of the central fire, until it attains its perfection.

Like as in the generation of Vegetables and Animals, it comes in use, whose seed being received into the suitable matrix, takes encrease from thence by little and little, until (if no obstacles prevent) it obtains a predestinated and appointed form, whence 'Tis that according to the purity of the place the metals are also varied: For it is but one only seed out of which Metals and Minerals do proceed: but the place and other accidents are the cause of their Unlikeness, as we shall prove in the subsequent writing.

But to some men it will seem monstrous, that I say there's a place

in the middle of the Earth, the which nothing can pass through or penetrate, but is etopt; that which is heavy remains there, but the more light is carried backwards: which opinion it will be worth while to explain.

In the Creation of the World, the Elements being as yet not separated each from the other, but being a CHAOS, God instituted their separation, and ordained a place where the more ponderous part of the mass should be separated, (which is the Earth) which thing is even continually done, because every heavy thing or earth knits it self to its assigned point, as a Bee doth to his hive, from whence at length this Globe is made or born, upon which we Inhabit: Presently after, that which was next in weight, the water, made its separation from the other Elements, and encompassed the Superfices of the earth, having the same center with the earth, insomuch that if the earth were not, the water it self would have chiefly or primarily encompassed the stable and founded point of Qravity of the Magnet; but because the earth exceeding the water in ponderosity, doth intercede, it worthily assumes its appointed place, and takes the waters upon its back.

Now, as the other two Elements, the lightest of them, the Fire, God likewise sent to its proper aboad, a place most remotely distant from the inferiour Globe of the heavy Elements; the other light Element, the Air, being the MEDIUM between the fire and the water, God hath set it between them two, that constantly touching each the other, they might mutually circulate, cherish, and uphold each the other, until being at length dissolved, they are reduced into their own nothing, from whence they were produced.

For the Fire cannot burn without the Air, nor the Air be conserved without the Water, nor the Water be nourished without the Earth, nor the Earth (being as it were dead) bring any thing to light, except the Element of Fire doth first spiritually instill, thereinto its own seed, whence it is afterwards made corporeally and sensibility, such as is necessary for all growing things.

And now, lest what I have spoken (viz, that the Earth bath its own center unpassable by any thing, whereinto the aidental rays striking, are contracted into a estreight room, and (driven back) from thence are sublimed and distilled throughout the whole Orb, from whence all kind of Metals and Minerals (by the help of the Earth and Water corporify- ing them) are produced may seem a fable.

Know, that this Philosophy is demonstratable by many uncontroulable reasons; which Philosophy I do not my self only embrace, but also many more have done, amongst whom the most famous SENDIV000US is not the least, who writ, That in the Earths center is a vacuity, in which nothing can rest, the which thing even the reason or order of Nature seems to evidence, in whose middle point a void place is necessarily requisit, into which all the virtues of the Stare may pour out themselves, may mutually operate upon each other, and excite a marvellous heat, permitting neither delay or quietude for any thing in that place: but from thence, even the unbroken virtues of the Stars are by little and little enforced to go back unto the circumference, where joining themselves to the most pure earth, they exclude a metallick child; so that you need not wonder, because of that most intense heat that sways there, when as all the

Asterisms, the Sun, the Moon, the other Planets, with Stars innumerable, do into that place insect their powers with all their might. If you consider but the solar magnitude only, being by Astronomical Calculation 61+ times the bigness of the earthly globe (omitting to speak of the other innumerable huge bodies, that jointly cast their influences into the belly of the earth) what an unspeakable furious heat thinkest thou that all these will give, which in the center of the earth muster up their virtues, and make them manifest and efficacious: Consider a little how much one pugh of the Sun-beams can do, being taken in a concave glass, or a metalline ring well polished, or any other instrument, and straightened into the center for a concave glass rightly made, having but the Diameter of a span, doth easily burn wood, or any combustibile body; but if the Diameter be two spans, it melts with the Sun, Lead, Tin, Bismuthum, and other metals easily fluxible; if 1+ or 5 spans, then it melteth Copper and Silver, and so mollifies Iron, that it may be wrought upon the Anvil. If now experience evinceth this thing, that a little handful of the beams collected and streightened into a point, be of so great a force as to melt even metals, and to fume away Mercury, Antimony, and Arsenick, Auripigment, Koboltum, and other volatile and immature metal of like kind; what thinkest thou would be, if the beams were congregated the compass of 10 or 20 fathoms, doubtless they would burn up all other metals, except Gold, like a flame, and elevate them into fume? And what are 10 or 20 fathoms, If compared to so many thousands of thousands which are attributed to the Sun, whose heat (passing by to speak of the other great Stars) if it were congregated into one

place, (which is 80 done in the earths center) what an incomprehensible burning heat, thinkst thou, would be there? Verily nothing would be fixt enough to resist the burning; and indeed there is nothing in reality that doth resist it, whence necessarily that point is vacuous wherein nought can rest or remain.

Thou wilt object, that I speak of many things, but prove a very few; for who was ever there, and beheld such a Cavity? I Answer thus, that albeit, there be no ocular Testimony of this thing, yet naturally Philosophy affords Testimony sufficient, whereby 'tis in very deed demonstrated, that such a place there is: now none denies, that the Sun and Stars by their motion do environ the terrestrial Globe, and imprint their beams thereon, which being granted (for no sober man will contradict this) it also follows, that those hot and invisible beams do by an innate force and vigor go forwards, until they are somewhere stopped, and a further progress prohibited them; which thing is done in the middle most point of the Earth, or all the Philosophers are altogether Lyers, who unanimously believe, that the heat is carryed directly forwards, and not backwards: but behold an apparent Example of this thing: Put a Coal upon some thick brass, or iron plate, and thou shalt see that the side under the Coal will first wax hot by the penetrating beat; take off the Coal and try with thy hand, and thou shalt find it hurtful by the overmuch heat; try also the under side of the Plate, and thou shalt find It to be but gentle warm, and after a little delay, try yet once again, and thou shalt find that the heat is gone directly forward, and that the underside of the Plate is hotter than the upper part, whereupon the Coal lay.

Hence thou maist clearly perceive, that the heat never goes backwards, but is carried directly forwards; which being so, thou shalt be enforced to confess NOLENS VOLENS, that in like manner the Astral heat sticks not in the Superfices of the earth, but pierceth even to the very bottom center.

Well, but thou wilt again object, if the Sun-beams descends through the earths thickness, even to the very center, Whence is It, that the whole earth grows not hot thereby, or at least so warm as it is on the surface? For 'Tis found by experience, that the digged up earth is not warm, but cold, and no heating beams are therein perceptible. Take this for an answer, That the dispersed beams of the Sun do not display their efficacy, but only in those places where they are collected and become sensible; a hint of which you may observe in the earths surface it self; where a speedier passage being not permitted, but through the hardness of the stones, and its own density, there being a atop and obstruction, the heat becomes duplicated, and manifestly augmented, insomuch, that in all very hard rocks and clifta there is sometimes created so great a heat by the continual Conflux and Condensation of the Sunbeams, that if accidentally, wood or fuel be laid thereto, it burns and flames up, which never happens in a thin and porous Aire (how near soever to the Sun) it being uncapable of stopping those beams; for by how much the higher you ascend into the lire, by so much the more intense shall you find the cold to be; insomuch that the most Touring Mountains, aitho' posited in warm Countries, are always covered with Frost, Ice, and Snow, when as in the bottom of those Hills, the Ground is very warm, and brings

forth varieties of Fruit, although it be more remote from the Sun; The cause of which Cold in the Tops, and of Heat in the Bottom, only consists in the reflection of the solar Beams, which are stayed and multiplied below; which thing cannot at any rate be done in the Fire that is above.

These beams having first passed the superficies of the Earth, where they were a while joined and multiplied, are by little and little debilitated, and return to their simplicity; whence it comes to pass, that that part of the Terrene Globe, which is furthest distant from the Centre, hath as little heat, as the Aire on high: but if it were possible to ascend higher, and nearer to the Sun, the heat would by little and little be increased, and be found greatest at the Sun it self: In like manner may a Comparison be made about the Earths heat, which near the Surface is very faint, but nearer the center, more and more encreasing; (there being its Seat and Collection) so that the middle Earth, between the Sun (from whom the heat flow) and the Centre, where the whole being gathered together, is repercussed, may deservedly be esteemed the coldest part; of which truth, a certain demonstration is readily produceable.

For when in the hottest day of Summer, watry Clouds are elevated by the Winds, higher than ordinary, they are made pure ice by the force of a most intense Cold, which fall down in little bits of that form or shape, which they were imprinted with the lire, to the great detriment of Vegetables; and is by us called Hail, and so cold, that we are not able long to hold it in our hands, and usually lies some days in the Suns heat ore it melts by the warm lire, and returns into Water.

Now then if there were not a great Cold in the middle Region of the

sire; whence is it, that those Clouds are so frozen; and who knows bow great the Cold is, where the lire, in its own middle point, is most of all cold; doubtless it is so great, that no living thing is able to live therein the twinkling of an eye, but would incontinently be transmuted into a stone, even as we have frequently perceived the earthly exhalations born up on high into the middle Region of the lire, to have been there coagulated, and compacted into the most hard stones, and so to have fallen down; and not only stones, and so to have fallen down, and not stones weighing some pounds, but also metals too, and chiefly iron of a great weight, representing the shape of many conglomerated drops, have been in that part of the lire condensed out of try Exhalations, and thrown down thus concreted; the which thing others have handled more at large; whence 'Tis sufficiently evident, that the Sunbeams, in such places as they can freely pass through, without any impediment, give not any heat from themselves; but only where they are detained and fixt, and by how much harder the detaining matter is, by so much it causeth a better heat. Thou also seest that Wood, or any porous Body never contracts from the Sun, so great a heat, as a stone doth; nor doth a stone, so much as a metal, although all placed the one by the other, to the Suns heat; the cause of which diversity, doth alone consist in the pores, of which some bodies have more, some less; thereby granting a more speedy passage to the heat; for 'Tis (as I have often said) the property of the heat, to hasten directly forwards, as long as 'tis not impeaded, and extremly unwilling to go back. A Testimony whereof, as well the Kitchen Fire, as the Solar, or Fulminous Fire affords

unto us; for if any body sitting near the Fire, hath casually in his pocket, any metal, be it a key, knife or money, the heat (easily penetrates the thin Garments) lights upon the metal, whereto it adheres and augments; and gets so much heat, that sometimes it cannot be held in the hand; but the cloathing, although nearer the Fire, is scarce gently warm; the same thing usually falls out in Thunder, whose Fire, because it flies very furiously, if it hath not room to pass the pores of solid withstanding bodies, it dissipates and dissolves them in a moment, and leaves porous bodies whole, which Lightning, often melts the sword in the scabbard, or money in the puree, the Peceptacle of them being whole; It also breaks the hollow and marrowy bones of Animals, the flesh remaining whole and sound; the Cause thus, for that this fulminous heat most swiftly penetrating, is deprived of time to penetrate, and warm a metal by degrees, and will not return backwards, contrary to its own nature, and therefore subdues and conquers the weaker Element by force and power; for Fire only is the most potent of the Elements, and knows not how to yield to the other three, but they are compelled to stoop to it, with which priviledge the said Fire is from God endued, even from its very infancy.

In the same and like manner is it with the Sun's, Moon's, and other Stars heat, and occult Virtues, which by their efficacy, hasten on forwards so long, until they meet with that which they cannot penetrate, where making a stand, and heated as it were together, are compelled to go back, searching after a place to rest, and become corporeal; for the chiefest heat being in the Earths Centre, gives not any delay to

any thing, but continually drives back, what flows thither, into the porous and moist Earth, where the Beams being sublimed and hidden, may cloath themselves with a sensible Corporeity, and proceed from one degree to another, until they are well concocted into perfect Metals, no impediment intervening.

But let me not be mistaken by any one, as if it 'twere my Opinion, that in the Centre of the Earth, the fiery place is constitute, of which the Scriptures make mention; for I have nothing to say as to that place; nor desire to know ought concerning it. This place which I describe, is discovered to us by natural Philosophy, but that place the Scripture makes mention of, I leave to Theologista, by which they nay terrify the wicked Multitude, that they precipitate not themselves rashly, and by Troops thereunto.

And now because the Hellish Fire is here mentioned, I cannot omit to blast the most unsound Opinions of some putatitious Doctrines thereabouts: There are in many places found Mountains, belching forth, with huge force, flames, fumes, ashes, and stones; In EUROPE, is the Hill AETNA of SCICILIA; in Island, is HOCTIS, behind NORWAY, there's also VESUVIUS, adjoining to NAPLES, and many more other places in other parts of the Earth; some part of which continually burn and fume; others at certain times and intervals; which places, many account for the fumings of Hell.

But verily this cannot be rational, because those burning Mountains have a natural Original, and Cause of Fireing, known but to very few; for in some places are found Mountains wholly Sulphur which being kindled,

either by the Central or Elemental Fire of Thunder, or any other accident cannot but burn, and when such a Mountain hath but once taken Fire, and begins to burn, who can restrain the burning; no body, because of the greatness of the Fire, and danger of what may happen, being therefore left to it self, it feeds downwards, being never destitute of matter fit for the Fire.

And now if any one understanding by the Monuments of the Ancients, that these Mountains have burned for some ages, yea, and for Thousands of Years, should wonder, whence Fuel sufficient for that Fire should be had, let him know, that this may easily be done; that a Mountain should burn without intermission, not only for the magnitude of the Terrene Globe, in which a mountainous Wax, or Bitumen, Brimstone, and such like, Combustible Things abound: But also, because of the never-interrupted Motion of the Stars, whereby they never cease replenishing the Earth with their out-flowings, and generating (besides Minerals) such Combustible matters as these, augmenting and cherishing the Fire.

But they endeavour to confirm their Opinion by the lamentable Howlings, which at some times are heard nigh those Mountains; which Crys, the credulous Vulgar People report to be of the Souls, which are lost:

But these are but Trifles; for those Out-crys are then only uttered, when the Mountains endeavour to throw out much Fire, otherwise they burn and fume very gently, which as soon as the Adjacent Inhabitants perceive, they well know, that they shall shortly have an Harvest of ashes, fire, & stones, out of the Mountains: and that they may avoid the hazard and danger threatned by the Fire, they carefully keep far

enough off. And for the most part, a great Quantity of the Sulphur is prepared in the neighbouring parts, whereby the needy get their food, by digging it up, purging it from its impurities, and preparing it for humane uses; but as to the Crys, it seems to be nothing else in my opinion, but only the Fire breaking forceable through the streight Channels, the hard stones and Caverns, and producing thereby a dreadful sound, which they commonly call Ejalation, or Howling. They also add, that about those fiery Mountains, Ghosts, Visions, and Spirits usually appear visibly. This also is true, and Grounded upon Nature, but yet thou canst not prove that they are Devils and infernal Spirits; there being even elsewhere seen, and found diverse Spirits in the Bowels of the Earth, being Monsters not unwonted, or strange to such as dig, or are Miners, by which they are frequently injured; yea, and eometimes destroyed, lamed or infected; sometimes these spirits are burtless and idle spectators, or playing with the workmens implements, or even labour themselves not in the least filling their Pockets, bow strongly soever they skew themselves bent upon their work. But such spirits appear in various forms, oftentimes resembling an Horse, a Dog, or other Beast, sometimes a Dwarf-like crooked man; frequently they appear claothed with an ashy Cowl of a MONK: they usually are Testimonies of great Felicity and rich Mines; sometimes they do great mischief, by choaking the Miners with a wicked habit, or throwing them headlong into the Pits, by reason of whose malice many of the rich Mines are unavoidable left undigged, they boldly defending their hidden Treasures.

Let these things concerning the spirits, about the burning Mountains,

of those remaining in the profundity of the Earth, and appearing in the several shapes, be spoken by way of Parenthesis. And now I return to the thing in hand, and will demonstrate, that there is nothing of Community betwixt these burning Mountains and the central or infernal fire, but that these blow out a thick and material fire; which I thus prove.

First of all, These Mountains do at sometimes cease to burn, breathing out smoke only between whiles more copiouBly: sometimes they dye and expire through want of fuel to supply them.

But the central fire can never be either diminished or vanish as long as the sun shines and stars glister, and send down their virtues into the earths centre. Even as the infernal Fire shall never expire, the Scripture thus testifying, wherefore that fire, though a most furious Mountainous fire, cannot be either of these two, but is meerly material, subject to encrease and decrease, and its food desisting, plainly extinguisheth: Besides, the fire of those Mountains heats nOt fervently, but for the greatest part smoke obscurely; but the adjoining Earth is very hot, for the space of some miles, so that you cannot long stand there without injuring your feet. The Waters also which flow down from them, are boiling hot, and manifestly smell of sulphur a good Portion whereof they have within themselves.

Besides these flaming and smokeing Mountains there are sometimes found other Denne or Caverns, breathing forth neither Flame nor Fume, and yet a great heat, which is another kind of fire, which is largely treated of in the Chronicles of Metals, where amongst other things, this

is also added; That on a time a Wind gaping, arose in a certain Mountain, and sent forth a huge heat, and in the night only was some splendour perceptible, ascending towards Heaven, and sometimes a breathing heat was only observed.

On this a curious MONK was in himself perswaded to let down into the cranny, a pot, bound on an Iron Chain, with intent to draw up some molten Gold, which he believed to be thereunder, which when it came to touch the fire, it presently melted and fell down, the which in like sort burnt away like Chaff, with a good part of the Chain also, and was ejected and thrown up again in the form of a fume, with a great noise and crack, but the Monk hardly scap'd with his life, the gold being left behind in the Hell; but thou maist readily divine what sort of fire this was, which reduced the Pot and Chain into fume in the twinkling of an eye, that it was not a material fire, because void of smoke, but the astral fire.

It is well known to the Miners, that the central and gehennal fire doth oftentimes ascend the high parts of the Mountains, and warm them, and there cherish and mature the metals: which Caverns, when in their searching for Metals, they come nigh unto, they feel too much heat, that they are even against their wills compelled to desist. But this heat, although indeed in the action of the growing, Minerals doth usually excite and make great enough; yet for the greatest part it derives Its Original from the central fire, and this central from the Stars. But after what manner and reason the stars beget the central fire, and this generates the Minerals and Metals, I will demonstrate to the unknowing as briefly as I can.

Thus therefore stands the case: We read in MOSES, in the first GENESIS, that God, when he made the World out of the confused CHAOS, did give the Elements their original first, and assigned to Earth its proper place, and enjoined on earth its Office to be done; but by what means they are preserved by the interceding perpetual Circulation, natural Philosophy doth demonstrate. It will not therefore be to our purpose to treat prolixity of them, but only of the rise and nativity of metals, will I compendiously speak as far as I know of them, viz, in what manner the metallick kind draws its original from them, together with its encrease and augmentation, and how having arrived to the top of their perfection, they come to their end.

I have a little before demonstrated, that the superlour element of fire, as the Sun, Moon, and the other Stars, send down their invisible virtues and fiery beams into the earths center, where they are congregated, and cause huge heat, and being not permitted there to rest, leap back again, and are scattered throughout the universal Globe, and impregnate it with various and wonderful Crescentials, which are called Minerals by the Philosophers, cherishing and perfecting them in various forms, The reason and manner of which thing I will here in a few words unfold.

Every spiritual thing, come it from whatever body it will, is invisible and impalpable, nor can any thing be made of it alone, but its forced to remain a spirit, until It meets with a subject whereto it may adhere, be united, and by the benefit thereof be turned into a Corporeal Nature, and pure, answerable to the purity of the subject and

spirit, the spirit is in the room of seed; but the subject answers to the earth or matrix in which the spirit is concocted, into a sensible body suitable to its own nature. But 'tis to be known, that the manner of Metallick conception and generation, is far different from that of the Vegetable and Animals: For in most Vegetables that have arrived to their perfection, nature works out a seed for a further propagation and encrease, being the most excellent part of the herb, which at the Springs Entrance being committed to convenient earth, produceth a new plant in all points like unto the former, from whence It sprang, by which doing new seeds of the same plant, are always conserved. Although indeed some plants are not propagated by the seed, but by the root. Yet they are very few, and in such, the root it self serves instead of seed. And that in some places Plants grow out of the earth, without the assistance of either seed or root, its done by the help of the Elements, in whom the same force of impregnating the void earth and production of Plants, is at this instant, as was at first, when they generated and brought them forth in the beginning of the world. In like manner is there a twofold production of Animals, the one done by a proper sperm, by which they are propagated, the other is a production of some little Animals, upon the world's stage, even without Sperm, by putrefaction only, and the mutual action and passion of the Elements.

These two ways have footing also in Minerals, the one is the Universal impregnation made by the Stars in the beginning of the world, the other is Daily. And even as the first generation of Vegetables and Animals is to be accounted far more excellent than that which is

accidental and quotidian, so is it with Minerals also. As some Vegetables arrive to their perfection, and perish sooner than other some, so do metals and minerals also; and by how much the sooner and quicker growth they have, by so much the sooner do they perish; and so on the contrary. And as a rational and moveable Animal is a thousand times in his nobility and fixity beyond a Vegetable, so also doth a Mineral, by reason of his fixity, far transcend any Animal; which wants an immortal soul.

Now when the Vegetables, Animals and Minerals, fatally terminating their period, are corrupted, and return to nothing, each Element takes to itself what is its own. The Stars, the Spirit, the Earth, keeps the body which it formerly gave, and the Principles of the thing do each return unto their Fountains from whence they at first did flow.

And in this manner is there perpetual Death and Regeneration of things, by the testimony of Experience.

There are many ways by which Metals are brought to light, viz, by huge fires: if by Accident and Carelessness of Shepherds, a Wood catcheth fire, the Earth by reason of the intollerable heat Gapes, and the molten Metal. flows forth and is detected: sometimes also vehement Earthquakes discover them.

Besides the Veins of Metals are found out when deep Wells and Pits are digged, or by the Plowing in the Fields, they are sometimes digged up, and their Veins discovered: strong Rivers washing away the Earth and Sand, do sometimes open their Veins; the Fruits of which being found in the Banks, give cause of searching after them.

They are also discovered by means of an Animal, even an Horse, by pawing with his foot, beating away the Earth uncovers the Vein, which happened at GOSTRIA in RAMELSBUG; even Hogs searching after Acorns, have digged up Mime-pits; or a pure Metal lifts up itself into the Aire in the likeness of a Reed, by which means the exceeding rich Mines of Silver at KUTTENBERG in BOHEMIA, was by a Monk manifested to the World, who walked in the Wood gathered a Silver Reed growing out of the Earth, and put it in his Cowle, and declared the thing in the Convent.

Sometimes also most vehement storms pulling up very great Trees by the roots do open veins. Most frequently a Corruscation gives undoubted testimony of Veins, which being enkindled by the warm air, runs a long some apace, in the likeness of a blue flame; nor is the finding out of the process of Veins (not lying over-deep buried) very difficult if you rightly consider, for they continually breath forth a warm Sulphureous vapour, upon which, not only the grass growing is thinner than is elsewhere wont to be, but even the Trees that grow upon them are dwarf-like, have paler and thiner Leaves than other Trees elsewhere planted have.

Likewise where the Dew, Hoar-Frost, sooner melts and vanisbeth, 'tis a testimony that a Metal is thereunder, the cause of which melting, is the warm vapours ascending from the Veins.

But that testimony which the most imploy themselves in, in seeking by Hazel rod (which my self have many times experienced) is fallacious and uncertain.

This is the Work of the Art, if any one conjoining Metals in the

Fire under a certain constellation, melt them into an electrum and make of them a little Ball, perforated in the middle, wherein a wand of hazel of one years growth wanting little boughs, is to be implanted, which carry streight out before thee where thou conjecturest Metals to be, when the little Ball, bows the Rod & bends towards the ground it Is without doubt that thereabout are metals, & that the labour undertaken about them will not be in vain.

This testimony proceeding from the Natural and infallible foundation of Philosophic, is deservedly to be preferred before all other Arts concerning the finding out of Metals.

Nor mayest thou wonder thereat, for we are unacquainted with most things, who is it that can certainly unfold why the Magnet attracts Iron, and heated Amber attracts Straw, Grass, Thread and other Vegetables? The whole Earth is full of unsearchable Wonders and Secrets of GOD which are to be diligently observed by us.

Now as to the causes, why so many kinds of Metals are generated so unlike amongst themselves: some think one thing, and some another; many will that the Seven Metals only have their product from the Seven Planets, viz. Lead from SATURN, Tin from JUPITER, Iron from MARS, Gold from the SUN, Copper from VENUS, Quick-silver from MERCURY, and Silver from the MOON; but I am not of that Opinion; for how can the Sun, Moon, or any other Planet seek out to it self in the profundity of the Earth, a peculiar place where to sow its Seed, and procreate a Metal, conformable to its self; whereas we see that no Metal is digged out of the earth, alone, but always mixt with others; for thou shalt never find Lead but

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there is silver in it, more or less; no Tin is digged or washed out but it hath Gold and Silver; all Copper and Iron contains Silver, and sometimes much Gold which is neither conceived of, or believed by the Metallurgists, nor is ever Gold found without Silver or Copper, and Silver is very seldom void of Gold or other Metals; but if each Planet should generate its own Metal, how comes it that another is adjoined to it? I speak of those Metals only, which are either solely contained in their own Veins, or else are found and washt out in grains in the Earth or Sand, either pure or aixt with stones.

I exclude those which are (two or three mixt with each other) each in his own proper Vein, and are a burden or impediment, to one another, as Metallista speak, and are often carried along a great while together, and not aeldome do come together making one Vein, and are by and by separated and dispersed into various little Veins; and now, if each Planet should create his own proper Metals verily he would also chuse his own place, and would not suffer another to possess his proper nest, and disturb his operation.

But let us allow to each his proper Metal, and then what Star should we assigns to Bismuth, Cobalt, Antimony, and Zink, for their Generator, they being undeservedly excluded from the Metalline Company, wherewith they are nearer assined then MERCURY, being fusible with other Metals, and brought to use by the Artificers hand, which with MERCURY Cannot be done; indeed some are to be found alone, in Veins, as Lead and Silver, but Gold being any where found and cleansed from every Mineral, and washed out of the Sand, yet never wants Silver and Copper, Tin and

iron are also gotten out of Sand, and Earth in small pieces, never simple, but mixt with stone; these grains or pieces yield the most Excellent Tin, (Called by the Germans DEFFIN TIN) and for the most part contains more Gold than that which is digged out of the pit, Because while those little granulated stones are washed out many granulated ones containing much Gold, coitmix themselves therewith, and are excocted and melted together with the Tin; in like manner the little grains of Iron yield the most Excellent Iron. The Miners find Mercury either running or enclosed in a Red stone but to be excocted and vivified by Art; sometimes also Copper is found in very little stones like the Angulated Pins Stones; otherwise all Metals grow in their own Mines or Veins of the Mountains, out from whence being gotten with greatest labour and cost, together with hazzard of life, are purged from the Mine, by beating, washing, and melting; but how each are to be known, exploded, digged, beaten, washed, melted, and separated from hetrogeneous things, Is copiously demonstrated by the most Famous and Ancient Metallists, George Agricola and Lazarus Erker.

I do therefore conclude that Metals, and Semi-metals or Minerals, have their birth from one common Seed, but are by accident severed into various forms and shapes.

For the Virtues of the Stars being jointly carried into the Centre of the Earth, do not remain alone, but being mixt each with the other, go back into the Caverns of the Mountains, seeking a place of Rest, where they may make themselves a Body; which if it be pure, makes also a pure Metal, if impure, an impure Metal, and such place is most like

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unto a Matrix, conceiving Seed from the Male, which if it forms into a body, cherisheth, and being excocted to maturity, perfects it. Now the Astral Spirits supply the room of man-like sperm, which being received into the moist Earth, in Caverns, as in a Matrix, is nourished, and fashioned into diverse metallick Forms, and palpable Bodies, according to the purity of the place.

Hence also 'tis evident, That various kinds of Metals are generated out of one Seed accidentally, because the Metals, whilst in. being, do grow riper by little and little, and are more and more meliorated, and daily experience doth demonstrate, that they are nobilitated, not only under the Earth, but even above it. Hence 'tis, that the Miners diging out an immature Mineral, as BISMUTH, COBALTUM, or ZINK examining it, as they do Silver, and finding nothing, say, that they came sooner there then they ought, which Minerals being exposed to the Aire, and then exploded, and tryed after some years, are found to contain much silver.

On this account I affirm, That if the common Seed of Metals, had always a clean, and fitting Matrix, and no accidental impediments intervened, nothing else but Gold (the highest perfection of metals) would be generated; and that this is Natures intention, always to bring to perfection, what she hath begun: but Gold only attains this state, all the rest remaining imperfect; but it shall be clearly demonstrated in the Third Part ensuing, that by genuine Alchemy, even they may be advanced to the same degree, which if it could not be demonstrated, that imperfect Metals might by Art, be brought unto perfection, and by industry, and the Fire, it might be very probable and credible, that each Metal had its own appropriated Seed and Planet.

But now, if common lead possessing but little silver, by the usual trying of the Cupel, may, by the benefit of maturating Salts, be so far perfected by a short digestion, as to yield much silver, and by a longer digestion or fixation, to yield, even Gold it self, which it had not in it before (Cons. Part 3rd.) 'tis evidently perceptible, that 'twas not Nature's intent, that Saturn should so remain in his Saturnine Estate, but that he should be made Silver and Gold.

The other imperfect bodies may also be matured by digestion, that they shall yield forth fixt Gold and Silver.

In like manner the spurious Metals or Minerals, as ANTIMONY, COBOLT, ZINK, BISMUTH, and Others of that kind may be so fixed, as to be behind them, in the Cupel, good Gold and Silver, which is most plainly done in the Third Part.

Thus thou seest, That 'tis not Natures Fault, that there is so many imperfect Metals; but 'tis to be imputed to external Impediments; for if that Gold lay not hid in the Potentia in the imperfect Metals, by what Art could it be reduced into action?

Art cannot create either Gold or Silver, but Nature can, and yet doth not always accomplish it upon the Earth without the industry of Art: When a Gardener suffers the seed and root of the Plant to wither, nor commits it to the Earth, that it might be perfected; 'tis not the fault of the seed, but the Gardener, who suffers it, that it comes thus to perish. Nature doth very often want help, as appears in the fruits of Animals, and Vegetables; and why may not help be necessary and profitable in metalline products, where, by the Artificers Ingenuity, they

may be holpen. 'Tis evident then, that Nature aims, as well to make Gold out of Minerals, and baser Metals, as to make a Man of an Infant; or a Tree of a Nut: and if it be otherwise, it is not to be imputed unto her, but to external Accidents.

Now I suppose that I have sufficiently proved by these things, that all Metals proceed out of one seed and root; and may be reduced thereto, and also, that Minerals may be compared unto the first buding of Vegetables, imperfect Metals to Semi-adult, or half ripe Plants; but Gold to perfect seed or fruit, brought by Nature unto its end or bound.

But this is to be understood of the Universal Birth, and Generation of Metals; which for the greater part, drawing their Original in the profundity of the Earth out of the Central seed, do grow in Caverns and Veins, and increase together into various forms, and are from these digged out with great costs, hazards, and labour.

Now there's another Generation actuated in a plainly-diverse manner, without the Central common, and propagated seed, done upon the Earths superficies, by the Operation of the Stars above; yet 'tis the least part of Metals, that are thus generated. It hath been said, that there is a twofolt manner of Generation, nature makes use of in Animals and Vegetables, and so its in Metals.

The First is most frequent and notable, the other is rare and insensible: The one is done in Plants, by the preparation of the seed or root; the other strongly perfected by the influence of the Stars, and the Elements efficacy and power: for Example, if Rain-water, being received into some Vessel exhales in the heat of the Sun, or of the Aire,

an Earth remains, which by an innate power, produceth various little Plants, little Animals, small Worms and Flies, without the access of seed.

The same happens in Metals, when the Sun, or any other Star operates upon the moist Earth; the astral Virtues are congregated, and being made corporeal, do exhibit diverse Minerals and Metals, according to the purity of the Matrix, or moist Earth; where the Water is instead of the Matrix, and the Stars instead of the Father, or Seed: likewise, it is not possible for Metals to be generated in the Centre, where all things are dry, but far off from that place, where the Waters moisten the Earth, and with which the Central Spirits can join themselves, and pass into Bodies and Metals.

For a dry spirit cannot coagulate himself into a body, by reason of his dryness, but wants a fit subject, from whence to take its body, which is Water: as soon as ever the sulphureous spirit is mixt with the water, it is no more common water, but the rudiment and beginning of a metallick generation called Mercury by the Philosophers, not the vulgar being already made metalline, but a viscous water, which the metallurgists call Gur or a fermenting spume, which if contained in a convenient place, and cherished with the due Central heat, and an humidity, is in length of time maturated into a metal.

The Conception therefore, and generation of metals is not in the profundity of the earth by the mediation of the central spirits carried upwards, but also in the superficies by the stars casting their Invisible beams into a subtile, and fat earth where they are held, and become Corporeal.

For the sidereal fire never ceaseth to infuse its virtues into the earth, and to Impregnate it with various products of vegetables, animals, and minerals, according as it meets with a matrix, nor is this done only in the earth as being most fit for metallick generation, but even in the air in thick clouds, do they act the same thing.

Truly we frequently see that not only little Animals, as Palmer-worms, Caterpillers, Frogs, & other insects are there conceived and thence excluded, and descend mixt with the rain, but tis also evident by Credible Testimonys, that stones of an hundred weight, also Masses of Iron in the form of small Conglomerated drops, exceedingly malleable have fallen down from the air, and also various Comets and other Igneous Substances being gathered together in the air: are kindled; their matter being taken away they die, and falling down upon the earth like a fume of Areenick they infect it with their brats, whence an harvest of many deadly diseases doth most pleantifully bud forth. Nay even thunder and lightning it self is nothing else, but a subtile nitre enkindled, and with the Crack falling stones are procreated in the air; thence it appears, that not only the central fire doth ingravidate the Intrals of the earth: but also the Astral fire seeks a place of creating metals in the superficies or in the air it self, but no where more apt then in the veins and dens of the earth.

I well know, that there are many Opinions of those metals, which are not in the bowels of the earth; but are found above either in the earth, or sand in little grains, but they are for the most part Erroneous. Most men do think that gold which is found on the banks of Rivers

and there washed out, was not generated in that place, but were broken off from some veins of gold by the strength of waters, falls, or floods, and brought thither out of the mountains, which indeed may be true, for sometimes torrents do hurry alongat them little shining golden grains which are afterwards taken up on the hairy backs of the beasts, but that all gold found in Rivers, and streams, is by the help of currents washed out of the mountains, seems unlikely, but was rather generated there; for sometimes gold is gathered by a river from whence the fountains are exceedingly remote and distant, which should bring it thither.

Likewise in open Mountains, never seen by any fountains, is gold gathered out of the earth or sand, of which kind is almost all the gold, which the Hollanders buy of the Indians of the value of an hundred or thousand markes, which is not gotten out of the fountains or rivers, but for the greatest part out of the sand in open places, Elevated from the waters.

Such sublime and dry places have been in Germany, also where the auriferous earth was carried down to the rivers, and separated from the gold, and even to this day where little grains of Zwitter or Tin are washed out, are grains of gold also found, not in low deep places, but scattered about the mountains and are usually melted with the Tin, whence tis that such Tin is generally wont to abound with gold, which thing I have frequently found experimentally.

The cause why gold is oftuer found near rivers and streams is this, because that being carried on with force they wash away the sand, being lighter and leave behind them, the more heavy grains of gold, from which

the remaining sand is washed away with less ado; but now the Rhenish gold, such as here is in Germany, and the like, is not pure, but mingled with silver and copper; nor is it always alone, or fine, like a metal, but in the form of an heavy and sulphureous powder, whose combustible sulphur being burnt and removed by fusion, it acquires a golden colour tenderness, ductibility and purity.

But that which is brought from India, is, as to appearance gold, and is some greater, some smaller grains, and not as that with us, yet not fine, but some is found better than other some. I sometime saw a dutch Merchant having a lump of this kind of gold well neigh, fine or of Twenty four Carots weighing some Lotons, but generally they are of the bigness of a aidling sand. But that which is washed out of Hungaria, and Transilyvanla is esteemed the finest of all, which I have found equivalent to duckets.

Now I suppose that I have sufficiently demonstrated, that all gold is not generated by the central fire in the belly of the earth, but also in the superficies thereof, by the virtue of the superiour stars, and not only gold, but other metals and minerals, especially Iron and Copper are in like manner generated, and Iron most frequently, which is plentifully found every where in round or angulated little stones, for the most part of a golden Nature, and though commonly neglected yet deserve well to be observed.

Such also are those Flints which are within of a reddish colour, containing a golden iron, for there is a great familiarity and friendship between Iron and Flints, where under lays hid, a great secret and in the third part shall be explained more at large.

Now for a further conviction of such as are incredulous, the metals are generated upwards or here above in a moist earth without the central seed, this example is conduible in marshy parts, and places that are always moist, the Superiour Stars have a fit Subject to generate Metals in, witness Holland, where they yearly dig a peculiar turf or earth, which they burn instead of wood, which contains, besides sulphur, Arsenick, Iron and Copper yet, all, is not thus, but only that which is digged out of the most deep places, and is called BASSERT, the rest called BEEN seldom contains any thing other than, sulphur & a little Arsenick, whereas the other hath very much, sulphur and Arsenick being unwholesome a fire to Such as are not there unto accustomed, which although it be in depth Twenty, Thirty or Fourty feet, yet do they scarce extract or dig out five or six, or at the utmost ten foot, because in some depth it wants sulphur altogether, and is unfit for the fire.

Now then such as try for bituminous Turf, or such as search for the depth of a Marsh, or seek after a sandy bottom, drawing forth the earth with long borryers or Caugers, do find that by how much the deeper they go, so much the less, sulphur they find, and at the bottom none at all.

Whence tis evident that sulphur, Arsenisk, or that Mineral that lays hid in the earth received his Original from above, and not from beneath. But the most Metals are produced in the earths bowels, and the fewest nigh the Circumference, whose seed is found more powerful in the deep, than in the Circumference; for the sideral virtues do constantly hasten to the centre, and not finding further passage fight together, and strive each against the other, and cause a huge heat, by

the repercussion whereof the whole globe grows warm, and is gravidated with all kinds of Minerals,

Thus then are all Minerals, and Metals procreated, as well in the deep as in the Circumference, out of a most subtile Astral seed, with a sutable moisture wherein It frameth a body to it self, nor let any wonder that Metals are generated of an insensible, and most subtile warm vapour, if joined with humidity, they fall not down from heaven as a stone from an house, but descend spiritual, and getting a fitting place in the earth do (by the waters mediation) put on a body, and get their weightiness from the earth, even as the seeds of vegetables and Animals, which (as is most evident) give only the form, increase and life, but eupplys not the place of the body it self.

But most false is the foundation of such as imagine, that Metals have there Original from common running Mercury, and burning sulphur (each being a semi-metal) tie indeed certain that metals are born of Mercury and sulphur but not the common, but such aforementioned, vu. Astral, a sulphureous warm, dry, and spiritual soul, and terrestrial viscous water, from whose mutual conjunction (as of Male and Female Seed) all Metals are born.

That Erroneous Opinion hath been the cause of many labours on, Mercury and they are not a few, who!have wasted all they had by this, their Philosophy. And how many have attempted to fix common Mercury either with or without Gold or Silver, and do at this day attempt the like, with hopes of turning it into Gold or Silver, but all in vain, my self have to my loss tried It, and how far I have come, the third part shall declare.

In like sort as great a number have attempted to extract running Mercury out of Metals, intending to fix it (as the first of Metals) into sold and Silver, but all in vain, for as the beginning was foolish, so the end terminates in loss; and such have chiefly with much trouble sought after the Mercury of Saturn or Antimony being perhaps seduced by the sayings of the Philosophers, who affirm that Saturn the Father of all Metals reduced into Mercury may be easily Changed into Gold, but this is not that running Mercury but a viscous water, that may be handled like the first being of Metals, according as the Artificer willeth, and may be changed into any form. I cannot tell what madness possesseth men that aim to reduce Saturn or Antimony into running Mercury in hopes of a more easy fixing it, whereas neither of both ever was running Mercury and in my opinion will never be, but grant it may be made Mercury to what will it be more profitable then Saturn it self, it being hereby made more volatile, and not more fixt, but say they Mercury is a purer substance then Saturn and will therefore the more freely be amalgamated and fixed with the Sun and Moon, no, by no means. Well! I will grant that Mercury may be made of Saturn or Antimony which yet I can hardly believe, what will profit thee? Nothing at all: but now I readily believe, and have experienced that Saturn and Antimony being after a Philosophical manner reduced into Mercury that is, into a viscous water, is most easily joined with the Gold and Silver and is to be fixed even without them, but twas never seen that, putatitious Mercury of Saturn did ever accomplish any praise worthy thing in the Meliorations of Metals. I grant that running Mercury may easily be made

out of any Metal by the addition of vulgar Mercury and I have tried It, but what profit comes therefrom; enquire of those that have to their loss practised thereabouts.

If running Mercury were the principle of metals, some small portion thereof would verily be found in all mines of metals, or in most of them, but because it is not there found it necessarily follows, that such opinion is to be accounted a vain fiction.

Now all Philosophers do unanimously testify that nature forms the first rudiments of metals, out of the Astral Spirit, and terrestrial water, by affirming that every thing may by art be reduced into that, out of which it was at first made.

And whereas metals may be reduced into a viscous water without any corrosive, and this by a due heat and digestion transmuted into more pure, and better metaflick forms, tis undoubtedly credible that they proceed from hence, and not only metals, but also many stones, and mineral things, either containing metals or void of them, found upon the earth, and under it, have their first beginnings after the like manner, my self having seen some mine-diggers, in sandy mountains digging for other things, who have accidentally chanced upon this GUR or KUR, thinking it to be a lump of Fat, one of them carried it home, and annointed his shoes therewith, but the next morning he found them over laid with a stony crust, and the lump or mass It self converted into an hard stone, 'but I am not ignorant that stones ape otherwise generated, the reason how, pertains not hereunto.

A metal being reduced into its first matter like to KUR, is in the

Artificers hand to induce into it, what form he lists, nor can it indeed be ever meliorated unless it be first reduced into its PRIMA MATERIA. In a solid metal, it cannot be perceived of what parts it is compounded, but being resolved, its parts are discovered, and it being by extraction deprived of its proper Soul, wherein its life and whole dignity lodgeth it is no more a metal, but resembles an unshapen brittle earth, without metallick Liquability, and its whole goodness consists in a very little quantity of soul, and starry masculine seed, the remaining body being a dead and vile earth.

Finally, even this (which I have mentioned in my treatise of Potable Gold) sufficiently confirms that metals are also created upon the earth, because, that not only the solar beams being collected in various subjects become corporeal, but even the heat of our usual fires doth likewise do the same thing which the tryals of the Cupels abundantly testifies, let the Reader search and view the place. Nitre and other salts are evidently produced by the sun, in a moist earth, which thing will never be effected in a dry. And the Philosophers making mention of the melioration of metals, have always minded inceration, as exceeding necessary to their intention.

In this work, moisture is the patient, and heat supplys the place of an Agent; this is discernable in Vegetables, Animals and Minerals, there being nothing that can attain perfection, without due moistening or endure the action of a maturing heat.

And by how much the thicker and fatter the water is, by so much the fitter for a matrix, and therein seed will more greedily and speedily stick and germinate.

But by how much the thinner, it is by so much the more fit It is to be accounted for the seeds vegetation.

Water of it self cannot be made a metal, unless it be first Impregnated with seed by the stars, and gifted with a Vegetating life; which seed is the original, the soul, and life of all metals; and how much the more of such seed they have, so much the better and more fixt they necessarily are.

On this account I firmly adhere to this Opinion, That metals receive their Soul, Spirit, and life from the Stars, as from an universal seed, and their Body from the Water as an universal mother, and derive the diversity of Bodys, and degrees of Cloodness according to the Situation, purity or impediments thereof, and are digged out by men (for whose sake (as the noblest Creature) all things are made) with great greediness, costs, and hazards from the Bowels of the great Animal, and are prepared and elaborated for their many-fold Uses.

Let thus much suffice as to the generation of Metals; but now by what means they arrive to the utmost end of perfection and Die, and are hindered in their growth, we will not pass over in silence.

Thus therefore the Case Stands, There is a certain time prefixt to all Creatures, how far they may come or protract their life, which predestened time if it be cut off, and attains not unto its scope or end, it comes by accident and may not be imputed unto Nature, and this is done sundry ways according to the various tempers of such enemies as they meet withal, some are hurt by the cold Air, prohibiting their growth, as is evident in Metals digged from their mines or trunks and exposed

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to the air, then ceasing to grow, and were they ripe or unripe Metals, so remaining, but if they get a new matrix, then as the seed of a plant on the Earth, they begin again to grow and hasten towards perfection. To some, as to Vegetables and Animals; the aire is the life, of which being robbed, they expire and Die. The air destroys Fish, the water is their life, but the death and destruction of two-footed and four-footed Animals.

Even as all the elements have their proper off-spring which they cherish, so are they the destroyers of other things, which the rise and death of Metals clearly teacheth.

For as soon as ever (being conceived in the earth) they begin to grow, they become partakers of a certain saltish Nature, as their Matrix, in which, and by which, they are afterwards perfected, wherein as long as they remain uninterrupted, they go forward, and are bettered in quality and quantity, but as soon as ever their contrary, as Aire or common Water meets with them, they are stopt from proceeding further in the matrix and Die.

They being (because of this most subtile salt) while in being, most impatient of both viz. Water and lire.

Now if the aire invades them, their life, consisting in a Volatile salt, is elevated and drawn back by the Stars: If water breaks in, they dissolve and are washed away, the matrix, being destroyed by its contrary Element, whence 'Tis that such Metals in their PRIMUM ENS, lying Embryon like, and obnoxious even to the smallest corruption, do perish, and never attain to the appointed perfection by reason of such destructive

accidents and injuries, whose tender salt is gone into sulphur, and is no more subject to the corruption of either Water or Lire. As for those that are Mature and perfect, if they are not cut off from their flock being extractfd out of the Earth, from which they have no more nutriment, their suiphureous covering being laid aside, the defence and safeguard of their Nature being banished, they rightly resemble a decrepid Old man, whose Radical moisture is dryed up and are dissolved and eaten up by the same Astral Salt, or Vehement Corruscation, from whence they did spring, and thus are reduced into Nothing; amongst which, viz, metals, as well as amongst Vegetables and Animals, Nature observes a perpetual Circulation of Life and Death.

It sometimes happens that the diggers finding a metal excavated by the Astral salt, like to the Honey Comb by the Bees, are accustomed to say, that they came thither too late, whence it is concluded that the same corruscation is the beginning and end of metals.

Tie of small moment to know who first digged up metals applying them to use; ADAM was the first to whom GOD revealed the Art, because he could not want it.

It seemeth certain, that that which was by his successors discovered to NOAH, and from him propagated unto us will undoubtedly be conserved unto the Worlds end, because of its great necessity. and benefit.

But as this Art is profitable and useful, and noble, so it is chargeable, costly, and dangerous, and also uncertain of getting gain, but yet not to be neglected on that account, it being an honest thing, and pleasing to GOD, and managed heretofore by many Prophets and Kings, and

now at length, dieervedly had in great estimation by us Christians, because of its necessity.

He may well boast of earthly felicity, to whom GOD shall vouchsafe to give such a Light, of seeing by what Artifice Nature is to be holpen, and that which is superfluous and adhering to vile and abject metals every where, may be removed, and the defect supplied; such an one bath in very deed a rich and durable Mine; neither are Ghosts, Inundations of Waters, evil Tempests, unwholesome Vapours, and other inconveniences, that hinder from a purposed intention, to be feared. But verily man, by reason of the continued wickedness of his Life, being made uncapable of this high Art and Science, is compelled to get out Metals from the Earths bowels, in the sweat of his brows, and to pass over his life in cares and labours,

And thus I conclude this Tract concerning the generation of Metals, and refer the Reader, desiring things more at large, to the Third Part, wherein is accurately taught of what property Metals are, how to be distinguished each from the other, opened without corrosives, reduced into their first matter, and how by the benefit of art and fire, new and better Metals are to be generated out of that first matter.

Likewise, how they are to be examined by a far better way and manner than usual; how to be purged and separated each from the other, and also unfolding (as far as is permitted) a little Book of the most expert Philosopher PARACELSTJS, or his Book of THE VEXATION OF ALCHYMISTS, whereby the honour due unto him (though much obscured by evil slanderers) may be again restored unto him, and whole world may know that he was

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most expert in natural things, and wrote very faithfully, and left unto us a large light, though observed by a very few, for the encreasing and propagating whereof, and defending it against the haters of the Light, I will enter upon the Third Part, for my Neighbour's good, for the accomplishment whereof I pray GOD, the Creator of all things, and the Patron of Truth, mercifully to vouchsafe his assistance. Amen.

Finis.

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The
THIRD PART

OF THE

MINERAL WORK

Wherein under the Title of a Commentary on a little Book of Paracelsus, called, The Heaven of Philosophers, or a Book of Vexatlons, the Transmutation of Metals are Taught in general; with an Appendix demonstrating their particular Process, Melting, Exploration, Separation, and other necessary Operations.

A Preface to the Reader.

Courteous Reader,

I will not conceal from thee the reason why I have taken upon me in this Third Part to explain a Book of Paracelsus, called The Heaven of Philosophers, lest thou should'eat believe I wanted matter to write, did I not encrease my Book by the Writings of other men. That Good which I have here decreed to write, I could have done even without the admix- tion of Paracelsus's Books, but this properly is the cause, because Paracelsue in our precedent Age, published very many nest elegant Books for the Publick Good, but obscure enough, and for this reason are by the unskillful accounted false, and are contemned; but yet because they

are stored with ARCANA'S or Secrets, they are most highly to be esteemed. Now, after that I had perceived the said Books to be true, I did very impatiently hear such sinister reports of this man, as blazed him abroad for one Ignorant of all things, and a Vagabond; who in very deed had but a few Equils in true Genuine Philosophy, Medicine, and Alchemy.

He did many good turns to all, especially to the Poor, of which many Testimonies are extant; and amongst others, that Epitaph is to be seen, which is in the Hospital of St. Sebastian at Saltsburg, where he was buried, and to which he bequeathed his Goods, and is graven in Capital Letters in a Marble, and erected in the Wall, the Tenour whereof I my self have read, and is thus: Here lies buried Philippus Aureolus Paracelsus, a famous Doctor of Medicine, who by a wonderful Art cured those direful Diseases, the Leprosie, Gout, Dropsy, and other incurable Contagions of the Body, and to his honour gave and bequeathed his Goods unto the Poor. He died in the year of our Lord, 1541. the 24th. of September.

And what hast thou now to say? Had he not been such a one as is mentioned in the Epitaph, the Magistrate would not have honoured him with so eminent an Encomium. Moreover, all prudent Lovers of Truth do to this day believe, that he never had his equal: And although through the Envy of some unlearned men he is despised, yet it derogates nothing from him, for he will still remain Paraceleus.

And now, seeing that our Paraceleus bath hitherto undergone such bitter things, and that none have dared to open their mouths against those slanderers, I will attempt the explication and illustration of

his chiefest Books, and prove that he was not either a Lyer or Imposter, but most experienced in the light of Nature; and to this end illi I begin with his Heaven of Philosophers: I will, not avow, that he could make heaps of Gold and Silver, (himself mentioning not any such thing, but he only discovers the possibility of the thing, which even I also will endeavour to declare, although I am ignorant of doing It in great quantities, which thing I am not greedy after) yet 'Tis my contentation to be capable of discovering truth from falsehood, and convince such as are incredulous, having some hopes, that by this my faithful writing, an occasion will be administered unto others of searching after and obtaining their desired end. Amen.