



THE COMPLETE WORKS
OF

RUDOLPH
GLAUZER

trans: Chris. Packe



HEAVEN OF THE
PHILOSOPHERS



or

A Book of Vexations.

By Philippus Theophrastus Paracelsus.

The Art and Nature of Alchemy, and what is to be taught concerning it; being comprehended in Seven undoubted Rules, respecting the Seven vulgar Metals.

The Preface. Theophrastus Paracelsus to all Alchymiets and Readers of this little Book.

Beloved and Expert of the Art of Alchemy, and all ye who promise to your selves much Riches and Gains of much Gold and Silver, which thing Alchemy doth plentifully, teach, and ye (who being occupied about these things) would be vexed, and cannot cease until you have experienced what it gives, and what promises it performes; verily, daily Experience teach-. eth, that there is not one of a thousand that becomes Master of his Desire; which I sill not call the fault of the Art or Nature, but the unskillfulneas of the Artificer.

Wherefore I will not stuff this little Book of Alchemy with difficult Art and tedious Labours, as the common Alchyinists are wont to do.

Silver Rx. Antimony melt it with Nitre and Tartar, of this take one Lot, of Gold one Lot, of Tin three drains, of Schlich one dram, of Sulphur two Lots,, of Vitriol two lots; let them flow with Silver in a Crucible with Arsenick. Because also all the signs of Heaven, and the

characters of the Stars and Planets, together with their changed and inverted terms and names, as also the Receptacles of the matter, and the Instruments of Artificers are usually very well known; It will not be needful to treat of these things anew in this Book, although herein are used these signs, names, and characters, when it seems convenient and profitable.

Now here is delivered another Reason of Alchemy, is seven Rules, accommodated to the seven Metals, after an infallible manner, although in Expressions not adorned, but undressed and simple: Yet, as to the sense, the expressions are abstruse and profound as can be; which may deservedly be called the Mistriss and Summ of all Alchemy; from which even the mysteries of other things may be produced, divined, and known, with many new Speculations, from whence new Cogitations and wondrous Operations, do (by examining and trying) come forth to the Light, that in many places they are even, in the Examen or tryal it self, found to contradict the Pleasures of the Philosophers.

Likewise in this Art nothing is more certain, than that which is least apprehended and believed; and this is the only fault and cause of all various Operations in Alchemy; whence 'Tis that many suffer loss by their own unskillfulness, and so labour in vain, either because there's more of the matter, or less, or equil weight, whence the thing is more corrupted in operation and destroyed; or if the thing is truly lighted on, it is become more exalted, and tends unto Perfection.

For the way is moat easie, but is found by but very few. It's also expedient, that an ingenious man consider the Art and certain Rule of

Alchemy, whether he would make something or nothing: he ought to make a nothing, that he may bring something into nothing, and that something may be again generated out of nothing; which Saying is incredible, but yet most true; Corruption makes a good thing perfect: Yea, good cannot appear, because of his covering and hider; good also is begun whilst 'tis hidden; the hider ought to be removed and destroyed, then the good being freed, will manifestly appear in his lustre, the GLOSS: the hider or covering is the Mountain, Sand, Earth, or Stone wherein the Metal was generated. Now every visible metal is the obscurer or hider of the other six metals.

Because therefore that by the Element of Fire Imperfect things are corrupted, burnt up, and sublimed such as the five metals, Iron, Tin, Mercury, Copper, & Lead are; but the perfect not at all, vim, the two most Noble, the Gold and the Silver, therefore they ought to abide even in the fire, and to assume their body out of the other Imperfect metals, in which they are destroyed, and to appear visibly; which, thing, how it may be done, and what helps are thereto necessary, shall be taught in the seven Rules, viz. That the nature and property of every metal is; what operation he hath, being mixt with others; and what he can do.

'Tis also to be observed, that these seven Rules cannot forthwith be understood by one that is somewhat dull, as the first reading and view, a weak understanding cannot compass hard things. Hence every of these Rules wants much search and travel. Some are puffed up and proud, supposing themselves well to understand; and these things are childish, which are here delivered, and they know far better, end do plainly contemn these things of mine.

Glauber) This Preface is of it self perspicuous, and needs not any singular; Interpretation or Explication, but indeed the Process which he mentions requires a more accurate Observation.

Take Antimony, melt it with Tartar and Nitre, of this take one lot; of Gold one Lot; of Tin three drama; of Schlich one dram; of Sulphur two lots; of Vitriol two lots; let them flow with Silver in a Crucible with Arsenick.

This is the Process of making Gold and Silver, which PARACELSUS will not have to be accounted like unto other Processes, of much labour and long time, but is confident, that by the help hereof he can get Gold and Silver with little labour, time, and costs.

'Tis not to be doubted, but that this hath been tryed by thousands, and frustrated the hope of such as laboured thereabouts; and that not without cause, they imagining that these are foolish ingredients to be taken for such work; my self have heard many of those that have made trial, to be very much displeased: By what means can. gold and silver be made by volatile and preying ravenous things, such as Antimony, Vitriol, Sulphur, & Arsenick are, which do not only yield from themselves no Gold or Silver, but even corrupt them, and bring them to fume, or at the least turn them to SCORIA; my self trying this when I had blown them together, I found that these metalline species, as Schlich, Vitriol, Sulphur, and Arsenick did, corrupt the Sun and Moon, spoiling of its metalline form, and transmuting it into SCORIA or dross. But now this is the thing which PARACELSUS requires and aims at, and therefore should not by any means hinder or deter us; he presently, for the better

explication of his meaning, adds, Something ought to be made a Nothing: and again, the Nothing to be made Something; which thing the unskillful doth not heed or believe, that Metals being corrupted and made SCORIA, when by the benefit of Art they are reduced, are by this means meliorated; which albeit it be most true, yet are they but a very few (as he saith) who believe it to be true: and he confirms the whole process throughout the Chapter, even to the Chapter of Mercury, and explains it, saying, Corruption makes a good thing perfect.

The Good cannot appear by reason of its covering. The hider or veil must be taken away, that the Good may be freed and become conspicuous; that also the first covering, under which metals are hidden, and wherein they are generated, is a Mountain, Sand, Stone, or Earth, all which are to be separated by fusion, that the metals may become pure.

Here the Metallurgist desists, and is clearly ignorant of any other covering. But PARACELSUS addeth, That each metal is a hider of the other metals, which thing the seven Rules do largely demonstrate, and adviseth the Chymist not to rest satisfied, when he hath gotten from the Mines a vendible metal, as Iron, Copper, Tin, Lead, melted from the dross, but to consult further with natural Philosophy, and to examin whether or no these are pure enough, without any adhering and deteriorating veil.

How great the difference is betwixt a rude and a vile Mineral (where the metal is largely dispersed and commixt with much stony matter and other impurities) and a tractable metal faithfully separated, is well known. So much, and more, is the difference betwixt a vulgar and

imperfect metal, and the Gold and Silver which it contains shut up in its bowels. But because the melting of metals out of their mines is, by reason of its long use, grown vile, and not esteemed an Art, but a Trade, and every where exercised, without any ones admiration; yet in its begenning, before it became so commonly known, it was worthily accompted a deep Secret, although now disrespected. We may not doubt, but that even yet another veil adheres to metals, and may with as much facility be removed; and its inward, pure, and fixt centre, Gold and Silver be melted out and separated, if the way were but known. But because men do not bestow any further Labour and Industry in searching, and the use of vulgar metals is highly necessary, we rest contented, in that metals once melted from their mines becomes malleable, and fitted for the use of man: Nor is this unadvisedly done, for the life of man can as little want Iron, Tin, Copper, and Lead, as it can gold and silver.

PARACELSUS teacheth, That imperfect metals are corrupted and brought into a nothing, by the force of fire; which they cannot sustain or bear; but their good parts, Gold and Silver, cannot be destroyed, but in the great strait and force of fire do come together out of the imperfect metals, and mutually defend each other, the impure portion being burnt up and removed.

Now then, that the species and ingredients of this process may be understood, something must be mentioned by us thereabouts.

Thus then 'tis written; Rx. Antimony melt it with Nitre and Tartar, of this take one lot; 'Tis to be noted that you are not to take the lot of the whole molten mass, but of one of the two, either the upper

part being the SCOPIA, or inferiour or lower being the REGULUS, which this flowing mixture sends downward.

But which it is, it cannot be perceived by the words; yet because PARACELSUS'S intention here is to destroy gold and silver by the admixtion of the aforesaid ingredients, and to bring them to nothing, out of which nothing the destroyed augmentation of the sun may be afterwards by some additament, obtained, in reducing it, it seems probable to think that the SCORIA of the mixture is not to be taken, but the REGULUS, which hath Ingress into Tin, Arsenick, and Schlich, and unites them with gold and silver, for it is the Property of the REGULUS, to unite & conjoin contrary Metals and Minerals.

Tin is joined with malleable metals, and melted and suffers the fire with them, brings them, into SCORIA, the which thing Sulphur, Vitriol, and Schlich also performs, and are here used by PARACELSUS for no other end than to corrupt the sun and moon, and bring them into SCORIA. But what schlich this is, because no proper name of Gold, Silver, Iron, Copper, Lead, or Tin, is added, no body can easily tell, for this is called echlecht by Chymists and Metallurgists when they take a Mineral excellently well ground, and washed with water, thereby separating the mineral or the rubbish and stone, the heavier, and more noble part of the metal remaining in the bottom of the vessel, which examining they thereby Conjecture the value of the metal or mineral: this labour they call a bringing into SCHLICH, or also SECHER, and because all metals nay be reduced into achlichs or caix, this word Schlich or Caix may suit with all metals, or else it may be that most small dust or powder

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in polishing mills, where various Iron Instruments, Swords, Breast-plates, and other Arms are Polished, and which is wont to be under the grinding stone in deep gutters destinated to that purpose, or gathered in wooden vessels, and sold to such as dye black cloaths, and is called caix or Schlich. But now whether or no, he means this or the caix of any other metal; it is uncertain, nor doth it much concern; for the Sun and Moon may be reduced into a nothing without any of these Calces, and may be again augmented, and brought into something, as you shall see in the following Chapters of the Transmutation of metals.

Vain was their expectation who thought to turn all these species, thus blown together, into Gold and Silver, but yet could not get any other thing than a yellow, or spadiceous SCORIA contrary to their hopes but the Corruscation in moat blessed and gladsome, if any one can get by reduction from a destroyed metal brought into Scoria, a most noble one and better than heretofore it was. But this destruction and reduction is not uniform, but is perfected many several ways as the following Chapters teach.

The First Rule.

Of the Nature and Property of Mercury.

All things are absconded and hidden in all things, but of all things there is one which is a coverer or hider of the rest, and is a Corporeal Body, External, Visible, Moveable: all fluxes are manifest in this vessel, for this vessel is a Corporeal Spirit, and therefore all Coagulations,

and Consistences are captivated and shut up therein being overcome by its flux compassed about and strengthened thereby, what this flux is, its cause and name what it is called, cannot be found, because there is no heat which may be therewith compared. The burning of the GEHENNAL Fire may be likened thereunto, on which account this Flux hath nothing at all of Community or Affinity with other fluxes, which are melted by the heat of common fire, and become hard and coagulated by natural cold. These fluxings or reltings cannot thus operate with Mercury, they are too weak, he values them not; hence 'Tis to be observed, that the mortal Virtues of the four Elements have no ingressive Operations upon the Celestial Virtues, which Virtues we also call Quintessence, because Elements cannot either give unto, or take any thing from this Quintessence; the Celestial or Infernal Virtue cares not for the four Elements.

Hence note, That none of the Elements, nor any Elementary thing, be it dry or moist, hot or cold, none of these can do any thing against that Quintessential Virtue, but each hath its operation and efficacy for it aelf apart.

Glauber) In this Chapter or first Rule of Mercury, PARACELSUS useth succinct but yet perspicuous words, saying, that the fluidity of Mercury ariseth not from the four corruptible Elements, but from the Quinttecence, and therefore hath not any affinity with these Elementary fluxings and meltings. Now, what this Quintessence properly is, which PARACELSUS here mentions, much might be spoken, but 'Tis not so convenient

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at this time, my self and other Philosophers have largely treated thereof, and therefore speak not of it now.

This only I add over and above, That PARACELTUS will have the Quintessence to be a thing not subject to the four Elements, but permanent and incorruptible, whereby he gives to understand, That seeing 'Tis so, that the fluidity of Mercury hath its originality from the Quintessence, and not elementary Fire, so its coagulation is in like manner to be made by the Quintessence and not by the elementary Fires, be they hot or cold.

But now, what that Quintessence is, that coagulates Mercury, and transmutes him into Gold or Silver, it may be easily conjectured, that it is not to be sought for out of Vegetables and Animals, but to be extracted out of Metals, and ought to be much more pure, fixt, and meltable than they are.

Many are the things which PARACELTUS hath written of this Quintessence, attributing great Virtues thereunto; he that desires it, may read thereof in his Writings. Likewise many Philosophers affirm it to be a thing reduced by the benefit of Art into the purest and highest substance. Which name of Quintessence, some there are that attribute unto that Tincture, wherewith perfections are wont to be made. By which it is evident, That by the name of Quintessence is always understood the most pure, the best, and the most powerful part of a thing. But be it what it will be, 'Tis clear, That Mercury is a wonderful subject, nor is to be coagulated and fixed so easily, as many have falsely believed, and tried the contrary to their great loss.

Many are the Coals which have been vainly consumed about his fixation, and are consumed, although always in vain; my self have also, though not often, handled him with a great deal of tediousness, which although not permanently flxt, yet observing therein many singular things, of which I count it expedient to relate something. In him is a most great power and virtue, most friendly to Metals; he is easily mixed with the purest Metals, and most difficultly with the impure; which denotes him to be of a most pure nature: And now, if he come to be fixed, I could demonstrate, if need were, by indubitable reasons, that a thing more pure than Gold would flow therefrom. It always produceth something as often as it is added to Metals, and constrained to undergo some fire, helping them evidently, even whilst it is in its Volatility; what then would it do, if being therewith fixed, it were along while melted with them in the Fire?

This I add for the better Lights sake.

When I was in my youthful days, and saw many attempting to fix Mercury with Gold and Silver, by Amalgamation, Sublimation, Coagulation, Precipitation, and other Labours of that kind, to transmute it into Gold and Silver; my self also attempting somewhat about him, by the advice of PARACELSUS'S Sayings, That in Saturn its Coagulation is to be found. On this account I melted in a little Crucible 6 or 7 parts of Lead, and added one part of Mercury; this I put into another Crucible where Nitre did flow, that it might be covered over thereby; in the meanwhile I melted the glass of SATURN, (being made of 4 parts of MINIMUM, and one part of Flints) in a greater Crucible, whereto I put the

two former Crucibles heated to be covered by the glass. These three I again sunk into a new Crucible flowing with the glass of Saturn, thinking that I should this way keep in the volatile Guest, having now shut up Mercury in so many walls, I put him to the fire, intending to fix him, and then indeed he sustained it, not being able to break through; but increasing my fire, and the Glass melting with Nitre, away he goes leaving an empty nest, and left Saturn's weight whole and perfect, which having examined, it yielded a grain of Silver heavier than the common Silver which I believed to be Mercury fixed and coagulated, but reiterating that labour, I found it to be otherwise, viz, that the Mercury was not itself fixed, but flown away, but yet by his occult power penetrated and meliorated the lead, that it afforded a little silver; also the whole mass of lead was hereby made black, and hardened like tin, whereby I perceived, that Mercury being a pure, seer fiery spirit, is most impatient of the Fire, and cannot be fixed without a Quintessence.

But thus much indeed it can do, if being joined with other metals, it can be so long held, as to endure the Fire; although it presently vanished away, it doth in a manner change them, not by bettering them, but stirring them up by its penetration, that they say mutually act each upon the other, and receive a meliorating faculty, although without any great profit, as far as I know, but I only intend to discover its possibility, its miraculous and almost unsearchable power, for it say deservedly be esteemed a Miracle of Nature. It is a seer invisible Fire; albeit such as are ignorant account it cold, and by Art it may be made far more fiery and volatile; which I sometimes have tried, where

being often injected into a vehement fire, again and again, and received in glasses, it bath elevated it self without any fire, and gone away into its own CHAOS. In a word, many men have accomplished prodigious things with Mercury, but all of them without any fruit; of which more shall be spoken in its place.

The Second Rule.

Of Jupiter and his Nature.

Whatsoever thing is manifest, (as the Body of Jupiter for example) the six other Corporeal Metals are therein hidden spiritually, and one more profound and remote than another. Jupiter partakes not of the quintessence, but of the nature of the four Elements, therefore his fluidity is manifested by a little heat of the Fire, and his coagulation in like sort perfected by a little cold, and hath communion with the rest of the metalline Fluxes.

Wherefore by how much one thing is in nature like to another, by so much the readier is it united thereunto, if they mutually touch one another; that also which is nigh, is more efficacious and sensible; for that which is afar off, doth not enforce, nor is that which is remote, how great soever it be, much feared. Hence 'Tis that heaven is not desired, because 'Tis far distant, nor seen by any one; neither is hell feared, because it is far off, whose form none hath known and seen, nor felt the Torment, and therefore 'tis valued as nothing. Those things then that are absent, are little regarded, or plainly rejected, being

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constituted in a thick place, for by the property of the place every thing is deteriorated or meliorated; which thing may be proved by many Examples.

By how much therefore JUPITER is farther off from Iron and Copper, and nigher to the Sun and Moon, by so much the more Golden or Silver-like it be in his own body, and seems more great, potent, pellucid, sensible, more fair, pleasant, notable, palpable, more true and more certain than elongated, or at a distance. On the contrary, by how much the more he is elongated, by so much the more vile and abject he is in the matters aforesaid: for things present are always more notable than those which are absent; by how much any thing visible is nearer, by so much a thing invisible is more remote. Therefore it behoves the Aichymist to study how he may place JUPITER in a spiritual ARCANUM and remote place, in which are SOL and LUNA; and that he may take SOL and LUNA from far, and bring them near, into a place where JUPITER existeth corporally, so that the SOL and LUNA may also be corporeal and truly present before his eyes in the EXAMEN. For there are various Labours and modes of transmuting metals from their imperfection, into a perfect state.

To mix one with another, and again to separate the one from the other pure and sincere, is nothing else but a genuine permutation made by the labour of Alchemy. Note, that JUPITER hath much Gold, and not a little Silver. Put to him SATURN and LUNA, and the LUNA will be augmented by the rest.

Glauber.) Although I do not certainly know the reason why PARACELSUS beginning with Mercury, passeth next to Jupiter, nevertheless it is very probable that he would thereby point at some singular Mystery. Here he represents the former sentence, saying, Every visible metal hideth in it self the rest invisibly, from which if we would reap any good, their Invisible and spiritual Gold is to be taken and brought near, or to be visible; and on the contrary, the visible to be removed afar off and made invisible. But how this ought to be done he doth not teach, but leaves the Reader to search it out in his seven Canons or Rules, which are very difficult to be understood not only by a rude Tyro, but even by one well exercised: And seeing that not one in a thousand understands them, it is no wonder that his Writings have been had In Contempt.

Without doubt he aimed at our good, supposing he had written very clearly, and directed his speech in such a manner, as if he had to do with one that is skillful in the metalline nature, without having any respect to the common blindness and Ignorance, whereby he received great thanks, and was highly esteemed of by all.

But what shall we say or do? 'Tis bad meeting with wicked proud men, as thou most clearly writest; yet because the unexercised, if they have even once erred, they wrack and abuse the Writer with seer slanders: Hence it comes to pass, that many desire rather to be silent, and leave unto fools their own toys and vanities: But the Case being with more accurate examination considered, it seemeth evil to be revenged on the Innocent as well as the Guilty.

As for Tin, if thou searcheth into its nature and property, it is a pure (compared with the other metals) unripe metal, abounding with very much combustibile Sulphur, whereby it obtains its liquifaction and corruption in the fire: which being removed (and it may be done with a gentle fire; it loseth its metalline fluidity, and very much resembles unmelted ashes, whereto if you add another sulphur, whereby that ashes may turn into a metal; and again convertest it into ashes, repeating this labour until all its combustibile sulphur being burnt up, it refuseth to go into ashes, by Calcination, and then melt it, 'twill easily give forth its gold and silver in the trial. Now, in the being m.txt with Lead, it causeth a strife in a strong Fire, and getting uppermost, turns into ashes, that is to be imputed to the combustibile sulphur, whereby it so being melted with Gold, Silver, Copper and Iron, it makes them brittle like to Glass, but being dispelled of that Sulphur, by roasting or calcining by Inceneration or Cementation, or any other way, it doth not any more make them brittle (which thing to do is full of difficulty) but Is melted with them, and most easily separated with Venus, she knowing how by her kind and flattering words to perswade the two old men Saturn and Jupiter, mutually to abide each other in the fire; Gold and Silver will also do the same thing; but because they are precious and easily flow out of the Crucible, and the Work may perish, it is sufficient to use Venus, which. also will give from it self its own hidden Gold and Silver, and not to take these metals which are purified with great labour, and drown them afresh in impure metals, and destroy them.

There are also other ways of purging JUPITER, from his superfluous sulphur, viz, a Nitrous fire. If filed JUPITER, being mixt with Nitre, Sulphur, & Sawdust, be kindled, part of the tin is elevated up into flores, and a part remains reducible in a strong fire, which is to be so often handled the aforesaid way, till all the substance be reduced into flores and ashes, the metallick form and nature being most plainly destroyed; after this, let the flores be gathered out of the Receivers, and the ashes elixivated or washed, and by the help of a good Flux be reduced into a metal, which is to be again filed, sublimed, and burnt, as before, until all the Tin remains like Scoria, and will not sublime; which being melted with Lead and separated, thou shalt find gold and silver shut up in its bowels.

Likewise pour fixed Nitre (the liquor of it) on the filings of Tin, digest it its time, supply the evaporating moisture with new Liquor, that it may be always moist, but yet let it not be too wet, but like thick water. This Liquor dissolves and takes away the combustible sulphur of the Tin, and fixeth that which is incombustible, and makes it capable of enduring the fire; so that being melted with Lead, and purged it yields its gold and silver.

Another separation is thus instituted: Reduce Tin with common SATURN or REGULUS, Antimony I part (ounce?) into Glass or Amansa, which keep a good while in Flux in a strong fire, (forget not the inceration of Nitre or salt of Tartar) by which labour the purer parts of the Tin being gathered together, do give a REGULUS, the impurer parts separating themselves with the Lead and Salt into Scoria, the REGULUS being purged

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thou shalt have the fixed gold and silver in the Cupel.

But 'tis to be known, that these Operations may be done without Copper, but yet will yield more Gold and Silver if Copper be added; not only for that the Copper it self gives forth its Gold and Silver, but because Tin of it self, without the admixtlon of Copper, doth not willingly let go its own Gold and Silver. But in seeking of shelter amongst its own Copper, and withdrawing it self to the SCORIA, is there hidden (the Labour being finished) the SCORIA can no more attract it into it self.

Copper therefore is as it were a Receptacle, wherein the Sun and Moon collected and separated out of the mass, can defend and hide it self, and is by Chyniists called a Bath or BALNEUM.

In the 4th. Chapter, which treats of Copper, a more large account is given of this labour of metalljne Glass. Moreover gold and silver may be separated out of tin in this wise.

Melt common Lead in a Test under a Mussle and being throughly hot, cast in a little Tin, and it will incontinently have Ingress, but will forthwith ascend and kindle like burning sparks and go into ashes; which must be taken off with a crooked Instrument, and more new Tin put in; which being burnt, let it be taken out. Repeat this labour so long, till all the Lead be devoured as it were by the Tin.

Put these ashes on a Test, under a Muffle, and let them be yet well heated by the fire for an hour; so that if any grains of Lead remain, they may be made ashes, and the calcined ashes of the tin may be the better fixed. Reduce these ashes, and 'twill become a metal, which let

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be again made ashes upon the Test; repeat this labour, until in reduction it refuseth to go into a metal, but remains a SCORIA and a metal destroyed, which put into an excellent Crucible, and by a Flux made of Tartar and Nitre, let it melt its due time, and the fixed Tin, together with part of the Lead, will go to the bottom into a REGULUS; which being washed makes manifest the gold and silver hid in the Tin on the Test. This Labour is neat, easie, and but of small charge, especially where wood and coals are cheap, the SCORIA, from which the REGULUS is separated, is not to be trown away, but kept for other uses, of which we shall presently speak.

Now he that promiseth Gain unto himself from this small work on a Test, is deceived, because hereby is only found how much Gold and Silver is contained in an hundred weight of Tin., and what costs are expended in its melting, whereby may be computed what gains may be expected every day, nor indeed is this work (thus done under a muffle) so profitably accomplished, as 'Tis in greater Furnaces, where being a greater heat of fire, a more plentiful gain is promised. And although because of many various Employments my self never tried, yet I will briefly delineate and describe how a large Return may be made, according to Calculation, computed by a smaller quantity.

An hundred of Tin requires 10 or 12 C. of Lead; (the work being wisely handled) the price of the Lead, Tin, Coals and Labour, being summed up, and being substracted from the Gold, there seems to remain but a very little to defray the charges. But if you look thereinto a little more narrowly, you will find a recompence and benefit arising

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thence, not to be despised, especially if you use Lead impregnated with Silver, which by reason of not considering the benefit and gain, remains unseparated therefrom. Likewise you may use a golden Tin, such being often found as contains as much Gold as the Tin costs; and you may also meet with Lead, which contains as much Silver as the Lead is worth, but not separated by the Refiners, because they are ignorant of this separation, which by the usual way cannot be separated with profit: and that your Labour may be the more beneficial, you may add to your Tin some golden or silver stones, and minerals, as Marcasites, Antimony, Arsenick, Auripigment, Cobalt, and various Pyrites or Kisij (which because of the small quantity of their included Gold, are never wont to be melted) & let them be SCORIFIED, which yielding also their gold and silver, do bring in a greater profit; but especially if these Minerals having been first melted with Copper, are by the benefit of Iron (or melted with Iron) brought into REGULUS, and their Gold reduced to a narrow compass, which REGITLUS being thrown into the Lead, together with the Tin, let it be made into SCORIA, and then their Gold is gotten without much charge, and is depurated by the Tin. But now, if you would have this separation profitable, it is not to be done In Crucibles, but in well compact Furnaces or Hearthe, whereon the bright flames running, let your metals be throughly heated or calcined, and your Calcination, Incineration, or Annihilation being accomplished, let Reduction be made, in an acute Furnace, of which thing my time permits me not to give any larger account; its sufficient to have experienced the truth thereof in a lesser quantity;

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any one may try his fortune in Metallick Operations.

Now, although there are more ways of separating Gold and Silver from Tin, yet what I have already declared seems sufficient for this time; the following Chapters, wherein the nature of the other metals is treated of, will manifestly open what I have decreed to discover concerning them.

The Third Rule.

Of Mars and his Property.

The six hid Metals have thrust out, or expelled the seventh from them, and made him Corporeal, leaving unto him lowest Dignity, and imposing on him the most thick hardness and labour. In this body have they manifested their whole strength, and hardness of Coagulation to be, shutting up, or keeping inward, their Colours and Nobility, with their Fluidity. 'Tis hard and full of Labour, to make a Prince or King of a Peasant, or common Fellow: But Mars by his Virtues, obtains Honour, and gets up into the high Throne of the King: But 'Tis expedient, that care be used, least hastily posting forward, he be taken. It is to be considered what Art Mars may be promoted to the Throne; but the Gold and Silver put in the place of Iron with Lead.

Glauber) We are come now to MARS in order, It being the 3rd. according to the Compute also of the Astronomers, descending from above. Now PARACELSUS doth not attribute the first place to SATURN, as the Astronomers do, but to MERCURY; and haply, not without great cause,

hinting hereby some singular thing.. He goes on, and says MARS is rude, sharp, and thick, because the other Metals have cast out their most ignoble, and basest part upon him, which thing experience testifies: Be is composed of hard knotty Timber, and hath in him but little good; he is sharp and churlish, and not at all to be compared to gentle, tender, and noble JUPITER; but if he be once freed from his knottiness, which is hard to do, and rendered tractable, he shews his Virtue, and discovers himself also to be a partaker of the Royal Blood. PARACELSUS adds, that SATURN can take away his knots, and elevate him to an. higher degree, although the Astronomers are very much displeased with the Conjunction of these two, as being the Author of all evil, and have therefore inserted peace-making, and benign JUPITER In the middle. Now that Lamé SATURN may polish and make crabbed Iron smooth, PARACELSUS tells you that there's need of Caution, lest by over hastiness, he bring loss upon himself. He stoutly resists, nor doth he easily yield, but rather busily contrives how to captivate and destroy others; yet PARACELSUS mentions its possibility; whose Reasons, Way, or Manner, we will briefly illustrate. SATURN indeed is by Birth, fated to wash the other imperfect Metals, and to purge them from their superfluous Sulphur, if any good doth accidentally adhere unto them, but knows not how to remove their radical, and innate Impurity; and that it Is not alone sufficient for this thing, the trial of the Test witnesseth; for although you add Iron to SATURN, to be separated upon the Cupel: yet hath it no sincere ingress into SATURN, but if it be so far brought by great labour, it doth not remain, but speedily separates to the Superficies, like SCORIA, and

leaves nothing with the Lead, but what was accidentally in It, himself withdrawing with his whole power, and native goodness; Tin also doth the same; but Copper albeit it swims not upon the Lead, nor goes away, yet it is not therewith radically joined, but being reduced with the Lead, into Liqueable SCORIA, descends into the porous Ashes, of which we have accurately treated in the Fourth Part of our Furnaces, and in the Appendix.

Lead is not therefore the true washing of Metals , but that it may so become, 'Tis clear that it must be aptly prepared; and if you do more exactly contemplate on the thing, you'll find it very rational; for by what means can SATURN the (most liquable of all metals, freely copulate with MARS, which is the hardest; Indeed 'Tis true, that they enter each into the other by mutual fusion; but 'tis forcedly and superficially, not radically; as if one boils Water mixt with Meal, into a Pulse; the Water thickens, the Flour moistens; yet neither entering into the other, radically; but the Water getting into the Pores of the Meal, or Flour, makes it Pap: In the same manner is it with SATURN and IRON, they are indeed mixt; but cannot equally sustain the violence of the Fire. MARS doth not alter his breeding or wit; both in the melting together, remain an hard, and not easily melted Metal; nor is the humidity liquability of the Lead hereby corrected; for although they are become one Mass, yet each keeps his old Condition: but If they are so ordered, that both of them may undergo the same Fire; then the Iron will yield, and deliver his Gold unto the Lead, and his warm Volatile Sulphur matures the Silver, lying hid in the Lead; exalts it, and makes it corporeal,

that each bestows on the other, his Goodness and Virtue; each supplies the others defects, and both are perfected: for although hard crabbed MARS be made to flow with liquid and combustibile Sulphur, or a Sulphureous Mineral, as Antimony, Arsenick, or Auripigment; yet Is not any transmutation made, each remaining in his own Nature, without alteration; like as Mercury being reduced into an AMALGAMA, with Gold or Silver, makes no solution, only adheres unto the Gold, and easily separates therefrom, leaving the Gold to himself: But if any one know how to conjoin, Gold and Silver with MERCURY radically, they would not forsake one the other; but would perfect themselves mutually in a strong Fire; so would the other Metals too, were they but radically commjxt. Some one may ask, what is this radical or spiritual Commixtion of the Metals, and what I understand thereby? For Answer, They are to be so united with an Implanted Love, that they freely join together, and so remain equally, enduring prosperity and adversity; and neither of them discernible from the other, that they penetrate the shut Gates, and thick Walls, without any obstacle; that the Volatile exhales not in the Fire: that which is liquable, separates not from what is illiquable; thereby penetrating the Vessel, leaving behind it, the more fixt, or rougher part, in the form of SCORIA, But thou mayst demand by what means I spiritualize the Metals, and radically conjoin them; what, must they first be dissolved in AQUA FORTIS, or other corrosive Spirits, and be distilled by an ALEMBICIC, that they may become Volatile? No, I mean not any of this; this kind of spiritualization is a meer deceitful, and cheating Labour, hindering many thousands, which otherwise would be nigher to the Truth:

All the Philosophers diswade you therefrom, that you do not torment the Metals with sharp spirits, whereby instead of being perfected, they are corrupted and mortified radically. 'Tis madness to pour more Water into any one that is suffocated with Water, thereby to restore him to Life; this is to put the Bridle on the Horse's Tail. Now 'Tis evident, that the superfluity in imperfect Metals, is their combustible and corrosive Sulphur, and by how much, the more imperfect and base they are, so much the more of a combustible Sulphur do they possess: an evident Testimony, of which we have in Iron or MARS: 'Tis only his acid Sulphur that depraves him of every degree of dignity, which gross, acid, and vitriolated Sulphur, did he not so much abound withal, he would not contract Rust so easily; and by the attractive Moisture be so soon corrupted: and were he not so quickly rusty, he would be put to better uses, than now he is. But you may object, that you cannot conceive, how he can have such a corrosive Sulphur, whence should it happen to him, for the Mineral, and Stones, whence he is extracted, do not appear to be impregnated with such a Sulphur; whence comes it therefore to be in him? Besides, if the Mineral did partake of such a Sulphur, surely it would never abide a Fire so violent, but it would be driven away.

My Friend, thou dost not at all understand the Nature of Metals, and for what end it was, that Nature left such a Sulphur in Iron, and the other imperfect Metals; for it is a Nutriment unto their better Parts, being like an EMBRYO, and as it were, a Covering or a Matrix, in which a noble Child is maturated, and is (after the ripeness of the pure Metal) thence excluded. For Nature's intention was not, that Iron should be

but Iron, but rather Gold; but the digger not willing to wait so long, and knowing the manifold uses of Iron, allows not time for it to become Gold, just like the Fisher-man (who catching a very small Fish, and the Fish desiring to return into the Water, until being grown bigger, he might the better fill the Platter) said, nay, but I will hold thee, as thou art, for 'Tis uncertain, whether or no, being grown bigger, thou mayst then be found. Just thus doth the Miner do, he waits not the Irons becoming Gold, but puts it to its present use.

'Tis commonly known, that there is abundance of corrosive Salt therein, which is not combustibile in melting Fire, neither needs it any further demonstration; it having been also treated of in the Annotation of my Appendix: and that thou mayst see that a Metal can. preserve, and keep its volatile combustibile Sulphur in a melting Furnace, I will expound it somewhat clearer; Gold having already obtained its perfection (it being a mature product) Nature hath separated this combustibile Sulphur, or acid volatile Salt therefrom; because it needs it not for any further nutriment: neither would it hold it, if it should be put unto it, but thrusts it from it in the Fire, and hath no affinity therewith, as the other imperfect Metals have.

Now LUNA although it be not so completely perfect as SaL; yet, 'Tis more perfect than the others, and hath notwithstanding, a Commerce with this sulphureous Salt; yea, so as to hold common Sulphur a very long while in a great heat, which we shall declare anon in the separation of Metals; and it LUNA (which is almost a ripe Metal) doth thus, question-less the other more imperfect ones will do it more willingly; which

thing, that you may be the more assured of, incorporate a sulphureous Salt with any Metal, and continue it in a great heat; and after a few hours you shall see that your Metal will hold that Sulphur, and defend it against the force of Fire; but if a Metal be in some sort freed from this sulphureous Salt by a melting Fire, it doth again receive and hold it; Will it not therefore hold its own, wherein it was born and from whence it came forth. MARS excells them all as to this, being not only a friend to sulphureous and corrosive Salts, but also to Urinous which (when it cannot have acid salts) it doth by a magnetick power attract and defend these in the fire. For example; mix the filings of IRON with Nitre and salt of Tartar, and these salts, in a melting Fire, will be fixed with MARS, and resists the Fire. Which thing is most worthy observation, and by no means to be neglected.

But to return to my former purpose of demonstrating, that Imperfect Metals are not only, not bettered by corrosive salts and spirits, but are rather corrupted: Daily experience doth prove it before the eyes, that all such as have used corrosive spirits in their bettering of metals, have done no good at all therewith, but have, to their hurt, lost both their time and labour: whereas those that have used other MENSTRUUMS that are not corrosive, have profited more therefrom, and have seen more than they have sought; such as those are in a ray tending to dissolve metals without corrosives; to make them spiritual, and radically to unite them, that they may mutually act in, and sustain or undergo the Fire alike, and may co-operate to purity and perfection, and may ennoble themselves. Of which SPIRITUALIZATION more shall be spoken in the Sixth

Chapter, where PARACELSUS also treats thereof. This therefore do I affirm of MARS, that he must be handled with such PENSTRUUMS as are not only not corrosive, but contrary to Corrosives, and such as mollify and separate those Corrosives which the Metals hold in fusion, that so for the time to come they may attract no more any moisture, and thereby contract Rust, and be corrupted; but may be rather able to preserve and defend themselves against Corrosives and combustible Sulphur. But let none think, that MARS being by this Antidote freed from its thick, earthy, and combustible, and corrosive sulphur, will be wholly turned into Gold, for 'Tis the smallest part of MARS that is good: by how much the Gold is more noble than common IRON, by so much is the IRON, from whence the Ed is separated more wild than other Iron, and the remainder is nothing else but a most vild Zarth or SCORIA, void of all metallick fusion. The milk of a Cow or another Animal, if unmixt with water, is good milk; but yet 'Tis far inferiour in goodness to pure, good, well wrought Butter; and by how much milk is more wild than butter, by so much is the whey and acid milk from whence the Cream Is separated, more wild than that which is sweet and abounds with Cream. If generous wine be spoiled of its spirit most sweet and most excellent, by the benefit of Distillation, one part of that is better than 12 parts of wine out of which it was extracted; the remainder cannot be wine any more, but is much inferiour to good wine, as wine is to the spirit.

The like it is with Metals, which being deprived of their soul, whereby they obtained a aetallick form, , they can no more be malleable Metals. Therefore 'Tis good to consider whether or no in the separation

of Gold out of the Imperfect metals, it will be answerable (in value) to the metal, and other Expenses necessary about extracting it; but now, if you know how to apply the residue of the Metal to other uses, you may with the more confidence attempt the Separation. But to return to the words of PARACELSUS, I will shew how MARS may, through SATURN'S help, arrive to a Kingly dignity. I have before said, that there is no familiarity between the most fusile and most hard metal, but the one will be gone away in fume before the other will melt, and that we cannot want SATURN in the separation of MARS; but how it is to be handled, I will briefly explain.

Saturn of himself is liquable and volatile, but yet can be made ill-liquable and fixt without detriment of the Radical Moisture or Metallick Nature; so as to undergo the same Fire with MARS, and being brought to this pass, It is then fit for the separation of MARS. 'Tis many ways made illiquable but the best way is by fixt Salts, of a contrary nature to the superfluous Sulphur in MARS, and excellently well separated from the REGULUS made of MARS; for Nitre and Salt of Tartar do not only harden SATURN, but unite other metals with him, making them spiritual, and most like to transparent, soluble Glass, the which having sustained the Fire their proper time, the Agent being taken away, and the Patient sufficiently purged, the purest part of the Metals, thus spiritually mixt together, doth by the force of SATURN separate from the other unprofitable part. The REGULUS is purged easily, so that there's no need of separating the whole Mass by precipitation and reducing it into REGULI; but SATURN, by his innate force, doth in its due time finish the

separation or precipitation of the pure from the impure, of metals thus spiritually commixt and united. This is enough spoken concerning the way of separating gold out of MARS by SATURN, viz. SATURN being first fixt by, salts, and made hard to melt, so as to endure the same force of Fire with MARS, or otherwise 'twill be impossible to have any thing from MARS by the usual way of the Refiners, by the help of scorifying with SATURN and separation which even as JUPITER also doth not stay with common Lead in a strong fire, but separate themselves and go into SCORIA; the which we have also hinted in the First Part of this little Book, whereto we refer the Reader. This separation of Gold out of MARS, may be done with REGULUS of Antimony and Nitre, and in some manner better than with common Lead, but that I do not deliver the whole Process from top to bottom, let no body wonder thereat, for then the Book would grow to too great a bulk, and I should not receive any reward the more from the Unthankful: Let it suffice, that I have declared the manner and the Species wherewith 'Tis to be done; for 'Tis for the sake of such Chymists as are most expert in the Pire and Metalline Works that I write, and not for the common Distillers of Waters. And as touching what may tend to illustrate what is said, it shall be supplied with some Processes at the end of the seven Rules.

Whereas I have attributed to MARS in the First Part of this Treatise and elsewhere, that he doth not only unwillingly deliver his own gold, but also if any be either accidentally, or of set purpose, added thereto, he swallows it up and bides it, and will not restore it without detriment and loss. Some body may admire how it's possible for to be done so

easily by SATURN and Salts; let him know that this Extraction of Gold out of MARS is not any the common Examen or Trial, but a true and Philosophical separation wherewith MARS being well dissolved, is most throughly separated from his thick and hard body, concerning which, I never met with any full pregnant Processes any where. And albeit that I am not ignorant that many, yea most that read, will not have any higher thought or consideration, yet I say that there is something else hereunder; and do believe, that it is to be esteemed far more excellent than Sol it self; which that thou maist not over-much trouble thy head about, I will not be shy in communicating it also unto thee, viz. Out of Iron is prepared a Salt without any corrosive, which is able to extract the soul from Gold, that it will remain half dead. But MARS will be impregnated as it were divinely, so as to be able to give forth a golden Child: the debilitated Gold will recover its lost Colour and Virtue by VENUS and ANTIMONY. Other Philosophers have likewise made mention hereof, viz, that MARS will not spare even the King, out of whose bowels he will steal Treasures, and will not blush to adorn himself with the same. Concerning which Secret the most famous SENDIVOGOUS wrote on this wise. "The Chymists know how to change Iron into Copper or VENUS without the Sun: They likewise know how to make MERCURY out of JUPITER: Others the there are that can make LUNA out of SATURN; but if they knew how to administer the Solar Nature to these mutations, questionless they would find a thing more precious than any Treasure. On which account I say, that we must not be ignorant of what metals are to be conjoined one with the other, and whose nature of them

corresponds to Nature. There is therefore given one metal, which hath a power to consume the other metals, for it is as it were almost their water and their mother, one thing there is that only resists it, and is bettered thereby, viz, the HUMIDUM RADICALE of the Sun and Moon; but that I may discover it, 'tis called CHALYBS."

Thus you see, that from MARS also some good is to be gotten, although all speak ill of him; and indeed he is wicked if he gets possession: Nor will he spare the highest Powers, from whom he will forcibly wrest their hidden Treasures, but yet by Commerce with VENUS he will again repay it in time to be distributed amongst the subjects; although the king being robbed of his goods, looks pale upon it, yet he lays not down his life, and he remaining alive, there is no cause of complaining, for as long as the Riches are not exported, but remain in the Kingdom, distributed amongst the subjects, he is able to receive his former majesty and splendor from his Revenues, and to gather new Riches, and preserve his kingly dignity whole and sound.

Here I foresee that our common Know-littles, in the light of Nature, will traduce me, as if I enterpret SENDIVOGIOUS'S CHALYBS to be common MARS, and say that 'Tis not to be understood according to the Letter, but the Author would hint somewhat else thereby; but 'tis no matter, what I have written, I have written, and that not without cause. I am not ignorant, that he means not common Iron no more than I, but his inmost Magnetick force and power, or essence, prepared without corrosive, and known to few, which doth most greedily extract and transmute the soul of Gold above all other things. and herewith we will rest and cease.

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The Fourth Rule.

Of the Nature of VENUS.

The other Six Metals have in VENUS framed all their colours, and the MEDIUM of their Flux (with inconstancy) into an External body. It would be therefore profitable to hint to the understanding by some examples, by what means the visible may be by the benefit of Fire be made invisible, and this again made visible and material. All combustible things may naturally be changed in the Fire, out of one form into another, as into a Coal, Soot, Ashes, Glass, Colours, Stones, Earth, but the Earth is reduced into sundry metallick bodies; and if a metal combust or corrupted with old age, is thereby become ummalleable, sharp, and brittle, let it well flow, and 'twill again become malleable.

Glauber) Although that VENUS being malleable more than all the metals, ii and out of the Fire, is fit for all Operations, yet even this is not void of a combustible sulphur, but is radically polluted therewith, so that it will moat easily, of it self, without addition of any other sulphur, be reduced into SCORIA, and be corrupted, which corruption is occasioned by the muchness of its combustible ulphur; old and Silver being void of that Sulphur, are not subject to destruction. So that, although they undergo the Fire a most long season, yet go they not into SCORIA like the other imperfect bodies; and for the reducing of them into ashes, combustible sulphur must be added; whereas the imperfect metals too much abounding with the same, are changed by

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a most light heat into Ashes, Powder, or SCORIA, which SCORIA'S are melted into either transparent or darkish tinted Glass, according to the nature of the metal; which Glasses may be melted into malleable Metal, and again into Ashes and Glass, as you please, but always with some loss, by reason of some combust parts irreducible into metal, the metal also remaining, as it was at first, without being any thing bettered.

He who knows how to melt Metals into pellucid Glass, by the addition not of metallick things, but of such things as have affinity with the metals, as Salts, Sand, or Stones, shall in reducing them, always find his metal better than it was in the beginning: And that the Reader, for whose sake .I have written these things, may the more throughly understand my mind, I will explain it somewhat more clearly. PARACELSUS bath above affirmed, That every visible metal is an hider of the other metals lying hid invisibly therein, and that the hider is to be removed, if you would that those visible metals become visible and corporeal, which being noat truly spoken, I know not what light it may be illustrated withal. The sords also are succinct and easie to be understood, yet no body believes them; There's scarce one amongst an hundred that conceives what they tend unto. MATALS CANNOT BE CHANGED WITHOUT PUTTING OFF THEIR METALLINE FORM; for if you keep them a long time in Flux, by themselves, or Joined with others, if they remain in their Corporality, they cannot help each the other, but being destroyed either by themselves, or Joined with other Metals, and nourished in the fire their due time, it cannot otherwise be, but that they should be bettered, for so long

as it retains its metalline form, it cannot be holpen. 'Tis necessary that a hard body be broken and annihilated, before there can be made a separation of the pure from the impure.

But this is to be done by a genuine Chymical manner, and they are to be dissolved and throughly opened, with things of affinity with them, whereby the purer parts may be united, and the more gross may be separated. If a metal be forced with a most vehement Fire, its parts do firmly hold together, for if it be fixt, then the parts abide in the Fire; but if volatile, then the parts thereof fly away together, their natural bond holds them together, defending them against the Fires power, but dissolve their bond, and then they are compelled to submit to VULCAN'S Force and Empire, and will let you make of them what you please. It may well shame the Chymists to work so disagreeably with Nature, and may well learn by the Husbandman's labours to send for Nature's help. The Husbandman, therefore, when he sows his seed, to have a good Crop therefrom, he casts not his grain upon any sort of earth, without consideration, but chuseth such earth for each proper seed, as being well dunged, may suit beft therewith, and in a convenient season sows his grain, that it, being petrified and annihilated, may be multiplied, he leaves it to the warmth of the Sun, and to the vivifying Rain to concoct and maturate it; well knowing, that without precedent putrifaction and loss of its form, it cannot be multiplied. He likewise knows, that when it hath arrived to its maturity, it must not be left in the Field, but must be reaped, and then the better and more heavy part is to be fanned and separated from the lighter and worser part, viz, the Chaff; the which

operation is, by experience and long Use, known to be good and needful. This Process must a Chymist observe, for one Metal may be made the field of another, wherein putrefying, it may get it self a new body, which being done, he must likewise know how to separate the new body from the FECES, from which 'tis gathered and made; and bow to fan VULCAN like the best and most ponderous, from the lightest, for both of them will be made better by the foregoing preparation, and the annihilation of the bodies. When a Country-woman intends to separate the better part of the Milk from the more gross and cheesy part, she puts it in a quiet warm place, that the best part may rise up, and the worst part go down, the which being as yet not sufficiently purified, she adds her art, and puts it into a Churn, and doth so long stir or agitate it until another separation be made of the pure from the impure, which we call. BUTTER; which notwithstanding, had it lain never so long by it self, had never come to have been Butter, without the Hand and Art of the Country-woman. Who would believe that in Milk there lies Butter, if he did not daily see it? This separation of the Butter from the waterishness, proceeds from the quick shaking and agitation, whereby the Milk heats; and if it doth not fadge, then do they put thereto some warm moisture, which uniting it self with the moisture of the Milk promotes a separation, for heat alone is the meer cause of hastening the separation. This now may seem gross as an Example to the Ignorant, but let none imagine that this separation of the Butter from the Milk is alledged in vain, but rather to shew the way how out of imperfect Minerals the golden and silver milk or part, is to be separated by the access or addition of a warm

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Mineral water, and by the Fires agitation: Even as warm Water helps the moisture of the Milk, that so it doth the easier separate its own heterogeneous Butter (and yet the way of separating the Butter from the Milk, without agitation, by the affusion of a warm thing and coction, is not unknown;) so also the Metals are separated, if they are a long time boiled with their own Water.

Now, because of themselves they are compact bodies, if you keep them in Flux a long season, they remain compact, and are not able by their own power to shew forth their Good or Evil, nor make it appear, whether or no they contain Gold or Silver: They are to be a long time boiled with Water, that being dispersed, they may be translated out of their metalline nature, and the pure (by the agitation of the Fire) may be separated from the impure; which purer part of the metal doth not swim at the top, like Butter, but settles to the bottom like a REGULUS, after the metalline manner, and all being cool, it must be separated from the SCORIA, and in a Cupel be washed to the utmost purity.

But now 'tis worth the while to know what Water this is which is fit for this Work, and makes a separation of metals; for seeing that it must have power to dissolve metals, it's expedient that it be a friend unto them, and of the same kin, or (that I may speak clearer) 'Tis fit that it be their dissolver and examiner; and this old SATURN hath power to do, out of which it say with small costs and labour be prepared; but the common SATURN, although it be called the Water of Metals by all the Philosophers (but in the usual washing in the Cupels 'Tis not found so to be) yet as long as it remains in a compact metalline form, 'Tis

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unfit for this thing; let him first be made Water himself before he reduceth the metals into water; which work is easie, of small cost, and of a few hours labour, and it goes into Water, and the Metals are thereby washed. Of which more shall be said in the following Chapter of SATURN, and elsewhere. This also is to be noted, That Copper being dissolved with the Water of Lead, be digested its proper time, the moisture dries, and the metal is hardened, and returns into a metallick body; therefore the Solution is to be kept always liquid by the affusion or pouring on of new water, lest the mutual action be hindered, which the Philosophers call INCENER&TION: Which being neglected, all the Work doth not presently perish, but there remains most elegant AMAUSA, and tinged Glass, which shines among the Copper, giving out from it self a Blood-red Colour, wherewith not only wooden Vessels may be adorned, but also Glass-Painters may use it; of which red Glass there hath been some found in old Churches; but 'twas believed that the Art was thoroughly lost; but this came not by chance without doubt, but was purposely concealed by those whose practising hereabouts did perceive a better thing to lie under it; for the red AMAUSUM or Glass, being burnt its proper time with a strong fire, gives a REGULUS yielding in the Leaden washing good Silver. But if you seek for LUNA out of VENUS, its better not to make the red AMAUSUM or Glass at all, but to keep on with laceration, that it say not come to be red, but may remain a pellucid and green Glass, even until VENUS be well washed.

Moreover this is to be noted, That VENUS and the other metals are not only reducible into soluble and insoluble Glass, by this SATURNINE

Water, but the same is to be done by the addition of clean Flints and Salts, by which they are made much fairer than those done with SATURN; but in the separation they are wilder, because the Dissolvent is not so metalline, and after pergation, they do not so easily give their REGULUS as those that are done with the Water of SATURN. There's also another way, by which the superfluous burning sulphur of VENUS may be washed, and be cleansed without the water of SATURN or of the Flints, via, with SALT-PETER. If VENUS or any other imperfect metal be often mixt therewith and burnt, the purer parts come together, and the combustible parts come together, and the combustible sulphur separates in the form of SCORIA. To conclude, This separation and washing may be done by the help of other fixed Salts, but none so good as the Water of SATURN. Now let the Reader know, that those things spoken in a rude style, concerning VENUS, want not their weight, even as the following Chapters will openly declare.

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The Fifth Rule.

Of the Nature and Virtues of SATURN.

Thus speaks SATURN of himself: The other Six Planets have excluded and thrust me out, who am their Examiner, from the Spiritual City, assigning me an habitation with a corruptible body; for what they neither are, nor will be, I am constrained to be: My six Brethren are Spiritual, wherefore as often as I am in the fire, they pass through my body, and both I and they perish together in the Fire, the two best excepted, Gold and Silver, who are most neatly and purely washt in my waters, and wax proud. My Spirit is Water, softening the hard bodies of my Brethren; but my body is addicted to the Earth, whatsoever I lay hold on, is also made like the Earth; and is converted into one body, It would not be good that the World should know what is in me, or what I could do; it would be better did they but know how to get that thing which is mine, and is in my faculty, they would lay aside all other Arts of ALCHEMY, and handle this thing only, which I am able to perfect. The Stone of Coldness is in me; this is the Water by which I cause the Spirits of the six other Metals to congeal into the Corporiety of the Seventh, that is to promote Gold with Silver. ANTIMONY is twofold, the one sort is the common black Antimony, wherewith Gold being mixt and melted, is purged; this is of nearest kin to Lead; the other is white MAGNESIA, BISMUTH, and nearest to Tin, being mixt with the other Antimony, it increaseth LUNA.

Glauber.) Here we have mention made of SATURN, from whence the Bath (spoken of afore) for VENUS and the other metals is prepared, and that twofold, the common and Antimony, both which I have mentioned in my former Tracts, as profitable for this washing, but one is fitter for some metals than the other. VENUS willingly enters into SATURN, and may most rightly be washed and separated with the common Saturnine water, MARS and JUPITER will not, but Antimony receives them most greedily, holds and washeth them, which is impossible for the common SATURN to do. Yet notwithstanding PARACELSUS seems to hint at some other thing here, speaking of the transmutation of SATURN with other metals, aiming (as I conjecture) as well at an universal as a particular transmutation of Metals by Saturn. Now Saturn also, as he is the water and washing of other metals, so may he himself be washed with Salts, which is, as I ehall anon declare, are his water.

But let no body wonder that I speak no larger of the nature and virtue of Saturn, whom I set so high an esteem upon; for it bath been most frequently mentioned, and after this will be; so 'tis not fit so often to repeat the same thing, one Chapter illustrates another. See such other small Tracts as I have written of Saturn, and compare them well together, and without doubt you will perceive my meaning. That which PARACELSUS adds concerning the defference of Antimony is plain enough, and wants no illustration; for common Lead and Antimony (although such differing in the diversity of Sulphurs) was by the Philosophers called Black Lead. Bismuth, ashy Lead, and Tin, among the ancient Metallurgists, is white Lead; which appellations we shall leave to the ancients, and say no more thereof.

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The Sixth Rule.

Of the Moon, and her Nature and Properly.

If any one goes about to reduce LUNA into SATURN or MARS, it will be as difficult as to make LUNA (with great profit) out of MERCURY, JUPITER, MARS, VENUS or SATURN. But 'Tis not expedient to make vile things out of good, but to make precious things out of base and abject things.

'Tis also fit to know of what matter the Moon is, and whence 'tis risen; be that is ignorant of this, will find it impossible to make LUNA.

Question. What therefore is LUNA?

Answer. It is the seventh external, corporeal, material, of the Six metals therein hidden; for always (as it hath been very often said) the Seventh hath the other Six spiritually hidden within it self; neither also can these six be without an external, material metal; nor can any corporeal Metal be without the six spiritual ones and their Essence. If you melt the seven Corporeal Metals, it doth nothing as to make Gold: after sixtion, each as its nature is, remains fixt in the fire, or volatile, For example, mix as well as you can MERCURY, JUPITER, SATURN, MARS, VENUS, GOLD, SILVER, it will not therefore follow, that the Gold and Silver will transmute the other five, that they become Gold and Silver: Although they are blown together into one mass, yet each remains in its own state, viz, if you take of the corporeal mixtion; for transmutation consists in the spiritual mixtion and union of Metals, because Spirits admit of no separation and mortification.

Although you kill the Body an hundred times, yet will they always have another Body more noble than the former. And this is the promotion of Metals from one mortification into another; that is, from a more ignoble degree to a higher, that is LUNA, and from a better to the best, that is SOL; a most illustrious and royal Metal; 'Tis also true, and always will be, which hath been often spoken of before, that always the six metals generate the seventh, and deliver it from themselves into a palpable and visible substance.

Question. Now, then if it be so, that the LUNA, or any other metal, is always caused and produced from the other six, What therefore is its Property and Nature? I answer, Out of MERCURY, JUPITER, MARS VENUS, and SOL, so other metal can be made, but LUNA; the reason is, because as to the other six metals, each are indued with two good virtues, which in all make Twelve: these virtues are the Silverish or Lunar Spirit, which in brief understand thus; Silver is compounded into a corporeal Metal, out of the six Spiritual Metals, and their Properties, in number twelve, and is likened to the seven Planets, and the twelve Celestial Signs; for the LUNA hath from MERCURY the Planet, and Aquarius and Pisces, a bright white flux and splendor, MERCURY, Aquarius, Pisces; also LUNA hath from JUPITER, MARS, and TAURUS, a white colour, a great constancy against the fire and fixation, JUPITER, MARS, TAURUS; from MARS, CANCER, and ARIES, it hath hardness, and a good clangour or sound, MARS, CANCER, ARIES; from VENUS, GEMINI, LIBR.A, it hath the means of Coagulation and Malleability, VENUS, GEMINI, LIBRA; from SATURN, CAPRACORN, SCORPIO, it hath a fixt body with heaviness and gravity, SATURN CAPRACORN, SCORPIO;

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from SOL, LEO, VIRGO, it hath a sincere purity, and a great constancy, against the violency of the fire, SOL, LEO, VIRGO.

Thus is briefly explained what is the exaltation and cause of the spirit and body of Silver, with its own compound Nature and Essence.

It must also be known what matter the metallick spirits do take in their first Nativity, when they are carried down into the Earth from the Celestial Influences, viz, a vile Dirt or Stone, which the Mine-digger by breaking the body of the metal, destroys and burns in the fire, in which mortification the metalline spirit assumes another body, not fryable, but pure and malleable. Then the Alchymist coming, deatroye this metalline body, kills and prepares it by Art, but that metallick corporeal Spirit makes apparently conspicuous, another more noble and much more perfect body, whether it be the Sun or Moon; then both the metallick Spirit and Body being perfectly united, are free and safe from Corruption by the Elements of Fire.

Glauber) PARACELSUS in this Sixth Chapter repeats the words which have been oftentimes afore mentioned, viz. That every visible metal is an hider of the other metals which lie spiritually hid within it; withal teaching, that it is impossible for corporeal metals, although melted together never so long, to be meliorated, unless they are first made spiritual; which I have oftentimes demonstrated and shewed to be the very Truth. and the right way to Transmutation,

But he doth not in express words teach the way by which they may be made and rendered Spiritual; nor is it convenient to chew a Morsel,

and thrust it into the mouths of the Ignorant.

Now I say, that as touching the spiritualizing of Metals, PARACELSUS doth not advise that Metals be dissolved in corrosive Spirits, & digested & distilled over the Helm with it, by often Cohobations. The Spiritualization which he mentions here, is not to be done with Corrosives, for they are rather corrupted by them than perfected, neither in Glasses, but in Crucibles, and that in a few hours, without Corrosives, whereby they are so depurated, and as it were powdered, that they are transparent in and out of the fire, and dissolvable in any water. This is a true spiritualization of metals, and gainful if it hath the said Properties: 'Tis otherwise called by the Philosophers, the first matter of Metals, and at this time known but to few.

Our Laborators now adays know not any aetaflick spirits, but such as by the help of peregrine and noxious things, they drive over by an Alembick or Retort; but Experience testifies, that these are wholly useless and unprofitable for Melloration. And although the ancient Philosophers write, Make the fixt volatile, and the volatile fixt, yet they mean not that the metals should be distilled. Which sublimation or distillation they did not meddle with, but all their metallick labours, as SOLUTION, PUTREFACTION, DISTILLATION, SUBLIMATION, CALCINATION, INCERATION, COMOBATION, and FIXATION, were done in one earthen vessel, without Corrosives; nor did they weary themselves with those ridiculous labours that are done by the means of Glasses. But of this more in another place.

Now read diligently over and over again what PARACELSUS writes at

the end of the Chapter, and it will appear, that he speaks of fusion, and not distillation in Glasses; where he shews, that a metallick spirit at its first descending from the stars into the earth, bath a most vile form, like a atone, or dirt, which the digger of it melts with a strong fire, whereby it gets a better form, and becomes a malleable metal. And here be is at a stand, and cannot proceed any further. Now, saith PARACELSUS, the Alcbyaist comes and takes this metal, and by his Art destroys the metallick body, lUlling and preparing it; and by his labour it assumes a more noble and fixt body, called (because of its maturity) Gold or Silver, The LUNA, although it be more pure and excellent than VENUS, IRON, JUPITER, and SATURN, yet having not arrived to maturity, it is (in comparision of the Gold) like a flower, which is more excellent than the herb, but inferiour to the seed, which is the most perfect part of the same. And as in Vegetables the flowers are indued with a more elegant colour than either the seed or fruit: So also is the LUNA more abounding with Tincture than the SOL; which I have often tried, and could demonstrate by many Examples; contrariwise, although the flower be, as to the form, colour and odour, above the seed, yet in goodness and durability itis such inferiour; for the flower at an approaching cold falls away; but the seed endures, and if It be helped, it produceth a new herb, flowers, and seed, by which its species are conserved and propagated. And as in Vegetables the herb is the greatest part, the flowers less, and the seeds least, so in Minerals is the like order most fitly observed: for should Nature produce, only Flowers and Seeds with the Herb, whence would there be Grass for Beasts, whereby

they might fill their Bellies, and so yield dung for the Country-man to dung his ground withal, that it might produce a new Crop of Herbs. Without doubt there's more Tincture hidden in LUNA than in SOL, the inmost part of which is a seer redness; but the centre of SOL is a most fixt and splendid Sky-colour, which is to be well observed. As for the other Properties of LUNA, which are most frequently known, 'tis needless to mention them; as to purity and fixation, 'tis nearest to LOL, and therefore in metallick things 'tis to be likened to a Flower: 'Tis plainly void of combustible and preying Sulphur; but being not as yet arrived and concocted to perfection, it is a most suitable Vehicle to extract SOL out of volatile and unripe Marcasites, and other auriferous Minerals, and to make it corporeal. Concerning which I have formerly written, and will write more hereafter.

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The Seventh Rule.

Of the Sun, its Nature and Property.

Corporeal SOL is the seventh Metal of the six spiritual ones; in it self it is a seer Fire; but the Reason of its being outwardly of an elegant, yellow, visible, sensible, ponderous, cold and malleable body, is, because it bath in it the coagulation of the other six metals, whereby 'Tis compelled into a visible body. And as to its being melted with Elemental fire, 'Tis from hence, because it hath a fluidity of Mercury, PISCES and AQUARIUS, spiritually hidden in it self; the which is also outwardly evident, because it is most easily aixt with the SOL, and detained by him.

And whereas after melting, it grows hard by the Colt, viz. is coagulated, and grows stiff, that comes from the other five metals, JUPITER, SATURN, MARS, VENUS, and LUNA; in these five metals the Cold dwells and bears sway, and therefore SOL cannot be fluid out of the fire, because of Cold. Nor can MERCURY with his heat, nature, and fluidity help him against the five cold metals, for its heat sufficeth not to keep the SOL in perpetual flux, so that it is enforced to obey the other metals rather than one only, MERCURY, who (as to coagulation of metals) bath nothing to do, its Property being to make liquid, and not hard: It is the work of heat and life to make liquid, but cold is the cause of hardness, stiffness, and unmoveable, being therefore likened to Death.

For Example. If you would reduce the six cold metals to fluidity, whether it be JUPITER, VENUS, SATURN, MARS LUNA, SOL, it is to be done

by the heat of the fire, for metals are not melted with cold Snow or Ice, but are hardened thereby. Now, as soon as they are melted by the fire, and that the heat ceaeth, the cold rusheth in, whereby the metal stands still, grows stiff, dies, and remains immoveable. And because that MERCURY is always fluid and living, tell me, I pray, whether or no such a thing proceeds from heat or colt? Some or other may say, it is because of its cold and moist nature, and that it is living because of Colt; but whoever saith thus, and beleives that, is ignorant of Nature, and deceived and seduced with the vulgar, whose belief of any thing is out of the right way, & are therefore to be avoided and shunned by him that would truly know; for MERCURY is not living, by reaèon of cold, but because of its heat and fiery nature, as all things else live because of heat, for heat is the cause of life, and cold the cause of death.

But that SOL is in it self a seer Fire, not alive indeed, but hard, showing its fiery heat only outwardly, as yellow mixt with red, and the other five metals, are colt, viz. JUPITER, MARS, SATURN, VENUS, and LUNA, giving their virtues to the SOL, viz, according to their frigidity a body, by their fire colours, by their siccity hardness, by their moisture weight, or heaviness, by their reeplendancy sound; and thus it is not combustibile, and to be destroyed by the Elements of Terrestrial Fire, that is by reason of its fixedness. Fire doth not burn Fire, nor destroy it, but Fire joined to Fire becomes the greater and more powerful in strength. The Celestial fire descending from the SOL upon Terrestrials, is not such a fire as it is in Heaven, nor such as our

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fire is on. Sarr; but with us the Celestial fire is cold, a rigid and coagulated fin; and this is the body of Gold, and therefore we cannot tans or saster SOL with our fire, we can only diWde it and alt it, as the sun dissolves and melts snow, congealed ice and water. Wherefore it is not permit ted for one fire to dsstroy ather, because SOL it self is fire, and in Heaven it is resolved, but with us it is coagulated.

Gold is is a threefold state with its Essence.

1. The Celestal is Resolved.
2. The Elemential is Liquid.
3. The Metallick is Corporeal.

The End of the Seven Rules.

Glauber) We are now come to SOL, a kingly and most excellent Metal, the which PARACELsus compares to a seer absolute Tire, and so 'tis found to be, if it be separated into parts, 'tis likewise endued with a seed-like nature, men St than the. Herb it self or the flower, But to what end should we write of bettering it, when as it needs it not, being already constitute4 in the highest degree of perfection, and Nature not being able to prosots it to an higher degree: Now -then if it be to be made better, 'tis behoveful to sake it Medicine, for never was a sore excellent metal than it seen. An Herb planted is a fruitful soil, and brought to its perfection by heat of the Sun, the seed being ripe,

it remains not in the same form, but withers, and the seed falls away; but if it be seasonably gathered, it lasts a long while, and may, at your pleasure, be put into the Earth, for the production of new Herbs of its kind; or else it may be used for the health of Mankind, having no other notable Use besides. In like manner, Gold having arrived to its perfection, if it be to be farther advanced, it must be made Medicine, or be put upon the Metallick Earth, as Seed is on the Common Earth; where putrefying or augmenting, or growing, it may exhibit and produce a metalline Off-spring. Every body knows that a good Medicine may be thence made, and that various ways, but few know the manner how; but that 'tis able (like the Vegetable seed) to make Encrease out of the imperfect metals (being its own Earth) PARACELSUS teacheth in this place, and many Philosophers witness the same, which is not only true in a particular melioration, where by attracting its like out of the imperfect metals, it is increased; but 'Tis also to be believed as true, that from it may be separated, by the industry of a skillful metallick Philosopher, its inmost Vegetable power and purest portion (all its husks, or outside, wherewith 'Tis cloathed, being laid aside) and may thereby be exalted to a more than perfect estate, although 'tis incredible to many, yet 'Tis not in the least to be doubted of, except we would make all the Philosophers to be Lyers.

As for my self, although I never set my hand to so hard a Task, yet I believe and affirm it to be in the nature of things, as having evidently observed by my other metallick Labours, that this Medicine is in the possibility of Art; the which I will also in due time set upon, if

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God give Life and Leisure. What the other properties of SOL are, and by what means good Medicines may be prepared therefrom, I have spoken thereof in many places of my writings, and in its proper place more also shall be spoken. And here we rest and conclude this little Book of the Rules of the Seven Metals.

God and Nature make nothing in vain.

The Eternal City of all things (there's an Eternal place in all things) without time, without beginning, and without end, is every where essentially. It operates in that wherein is no hopes, and that which is accounted impossible, unexpected, incredible, and plainly deplorable, will be true even to admiration.

Glauber) PARACELSUS having finished his Seven Rules of the Properties of Metals, begins after a sort, to repeat and illustrate his sentiment or opinion, comforting the Operator, lest happily he should be discouraged, if his affairs do not presently meet with good success; but let him ingeniously proceed, because NATURE MAKES NOTHING IN VAIN; that which is least of all believed, comes most of all to pass; his words are clear enough of themselves.

ITEM. Note now some things on ARGENT VIVE

Whatsoever whitens is of the Nature of Life, and of the Property

and Virtue of Light, which causeth and makes Life. The Fire with its heat gives birth to this notion. And whatsoever blackens, is of the Nature of Death, of the Property and Virtue of Darkness, (having the efficacy and force thereof) which causeth Death; to the which hardening or induration the Earth with its Cold is the coagulation and fixation. The House is always dead, but the Inhabitant is a living Fire: If thou hast found out the true Use of Examples, thou hast overcome.

Glauber.) PARACELSUS speaking here of Mercury, mentions Fire, which by its heat is the cause of Light and Life, but that which blackens, is the cause of Death; where making as it were a pause or stand, he adds these pregnant words.

Sacrifice the fat Vervein (or Sulphur) Rx. eight lots of Salt Nitre, four lots of Sulphur, two lots of Tartar, mix them, and let them flow.

Glauber.) Here begin the Complaints of the Aickymists, because PARACELSUS writing of so good a matter, doth so suddenly break off, adding such a Receipt, as in their judgement hath no affinity with Mercury, but is to him as a thorn in a man's eye. This powder indeed is a good fusile powder, for the reduction of such metals as are otherwise hard to melt; but in this place 'Tis neerly vain and needless, because MERCURY by his innate fiery power and heat, doth always flow; wherefore we want not this Flux for him. Had he written in this place, how he (viz. MERCURY) is to be coagulated and fixed, we would most willingly have heard him, and as willingly have been content that he had kept his fluxing powder to him self.

Such as these ought to blame themselves and not PARACELSUS, that wished well unto them. The words which went just before, may excuse him; for he said, that GOD AND NATURE MAKE NOTHING IN VAIN; whereby he intimates, that this powder is not so strangely to be looked on, as if it did not pertain to MERCURY, who is more than enough fusile already, and wants it not. Nor was this mentioned to vex the Alchymist; no, PARACELSIJS knew this nimble fusile powder, and its operations upon the metals, better than he that complains thereof, ('Tis of incredible benefit in the metals, did any know bow to use it) and he placed it here, that we might perfectly learn its highest force and efficacy upon the metals; the which thing his foregoing words do also admonish us of; It operates beyond hope, that which is judged impossible is unexpected, incredible, and desperate, will prove true to admiration. Wherefore, think you, would he have added this fire had it not been needful in this place? Doubtless he knew how to burn the wings of MERCURY, and thereby to stay his flight. And although I know not how to fix MERCURY herewith, yet have I experienced wonderous things as well in the metals as MERCURY, for if the metals, especially MERCURY, be Philosophically joined herewith, sublimed and distilled, they afford wonderful MENSTRUUMS.

It's also here said, SACRIFICE THE FAT VERVAIN (or Sulphur). 'Tis full well known, that the superfluous Sulphur in metals that are imperfect, is the cause of their baseness, and this fire is able to burn it up, but 'Tis impossible that all should know it; there's need of use and diligence, if you desire ICARUS. flying with his Father DADALUS, and approaching too nigh the Sun (whereby his wings being burnt, he

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tumbled down into the Sea) should be drowned in the waters. The which let suffice, for there's enough spoken unto a wise man; let us therefore proceed.

What is to be determined concerning the Coagulation of MERCURY.

Tis not at all expedient to kill MERCURY, to coagulate him, and then reduce him into LUNA, and to weary him with many sublimate and other things, for this is but the destruction of the Sun and Moon that is in him. There's another more compendious way, whereby MERCURY is made LUNA, of small cost and charge, without any labour of coagulation: Every man reads in the Writings of the Alehymists, such Arts as are mean and vile, and easily preparable, whereby in a short time he might make abundance of SOL and LUNA, and are tired and vexed with the Writings of such as do not teach them clearly and plainly, and would willingly hear this, viz. Do so and so, and thou shalt have good LUNA and SOL to enrich thee.

But good Sir stay a while, and .Eit till the Secret be plainly opened to thee in positive words without any labour; so as to enable thee (in as 'twere a moment of time) to take SATURN, MERCURY, and JUPITER, and make SOL and LUNA thereof. The Art will never be so easily known, how short and facile soever it be in it self.

Glauber.) PARACELSUS goes on, and saith, That 'tis not needful to coagulate MERCURY, that SOL and LUNA may be thence made, and that it is

to be done with a most easie labour, and therefore few words are best. And here PARACELSUS is to be compared to that Rich man, who having heard that many perished with famine, 'Tis said that he should answer, That before he would be tormented with hunger, he would rather feed on rusty Bacon and Peas, believing that all abounded with this fare; the which they despising by reason of their daintiness, deservedly perished. In like manner the good PARACELSUS believed, that all Chymists were his equils, as to the knowledge of Metals, not dreaming of the many poor Colliers that torment MERCURY by their solutions, precipitations, sublimations, resuscitations, fixations, and other labours; when as they are ignorant of what it is, what abounds or is wanting therein, and so for want of knowledge, toil and labour to no purpose: MERCURY is a subject of wonder, and is frequently wont to deceive the Alchymists, whom (viz. MERCURY) if you would on the other side deceive, when you pursue him, give him a little breathing (because by force he's not to be compelled) that he may a little wonder about, but trust him not too much, lest flying away, he leaves behind him an empty Nest. For which Work the first Furnace, with its many Glasses, very well fitted and united, will serve excellently well. But in few words, 'Tis a subject of an inexhaustible wonder, the which I always found the most stubborn of all the metals, that I have bestowed grievous pains about; but yet do believe that he that knows rightly to deal with him, will reap a benefit from him not to be contemned. But who is there that discovers the way? Wonders must always remain unknown unto us, and albeit we know not all things, yet let us acknowledge the great Mercy of GOD,

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and give Thanks to Him for that which we do know.

The Receipts of Alchemy.

What shall we say of the many Receipts and the various Vessels, such as are the Furnaces, Glasses, Tests, Waters, Oils, Salts, Suiphurs, Antimonia, Magnesia, Salt Nitre, Allome, Vitriol, Tartar, Borax, Attramentum, or Copperas, Orpiment, Spume of Glass, Arsenick, Calaminaris, Bole-Armoniack, Vermillion, Calx, Pitch, Wax, Lute of Wisdom, Powdered Glass, Verdigrease, Salt Armoniack, Soot, Rosin of the Pitch-tree, Chalk, Mans-fat, Hairs, Egg-shells, Lac Virginis, Ceruse, Minium, Cinnabar, Vinegar, Aqua-fortis, Crocus Martis, Elixir, Lamure, (ultra-Marine) Soap, Tutia, Crystals. What likewise shall we say to their preparations, putrefactions, digestions, probations, sublimations, calcinations, solutions, cementationi, fixations, reverberations, coagulations, graduations, rectifications, amalgamations, and purgations. Most Books are fully stuffed with these Aichymical things, as also what things are to be done by the benefit of Herbs, Roots, Seeds, Woods, Stones, Animals, Worms, Bone-Ashes, Cockle-shells, Muscles, & etc.

All these things are the Labyrinths of Alchymy, and are great and but vain Labours. Moreover, although SOL and LUNA might be made by the means of these things, yet by reason of the multitudes of them, the Work, is rather hindered than advanced; and therefore it cannot be truly learned from the aforesaid things, how to make SOL and LUNA. But all such things are to be omitted, as operate not with the five imperfect Metals, for the production of SOL and LUNA.

What therefore is the true Way, and the short Path void of all difficulties, that leads to the speedy making of good SOL and LUNA? Row long will it be ere thou revealest it? I believe that thou understandest nothing of this matter, may somebody say, but dost only mock us with these Riddles. For answer: It hath been already spoken of, and is evidently enough discovered, in the Seven Rules; He that understands not, let him blame himself. Besides, let no body be so mad, as to perswade himself, that the Art is most easie to be understood, and to be perfectly known by the vulgar; that is neither so, nor must it so be; but it will be better understood in an occult and hidden Sense.

This is the Art, viz. If you make the Heaven or Sphere of SATURN to flow with life in the Earth, put in all tke Planets, or which you please of them, but let there be of LITIIA least of all; let it flow so long, until the Heaven of SATURN doth wholly disappear, and the Planets remain alone dead with their own corruptible Bodies, and have assumed a new, perfect, uncorruptible body, that body is the Spirit of Heaven, by which the Planets become again corporeal and alive; as afore, Take out that mew Body from the Life, and out of the Earth, and keep it, for it is SOL and LUNA. And thus hast thou the Art plainly uncovered and entire; if thou dost not yet understand and apprehend it, 'Tis well, for so it must be; nor must it be publickly divulged,

Glauber.) In this Chapter PARACELSUS teacheth, That there's no need of so many ridiculous species, for the transmutation of Metals, but that there's virtue enough in the metals to operate upon, and to better

one another, if they are rightly conjoined amongst themselves; yet in some Laboure we cannot be without Salts and Minerals, because they are useful to mollifie hard Metals, and to dispose them to assume a melioration. But 'tis to be observed, that Corrosives are to be omitted, and such Salts only to be used as are friendly to Metals. Likewise other Minerals and Fossiles may be fruitfully used in fusion, separation and other nietalline Operations, as additaments. The which thing PARACELSUS denies not, but only rejects, and that deservedly, those rediculous Compositions of the unskillful Alchymists, which they making in their use SOL. Re dehorts the studious Artist, and endeavours to bring him into the right way.

Furthermore, he teacheth but in an occult sense, how good SOL and LUNA, such as will endure all trials, is to be extracted out of imperfect Metals; but 'Tis so obscurely done, that no body can thereby understand the thing; and such only as aforehand know somewhat, and have had the like Labou.rs under their hands, are able to understand his meaning.

Doubtless this Process hath found many an one work enough, who have at last attained to nothing; but yet some have by chance lighted thereon, and so perceived the Truth of his Words, most of which Inventions do casually happen; and whilst that one thing is sought after, and by accident lost, something is oftentimes found more excellent than that which was intended.

In like manner, most things unsought after have happened to me; and also my Labours have manifested to me the greatest part of PARACELSUS'S Arts, and not his Writings. And who will certainly and plainly teach

what lies under that Covering? Many Archers there are, but few hit the mark. Neither seems it so necessary to take nothing else but the aforesaid Metals; the which thing PARACELSUS also in his forementioned Process doth hint at, saying, When thou makest the Heaven, or Sphere of SATURN, to flow with Life in the Earth, sow in all the Planets, or such as you please of them; but let not the Moons part be biggest, but let it be the least of all, By which words 'Tis easily conjectured, that the greatest part must be of Saturn, whereby the other metals are to be washed and purified, and the least part of the Moon, But some body may ask, What reason is there for the Moon being here, she being already pure, for the washing of whom there's no need? Why this hath been already elsewhere answered thus, viz. That she may attract, defend, and make corporeal, the washed, purified, and tender Sun, which would otherwise remain in the SCORIA: Notwithstanding this separation may be made without the LUNA, but then 'Tis not so gainful. Neither also is it necessary to conjoin the Metals, and so make but one work, in washing them with Saturn; each of them may be taken apart, and so cleansed, unless a man knew how to contrive the composition, then indeed the Work would be facilitated, and more Sol gotten; the which is to be well observed, if either none, or very little Luna be taken. But if you take not LUNA, then VENUS isto be added, as being of nearest affinity to SOL and LUNA, in its malleability, and so that will attract the volatile and immature SOL out of the imperfect Metals, and defend it in the fire, but much weaker than LUNA. Tin and Iron being most impure and sharp metals, may be washed with Lead, but with much difficulty, and may be deprived

of their spiritual and occult SOL, but with far greater charges and cost, than if you took in LUNA, or at least wise VENUS. Now knowing this, Why do we not give to every one its proper additament, for the expedition and enriching of the Operation? 'Tis worth the while to be able to make a good mixtion of Metals, and with profit to wash them with SATURN, in which mixture none believes how much there's placed, nor my self neither, had I not with Loss learned the same. For, when in former years I sought after somewhat in this kind of operation, as washing and separation, and had sometimes found out a good PROBA; I have gone to repeat the same labour again, and have egregiously erred. And although I have for many years wrought hard in this kind of labour, and spent much (which I repent not of) yet I dare not boast of catching the best prey, but am content with a piece of Bread, but yet I do not despair, GOOD THINGS COME SLOWLY ON, and the thorny prickly Budds spring forth before the Roses come. Now, if thou learnest the weights the Work will be safe, and thou needest not to doubt of doing the same in a great quantity. PARACELSUS goes on, and bids you to let the Planets which you have put in, to flow so long with the Heaven of SATURN, until the Heaven of SATURN vanish, the Planets will remain, having received a new body, which is to be taken out of the Life and the Earth, which will be SOL and LUNA. And these words are variously interpretated by sundry men, especially what the Heaven of SATURN is, and are perswaded, that if that were known, the residue of the Process they could state well enough. Many understand hereby the common separation made by a peculiar SATURN, taking the REGULUS Stellate of ANTIMONY, which is stamp't with

a Celestial Star, the which they blow on and melt with the Life, (which they interpret to be the fire) in the Earth (a Cupel or Test) the bodies being left upon the Test, like mortified Metals, the which reducing by a fusing addition, and melting with Lead, and promising themselves Gold and Silver, they find themselves to be in an error, and accuse PARACELSUS of Sophistry and Deceit, because they can't make good quantities of SOL and LUNA, by means of his Writings.

And now, what this Sphere of Saturn is, may be variously explained: It may not unfitly be taken for common SATURN, because being fused, it shines, and is turned round: or it may be taken for its Glass, which being melted in the fire, shines like the Sun: or it may be the Stellar REGULUS of Antimony, because its STRIA represents Stars when 'tis broken. But what benefit is it to know the Heaven of SATURN and to be ignorant of the true requisite Life, and the reduction of the dead and reducible bodies. Common Fire is not the Life that PARACELSUS mentions, but it may be stirred up thereby, and so be saith; The fire with its heat, is the Nativity to this motion: If by the Elemental Fire he should mean the Life, and by the separation of SATURN, or blowing of the REGULUS of Antimony, (the flowing which PARACELSUS mentions). then it must necessarily follow, that the destroyed bodies which remain, should be made more perfect, and the Spirit of Heaven should yet remain with them: for thus he writes, viz. The Planets by it do become corporeal and living, as they were before, but in these kind of separations, ecorlfication, or blowing off, it is not found to be; but in these Operations their Bodies remain like SCORIA, in which is neither spirit or life, much

less SOL and LUNA to be found, though never so diligently sought after. PARACELSUS saith expressly, viz. That Body (viz. of the slain or killed bodies) is the Spirit of Heaven, by which the Planets do again become corporeal and alive as before; from whence 'tis to be understood, that those bodies are spiritual & not only corporeal and resuscitated, but such as may give life even to slain or destroyed bodies, the which can't be said of them, for a spirit must be penetrative and vivifying, and they are not such. For if (according to PARACELSUS'S mind) the dead bodies ought to be reduced to Corporality and Life, 'tis necessary that they have some hidden power; (which every one knows not) whereby they may demonstrate most speedily their embodying and vivification in a spiritual manner, without the addition of any peregrine Flux, or else they are deservedly to be rejected. But if any one should now imagine, that metals being by the red fire deprived of life, made spiritual and again corporeal and living, should forthwith be all SOL and LUNA; be promiseth more to himself than is right, and is deceived (for PARACELSUS saith, that That new body is to be taken out of the Life and Earth and kept, for 'tis SOL and LUNA) for 'tis impossible even for the Philosophers Stone, to convert the whole bodies of Metals into SOL and LUNA, for out of nothing, nothing can be made, as the Philosophers say; and Experience testifies, none but God only made any thing out of nothing; but the thing which is, may by Art be reduced into nothing, and that again reduced into something. Seeing therefore that the greatest part of metal Is an unprofitable, combustible noxious Sulphur, which never was a metal, but adhering only outwardly unto them, and being combust, reduceth their

HUMIDIUM RADICALE into SCORIA; which HUMIDIUM RADICALE only (after its destruction) and not the whole mass of Metal or superfluous Sulphur, Is reduced by the spirit of the Saturnine Heaven, out of flothing into something, vim, a Body and Life; the Sulphur which before the corruption was nothing, remains still a Nothing; and if thou throughly observe the thing, the Case stands clearly thus, viz, if in this operation there must be a separation of the imperfect metals, and a gathering together of the more pure, and a dispersing of the more impure parts; these separated parts must therefore necessarily be much unlike one another; and by how much SOL and LUNA is more pure, if compared with imperfect metals, from which 'tis separated: And these separated parts are not of the same Goodness and Nature; as if ten duckets were divided into two parts, each part would have 5 of the same goodness and weight. Now, if from one of these halves you take two or three parts, and put them to the other half, it only makes the one bigger, and the other less:

And if there be nine parts on the one side, and but one left on the other side, yet cannot the major part boast of its exceeding the other in quality, but only in quantity: As to Goodness, they are both equil. But now, if you take a Mineral or Metal commixt with stones, and by measure divide it into two equil parts, and then pound them, and by pouring water thereon, separate the lighter parts after the accustomed manner, and the heavy Metal will settle to the bottom: Now the dross and metal will fill the former measure, but will very much differ in their goodness,

Or if any one take two measures of Wine, and by the heat of Fire,

separate the more excellent Spirit by distilling in a Glass Alembick, and leave the other measure in the Cucurbit: These two parts, though equal in quantity, yet they do much differ in goodness; the one part will be more noble than Wine, and the other weaker, and as the other residence is no more Wine, being deprived of Spirit, Life, Soul, and Strength, and is thereby unable to defend it self from death, but tends to putrefaction; so on the other hand, the Spirit is not subject to putrefaction, but preserves other things therefrom.

The like is to be understood of this metalline separation, for the remainder, from which SOL is separated, can no more be made Tin, Copper, or Iron, but is a gross earthy Sulphur, by the reason of the SOL taken thence; whereas before it was JUPITER, VENUS, MARS, or SATURN. And by how much the Spirit of Wine is more excellent than common Wine, and SOL than an imperfect Metal, by so much also shall the Spirit of Wine and SOL excel, if they are again separated, and new faeces segregated therefrom. But this is not so necessary in this place; 'Tis sufficient to have declared the way and reason of this metalline separation, about which we have even now treated, viz. That the whole metal; nor the 1/2 or 1/4 part thereof, will become SOL, and the rest remain a metal; but the separation of the pure is very small in quantity, in comparison of the much impurity whence 'Tis separated. Nor let any one think he hath not attained the Art, and so will not rest here, if all things become not SOL; 'Tis sufficient if there be some gotten, and that all the Labour is not bestowed in vain.

By what means Crystals are to be Conjured, and all things to be seen in them.

To Conjure is no other thing, than well to observe a thing, to know and understand what it is: Crystal is a Figure of the Air, in which is to be seen whatsoever is moveable in the air or unmoveable. The like appears in a Looking-glass, in Crystal, and in the Waters, for the Air, Water, and Crystals, are all one to Sight; like a Glass wherein an Object is to be seen, as it were, reverted.

Glauber.) I do not fully know what PARACELSUS intends by this Conjunction of Crystals, because it appertains not to the metalline Arts; but yet it seems not to be here added without good reason, somewhat he would intimate hereby. We read of the Ancient PAGAN Philosophers, that they conjured Crystals, and beheld in them many wonderful things; the which, whether it be true or no, I leave as I find it, because in my Judgement, such an Art seems not natural, but belongs to Diabolical Magick, which I have nothing to do with.

PARACELSUS also hath elsewhere written of wondrous Looking-glasses of the same, and hath taught how to compose them of Metals, melted together in a certain Time and Constellation; the which many have attempted to do, but not one (as far as I know) hath attained the Mystery. It seems very probable, that he intends by this Conjunction of Crystals, that the Metals are to be made like to pellucid Crystals, Air, or Water, wherein the soul. of the Metal may shine, if you would spiritualize them,

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and make them yield their SOL and LUNA. And in this Sense it agrees with the aforesaid Chapters.

It likewise seems, that the mentioning of this thing is necessary for the sake of those, who practising on a separation with SATURN, have experienced, the Metals are to be first reduced into Transparent Crystals, before they part with their occult SOL: Which I have elsewhere spoken more largely of, about AMAUSA, and therefore will here end.

Of the Heat of Mercury.

They that believe that Mercury is of a moist and cold nature, must lay down the Bucklers, for 'Tis not so, but it abounds with a great heat and moisture, which being naturally planted therein, keeps it always fluid: For, were it of a cold and moist Nature, it would always remain rigid and hard, like to congealed Water, and were to be melted like other metals, by the heat of the fire, which it (viz.) liath no need of, because it hath already a fluidity from heat, whereby it flows, and is always constrained to live, and not to die, grow stiff, congeal, or be fixed. But this is singularly to be noted, that the Spirits of the Seven Metals, or of as many of them as are conjoined in the Fire, are wonderfully provoked and stirred up, and Mercury chiefly, and they emit, and send out their forces amongst each other, for a mutual Victory and Transmutation; the one takes away the Virtue, Life, and Porn from the other, communicating a new Nature and Form; so the Spirits orVapours of Metals are stirred up by heat and mutual action and passion, and are

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transmuted from one Virtue to another, and at last to Perfection and Purity. But what else is to be done with MERCURY, that so his heat and moisture being taken away, he say catch a great Cold, and be coagulated, stand still, and die; do as you hear in the following Pigment.

Rx. a most pure Silver Vessel, in which shut up Mercury, then fill a pot with molten Lead, in the midst of which put in the Vessel with the Mercury; let it flow a whole day, and the hidden heat will be taken away from Mercury, and the external heat will communicate to it the internal cold of the Lead and LUNA, being both of a cold nature, by which Mercury will grow stiff, rigid, and become hard.

Note, The Cold which Mercury hath need of for its hardening and death, is not outwardly perceptible, like Snow or Ice, but is rather hot. Nor is the heat by which MERCURY flows, felt by the bands, but 'Tis rather cold. Hence Sophisters (that is men speaking without knowledge) pronounce him cold and moist, and study how to coagulate him with hot things, and thereby rather liquifie than harden him. Which thing Experience it self testifieth. True ALCHEMY, which by one only Art teacheth to make SOL and LUNA out of the five Imperfect Metals, useth no other Receipts, than only from Metals, out of Metals, by Metals, and with Metals, are Perfect Metals made; for with other things it is LUNA; for in Metals it is SOL.

Glauber.) Here PARACELSUS demonstrates their Judgement to be false, who say that Mercury (in it self a near Fire) is by nature Cold, and returns to speaking of Spiritual Metals, the which being stirred up

by great heat of Fire, do operate upon one another, meliorate, change, and advance to perfection, as hath been taught in the foregoing Chapters Then he adds a Fable or Story, how to coagulate or fix Mercury; but it must not be taken in the literal sense, but of the spiritual LUNA, whereby Mercury is to be promoted to Coagulation, in a moist way, and not in a dry, as the other Metals are, which Process I never yet attempted. Then he finisheth with an universal Rule of Transmutation, saying, Perfect metals are made from metals, outof metals by metals, and with metals, and that out of some LUWA, out of others SOL is made. He adviseth to take no strange thing, and only metalline subjects are to be taken for this Work out of some LUNA only; out of others SOL only, or SOL and LIRNA, both are to be extracted, which I have often tried; as in SATURN, which of it self gives only LUNA, Tin, VENUS, and MARS, by themselves gives only LUNA, and pure SOL; but commixt with other Metals in a due proportion, they give only SOL, and very little or no LUNA: Which maturation is to be ascribed only to the labour and sixtion, which is deservedly to be admired.

What Matter and Instruments are needful in ALCHEMY.

There is no special need of any thing, excepting a Fire-place, Coals, Bellows, Tongs, Hammer, Crucibles, Tests, and Cupels made of good Beech-ashes. Then put in SATURN, JUPITER, MARS, SOL, VENUS, MERCURY, and LUNA. Proceed to the end of SATURN. 'Tis very difficult and uncertain to find out Metals and Minerals in the Earth and Stones; yet because

all metals are to be first sought after and digged out of the Earth, this Labour is not to be contemned, but is PraIse-worthy. Nor will this lust and desire in digging in Mines sooner cease, than the love of young Men to Maids will fail; and as the Bees are greedy of extracting Honey and Wax out of the Rose, so prone and forward should a Man be, to find out the Minerals in the bowels of the Earth, but without Covetousness; he that is overmuch greedy, receives least, for God doth not fill all men with gold and silver, but with want, dung, misery, and scarcity. Some men also God bestows a peculiar Intellect upon, and a piercing knowledge of Minerals and Metals; so that they know a far more compendious way of making SOL and LUNA without digging in the Mine-pits, and without the Examen or Trying, and Fusion of Minerals. So that 'Tis not so altogether necessary to dig in the Earth for native SOL and LUNA, but by a certain knowledge it might be made of five Species, (but of Minerals become Metals, which are Imperfect Metals, and are so called) viz. MERCURY, JUPITER, SATURN, MARS, and COPPER: Of some more easily, of othereome more difficulty is SOL and LUNA to be had.

Note also, That out of Argent-vive, Lead, JUPITER, Gold and Silver is easily made; out of MARS and VENUS difficulty. Nevertheless 'Tis possible, but in the beginning and access of SOL and LUNA.

Out of Magnesia and Lead comes LUNA.

Out of MERCURY and Cinnabar ariseth pure SOL.

Likewise an Ingenious man (as I well remember) is able by due attention and preparation so to handle a Metal, as to be able by his ingenuity to do sore in the Transmutation of Metals to perfection, and to

guide the same better than all the Signs and Planets of Heaven can do. 'Tis also needless to observe the Twelve Signs, and to calculate the motions and Regiment of the Planets, and to observe a time, a day, the hour of this or that lucky or unlucky Planet; such things neither promote or hinder any thing; they neither hurt nor profit ought in the natural Art of Alchemy: But if thou rightly understand the art and possibility thereof, then go to work, and labour when thou seest most convenient; but if thou want'st the knowledge and practise thereof, then all the Planets, Stars, and Signs will wholly fail thee. It also comes to pass, that metals lying long in the Earth, are not only changed into Rust, but by a longer staying in the Earth, they return into their Native Stone, of which sort are many found, albeit they are not observed, for there are found stony pieces of Money, of the GENTILES, which were Metal heretofore, and by Corruption were transformed into Stone.

Glauber.) Here we are, in the first place, taught, that for the making of SOL and tUNA there needs not many Instruments nor Species, but the metals are only to be conjoined, but not by the common separation or washing: For if you should wash all the metals with Lead, yet would there remain no sore SOL and LUNA than was taken at the beginning; the rest will descend with the Lead into the Cupel, and Will lie at the top thereof like SCORIA; therefore be doth again direct to a spiritual Commixtion and Philosophical Separation. Also he adds, That 'Tis an honest, good, and necessary thing to dig up Metals, but that the other is the sore excellent, and that deservedly, for it separates Gold

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and Silver by Art from the more vile metals; for all such as apply their minds to metals, do well know with what dangers, costs, labours, and Cares, they are to be gotten out; but yet 'Tis not therefore to be abstained from, especially since we labour by this Rule, of having a foreknown and certain end of our pains and work; the which cannot indeed be done in metallick Mineings, for we are frequently drawn by vain hopes to bestow all our Estates on the Mines; and having spent all in vain labour, we are at last compelled to desist from the Work; but yet if it succeeds well, they yield the more plentiful Returns; and many Chronicles of Metals do testifie, That many Poor men have, by the Benefit of a rich Mime-pit, grown most Rich and Wealthy in a few years space. The finding out of Mines therefore doth wholly consist in Chance and Casualty, where Profit and Loss are equilly and alike to be expected:

The Work is likewise very chargeable, and can't be set upon by every body, and therefore 'Tis not for ordinary People, who have but little to lose, but for rich Men, who, though they lose such, are notwithstanding able to live, unless happily a Poor man lights upon some Earth or Sand that is very rich in SOL and LUNA, and other Metals, by the washing whereof he say get a livelihood; or else finding a rich Mine, and so betakes himself to a Rich man for his Copartner, such a one as is able to bear the Charges of digging it forth; and this is often done. But yet be it as it will, the thing is full of uncertainty, whereas this Metallurgy, or Work on Metal, which PARACELSUS makes mention of, is to be preferred far before the other, if any one (by the Grace of GOD) attaineth the Art, whereby he may with profit extract the SOL or LUNA

out of the already digged-up Imperfect metals, which are every where to be sold.

But to return to the business in hand, viz. To illustrate the Writings of PARACELsus, who deserved such of his Country. He names some metals, out of which Gold and Silver may easily be extracted, and others out of which 'Tis difficult to get it, but in both SOT and LUNA is to be added; for 'Tis profitable, yea, necessary (the which I have frequently exhorted to) in the extraction of Gold and Silver Out of imperfect metals, and is volatlle, and may the sore commodiously make it corporeal and fixt. Then he adds, That Metals by a longer stay in the Earth, do die, and return into stones and earth, from whence they had their original. The like happens to Man, and all Creatures; nor is there any thing in the World, how glorious soever it be, but is vain, empty, and perishing, but the Knowledge, Love, and Fear of GOD alone.

What thing Alchemy is.

Alchemy is an intention, imagination, and studying, or considering how or whereby the Species of Metals are transmuted from one degree and nature into another. Let therefore every ingenious and understanding man tkroughly consider the good Art of Alchemy, for he that speculates and well studies, sill the sooner attain the Art and find Out the Truth.

Note, That very such is to be attributed to the Stare and Stones, for the Stare are the framers of all Stones. And all the Coelestial Constellations, the Sun and Moon, are in themselves nothing but stones,

from which the Terrestrial do arise, being as it were their burnt part, Coal, Ashes, Outcast, Excrement, Expurgation, from which the Celestial Stones separating themselves, become clear and transparent by their proper brightness: And the whole Globe of the Earth is nothing else but a dejected, commixt, broken, rejected Rubbish, and blown as 'twere into one Mass, having obtained Rest and Constancy in the middle Circle of the Firmament. 'Tis also to be noted, that GEMMS (the names whereof I shall presently mention) together with the other Stones, came down into the Earth from the Celestial Stones or Stars, to which they are nearest in all perfection of Purity, Fairness, Brightness, Virtue, and Constancy, or Fixity, and Incorruptibility in the Fire, and are in a manner like to the Celestial Stones and constellations, being parts of them, and of the Nature derived from them, and are found by men in an impure gross vessel, and are supposed by the vulgar (who judge rashly of all things) to have been there born or generated; such as are found are polished, and are carried throughout the World to be sold, and are accounted as great Riches, because of their form, colour, and other Virtues, of which I am now going to Treat.

Of Gemms.

The EMERALD is a green Transparent stone; it helps the Eyes, succours the Memory, defends Chastity: the which being violated, it self, viz. the stone, is hurt.

The ADAMENT or DIAMOND is a black Crystal; 'Tis called EVAX, because

it produceth Joy: 'Tis obscure, and of an Iron colour, most hard, is dissolved with Goats blood, and exceeds not the bigness of a Filberd Nut.

The MAGNET is a stone of Iron, because it attracts Iron.

The MARGARITE is a Pearl, and not a Stone, 'Tis generated in shells, and is white; for whatsoever is generated in Animals, in a Man or Fish, is not properly a Stone, but only in the opinion of the vulgar: It is properly a depraved (or a transmuted) Nature on a Perfect Work.

The JACTNTH is a yellow pellucid stone; 'Tis also a Flower, the which the Poets fain to have been a Man.

The SAPPHIRE is a Skie-coloured stone, of a Celestial nature.

The RUBY is a stone deeply red.

The CARBUNCLE is a stone of the Sun, emits light and splendor, like to the Sun in his own nature.

CORAL also is like a stone, all-red, it grows in the Sea, on wood or a shrub, of the nature of the Water and Air; 'Tis presently changed by the Air, and turns to a stone, grows red, is incombustible in the Fire, and therefore may be esteemed a stone.

The CHALCEDONY is a stone with bright and obscure colours, with mixt and cloudy fluidities and colours, ruddy, like to a Liver, the vilest of all the GEMMZ, shining with every colour.

The TOPAS is a stone, shining also in the night, 'Tis found in either rocks or atones.

The AMETHYIST is a stone of a red and yellow; it shines.

The CRYSTOPASSIJS is a stone fiery inthe Night, and in the day it appears Golden coloured.

The CRYSTAL is a white transparent stone, like to Water congealed by the Air, and cold, (or of the Air and Cold) it is sublimated, extracted, or (as they say) washed out of other Rocks.

And now, for a Conclusion, I will give you this most true farewell. If any one will use a right reason, Sense and cogitation towards Metals, what they art, and whence they come, let him know, that our metals are nothing else but the beet portion of common stones; they are the Spirit of the stones, that is, the Marrow, Oil, Pitch, and Fat of the Stones; but it is not sincere, pure, and perfect, as long as 'Tis airt and hid in the stones; this therefore is to be sought for and found in stones, and to be known in them and extracted from them; and then it is no more a stone, but a well-wrought and perfect Metal, assimilated to the Celestial Stars, the which also are peculiar stones, distinct from these stones. Whoever therefore is willing to find out metals, let him firmly believe this, and thus account, That he must not be only intent on the common Metals, nor have his hope placed in the bowels of the Earth, that so he might get good Minerals from thence, for often times there is above, or without the Earth in sight, which is tot in the profundity and depth thereof, and oftentimes is better, and more rich.

Therefore all, such stones as you meet with, whether great or small, as great whole stones or flints, are to be most accurately searched or looked into, and to be considered of what Nature and Property they are; for oftentimes a most vile Flint is found to be more excellent than a Cow. For the Matrix or Rock, whence they are gotten, from whence such a Stone did arise, is not always to be earnestly sought after, that

you say have sore from thence, for these stones have so Rock, the Heaven is their Rock; oftentimes also the abject Earth, Powder, and Sand, bath such gold and silver Dust, which observe.

Glauber.) Here PARACELSUS declares what ALCHEMY is, whose words being perspicuous enough, need no illustration: Then he leads us to the birth of metals, the which are generated in the Earth, out of the Stare above: He attributes to Gemms the nearest place of Perfection, but does not intend that we should earnestly seek after them, to have gold and silver from thence, but that the metals should be made like them, as to their outward Aspect, and then afterwards the SOL and LUNA is to be extracted, to which all the scope of the foregoing Chapters tend, which is to be observed and enquired into, what his meaning is: Nor are the bare Letters always to be trusted to, here is nothing mentioned by him in vain. What affinity have Gems with the metals? None at all: And although sometimes the hidden SOL and LUNA say be extracted, yet, he doth not at all intend here that we should make that, but repeating the former Doctrine, he hints unto us, That the metals out of which the SOL and LUNA is to be extracted with profit, are to be first reduced into soluble or insoluble Glass, most like to Gemins; a good Company of them he-here reckons up, and adds to what use they serve; not that we might learn their Nature, Colour, and Properties, (as I suppose) but to teach us, that they are found different in Colours and Virtues, even so say the metals be prepared into Colours like unto them. He that neither understands nor will believe, let him seek better things, and

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get help and assistance elsewhere.

Then at length, by way Of addition, he concludes what Metals are, and that they are not always to be gotten out of the profundity of the Earth, but are sometimes to be found most plentiful in most vile powder, sand, and stones; neither is it necessary to be earnest in seeking their rock or original, whereby more say be gotten, because the Heaven by its operation generates them every where: he reproves men for their blindness,- because they always gape after great Mines, lying deep, dangerous to be found, and chargeable to dig out. That which is laid before their feet, as it were, they disdain to acknowledge, peevishly affecting the dark, and stubbornly contemning the light exhibited to them by honest men, and by an innate malice they study -to extinguish it. And thus is this Book ended, the which PARACELSUS, a most experienced man, hath left behind him, written of Metallick things, and is most full of abstruse wisdom, although few beleive it, to the Elucidation and explaining whereof, I have heretofore uttered my mind, nothing doubting, but that hereafter it will be in better esteem with All.

Indeed I could have written more openly, and explained his words more largely, and sore exactly have discovered his occult sense, but time and want of leisure permits it not at present. But if I seem to any body to have written more obscurely, let him consult with my other Writings, for they illustrate one another.

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Now follows the Praxis of the aforesaid Theory.

The afore-written Explanation of the Book (OF VEXATIONS) of PARACELSUS, bath taught a most certain and undoubted Transmutation of Metals, and bath sufficiently advised by what means they are to be handled. But because this action requires a great experience in setallick affairs, I am willing to add some special ways of Proceeding, and that in perspicuous words; but 'Tis impossible to write so plainly that none may err; it would be too prolix, tedious, and unfit, and as if many Elements of the Physicks, and other subtile things, were read to a Child that is not capable of understanding them; the labour thus bestowed, would be wholly in vain: Nor do I undertake to instruct the Tyroes or Novices in ALCHEMY, but such as are skilled in the metallick labour of fusion, washing, separation, and the like, of a subtile Intellect and experienced Judgement.

I would verily have written more clearly, did I not fear that the Art would become a Trade; some will think that I have written too openly, and will be angry that such Secrete are made known to the World: Who can satisfie all People? But be it as it will, 'twill be always good to have done a profitable Work for my Neighbour.

This is the Art.

When thou hast put in the Heaven of SATURN, and hast made it to flow with its Life in the Earth, then add the imperfect Metals in a due

weight, viz. SATURN, JUPITER, MARS, VENUS and a little LUNA; let them flow so long with the Heaven, until with it they disappear, and having lost their nature and metalline form, are reduced into earth. This setallick earth being yet joined to the heaven of SATURN, and compassed wholly round therewith, raise up the spirit of Heaven, and make it corporeal, and it will receive its former metalline form; but- although it be bettered, yet it be killed three, or four, or five times, and raised up, that the melioration may be greater, and produce in the separation sore SOL and LUNA. There needs no Tyle, Cupel, Test, Cucurbit, AQUA-PORTIS, and such like Vessels and Instruments necessary in other Metalline Labours, but 'Tis perfectly finished in one only Crucible, in one Furnace, with one only Fire, and in the space of a few hours, from the beginning to the end. And to speak more plainly in this Process, the Sphere of SATURN is the REGULUS of Antimony, the Life is a whitening Salt, having its operation and motion from the Fire; the Earth is the Crucible. And thus bast thou the whole Process of the Work laid open, the which I have tried above an hundred times in a small quantity; but let the studious Artist, above all things, observe the Fire, of what original, nature, and virtue it is, and the other things will be the more easily understood; for the Wood, the Coals, and auch like burning things, are not the Fire properly, but only its habitation, in which the Fire being occultly dispersed in the Air, is made manifest, visible, and perceptible. Even as the Man is not the Life or Soul, but only the receptacle wherein the Life or Soul, being infused from above, doth lodge: Nor is the man any more a man, but a meer carcass when the soul expires.

In like manner Gold ceaseth to be Gold when deprived of its soul, but is volatile, and a Mineral without colour. Whence 'tis evident, that the Goodness of metals consists not in their bodies, but in their souls: On this account LUNA is added to the perfect Metals, that it may receive that invisible soul which lies largely diffused throughout their bodies, that it may collect it, make it visible, perceptible, and corporeal, whereby the mixtion of both (viz, of the LUNA and the Soul of the Imperfect Metals); being made, it gets the name of SOL. Some body may ask, WHETHER OR NO GOLD WILL BE PRODUCED, IF NO LUNA BE ADDED TO THE METALLINE MIXTURE? For answer, There will be SOL produced, but less in quantity than if LUNA were added, because the most tender (and as it were incorporeal) golden soul of the imperfect bodies is not able to quit it self and get out by its own proper force, from so many impurities as 'Tis environed with, without some other help, nor make a new body; 'Tis needful and good to administer and lead to it a body wherein it may be contracted, and thereto betake it self, for which the LUNA is most fit; the which being by a vivifying Fire radically united with the unclean metals, and well subdued or exercised in the mutual ascension and descension, the purer particles of the Imperfect bodies do come together in this Circulation of the LUNA, adhere thereto, are mixed, and become corporeal, the impure corruptible body being left, and a separation made of the good from the bad.

So then, I have now taught perspicuously the Art of extracting SOL and LUNA out of all the Imperfect Metals either apart, or conjoined with or without the addition of the LVIIA. If therefore thou attainest to

Also the most Imperfect Metals may (by the benefit of Salts not corrosive) be truly and infallibly fixt and washed by a particular way, that they may give much SOL and LUNA, concerning which none need to doubt; the which, I having oftentimes mentioned in my Writings, will not repeat it again.

Metals also being first reduced into a Calz, may be purged and washed by the glass of Lead, made by the addition of Flints, so as to yield much SOL, concerning which I have written heretofore: But there's required such SATURN, whereby the metals may be largely diffused, otherwise it will not let fall the faeces; nor can its more pure parts be gathered together into a body, and concentrated; I take in the Flints, that they may receive into themselves the faeces of the unclean Metals, and so make a separation of the pure from the impure. And like as we are wont to mix the whites of Eggs to Honey, Sugar, and other Vegetable Juices, in the purification of them by Water, that thereby the viscosness of the Juices may be attracted, and so be clarified. In like manner, the Flints do in this operation occupy the place of the whites of Eggs, and SATURN of the Water wherein MARS, VENUS, or JUPITER is to be dissolved; the Labour is most pleasant and speedy, exceeding gainful, if the Crucibles (perforated by the Litharge) would but hold the mixture, and not let it pass through so soon.

But whosoever shall be so happy as to find Vessels which can keep in the Glass of Lead for ten or twelve hours, he need not be solicitous or careful of other Arts to enrich himself by. For my own part, I could never be so happy hitherto, albeit I have carefully sought it for so

many years. One only pound of Iron, VENUS, or JUPITER, doth sometimes yield half, yea awbole lot of SOL, if the Work be rightly managed. And if you add a fixt Salt, as of Tartar or bare Pot-ashes, it will yield more, but the Crucibles will be the sooner perforated to our grief. I do believe that one or other will be a curious Searcher after this, and may in due time find how to make this Work succeed very well, both in Crucibles and in great Fires, or melting places; and will be thankful to GOD the Giver, and to me the Writer hereof. Heretofore I did set by this Labour very highly; and although I would not then communicate it to any body for a great price, yet now (being not permitted to make any further Progress therein) I freely bestow it, that Others also may try their fortune.

Also imperfect metals are purged from their combustible and noxious sulphur, by the sudden fire of Nitre, of which we have formerly spoken about Mercury, the which is to be lookt on as the most speedy, end as it were a momentary Melioration of metals N. B. especially if they are reduced into a soluble salt without a Corrosive, for which thing MARS and VENUS are most fit, exhibiting a Philosophical Vitriol, the which may be most commodiously purifyed to perfection. There's a great secret lies here under, and haply greater than a particular work may require; let the Poetical fable of VENUS and her son CUPID be considered of; what is there meant by CUPID, whether or no it be not SOL. Verily I could discover more good ways of producing SOL and LUNA out of the more vile metals, but because there's enough already spoken in the explication of the seven Canons or Rules, it seems good to me to forbear. He that

doth not understand that nor can apprehend its drift or scope, will not be profited by the addition of more things. If the fundamentals are laid open, any one will conveniently administer his intent and labours: But yet I will add over and above, a most pleasant-work, Parabolically, being the foundation and Basis of the whole Aickymical Art, under which is comprehended the radical solution of metals, CONJUNCTION, DISTILLATION, SUBLIMATION, ASCENSION, DESCENSION, COHOBATION, CEMENTATION, CALCINATION, INCERATION, and FIXATION, and so I will end the work of TRANSMUTATION.

There was a man (SATURN) who had two sons, (BISMUTH or TINGLASS, and JUPITER) the younger (JUPITER) said to his Father (SATURN) give me my portion, (Note well, BISMUTH and JUPITER were always accounted Lead, as well by the Philosophers, as by the ancient workers on metals, the one viz. BISMUTH, they called an ashy coloured Lead, the other (JUPITER) a white Lead, and this a black Lead,) and behaved himself stubbornly and unmannerly, that is, ascending or getting up; his Father gives it him, and he goes a wandering therewith, (Note well, when JUPITER and BISMUTH together with SATURN do feel the fire, the JUPITER is separated from the SATURN and BISMUTH, and ascending, takes somewhat from SATURN with it, and becomes a Continuous SCORIA, and this is to go a wandring) and he enters into an Inn, WHERE MARS THE HOST, AND VENUS THE HOSTESS, had the sign of the World (♁) in a hanging Table who having entertained his, dispoiled him of all his Fathers goods, (Solution) Then there grew such a great scarcity of Corn (with drought) that all men were even deformed by reason of the Famine (corruption) to prevent

which he is enforced to keep hogs, (that is to dwell with fetid
 Nitre) and to feed on huskes, (that is TARTAR) (inceration,
 inbibitation) by which being humbled (Digestion, Circulation,
 Edulcoration, Putrefaction) he returns to his Father,
 (Incorporation) as a lost Son, (some thing is made nothing, and
 nothing is made something again) he brings forth a mew Garment,
 (ARGENTEOUS) he puts a bid Ring on his finger, (LUNA ispregnated
 with SOL) after which he remains constant with his Father, and
 becomes a good and thrifty Householder, that is, a fixt metal.
 And now that I thus compare this Transmutation of imperfect
 bodies, especially of JUPITER to the parable of the lost Son;
 let no body be therewith displeased, for I did it for the easier
 knowledge thereof. There lies under it a great secret, I sever
 observed the like changes in my whole Labours; for first of all,
 in the Solution appears a blackness, which haveing remained his
 time, there follows the tail of the Peacock, greenness and then
 whiteness; but whether or no a redness would follow, if it be
 detained longer in digestion, I am not certain, for I never
 arrived beyond the whiteness. It is a most pleasant Labour,
 greatly exhilerating the Artificers mind, of small charges and
 little difficulty; if they, find the weight and good vessels, it
 shews the way and opens the Door to higher Secrete, happy is he
 who attains the things, he'll never be eatisfyed with the sight
 thereof, nor admiration, how rich, generous, fair and glorious--
 Nature is in her retirements. Note well, that every Metal may be
 washed apart with SATURN and SALTS, so that being exalted, it
 may yield SOL and LUNA in sópnration, and pass through all
 colours, but it will not be so profitable as if they were all
 joined

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together, for then one operates spiritually upon the other, changeth and perfects his. And now having abundantly discovered, how SOL and LUNA is to be extracted out of the imperfect metals, and because in that labour SOL and LUNA is most an end jointly together, 'Tis very necessary to know, by what Art they may be separated each from the other, that so each may be had by it self, which is to be done thus; If this mixture bath more SOL than LUNA, 'tis most profitably to be melted by Antimony and precipitated into a Regulus with Iron washed with Nitre and purified. .This work you may find described in my former Books. N.B. If the Nitre in the separation of purification of the Reguli, prey upon some of the SOL and LUNA, and attract it to itself, let none grieve thereat and account his labour lost, but let him remember the saying of PARACELSUS, Destruction or Corruption makes the good perfect; The Nitrous Scone, in which the cleansed Reguli are, let be carefully kept and fixt, then by a strong flux let them be reduced and you shall receive the lost Son, much more elegant than he was before it's being lost, so that hereby you lose not, but rather become a gainer. Here would be a fit place to speak of a certain profitable work if the drift of the thing would permit. Enough is spoken to a wise man, Fools will not profit by any thing: But if it contain more LUNA than SOL, let the mixture be at first of all granulated, and burnt with Sulphur, let it be precipitated, either with Antimony alone or without it, with lead and Salts; thus separating the SOL from the LUNA into a Reguli; then wash it with Nitre or with Lead, and let it be purified, the work being to be done in like manner. You are to note that if the precipitation be done

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with SATURN, then the CAPUT MORTUUM is to be added, whereby the work will be apparently hastened and bettered. N. B. If the Reguli of the maturated or fixt Metals be coppery or-pale, they need not to be washed, but twill suffice if being granualated, they are precipitated with Salts, and the CAPUT MORTUUM all the SOL and LUNA will come forth in peculiar Reguli, the Copper and the Lead will be scorified, and may in acute Furnaces be reduced, and be applyed to other uses according to the rule of Art. I judge it expedient to heap up more things concerning Extraction, washing, and the separation of metals, being every where mentioned in my other writings. Also it will be needless to explain, by what manner metals may be more commodiously melted so as to yield more and better metals, as also how the poor and rough Minerals that abound with a preying -and devouring Sulphur, whereby the metal in its fusion, is turned into SCORIA, and affords so little profit, that being not able to quit cost, they remain unmanaged, the which Sulphur especially in the Minerals of. Copper and Lead, say by a singular Cement Or Gradatory fire, be inverted and changed, so that afterwards in their fusion, it's so far from swallowing up -the metal, and turning of it into SCORIA, that it rather exalts it so as to give SOL in the separation, the which could never have been done without this burning or roasting. No body doth thoroughly search after any help for this or that metal, either before the melting or in the melting of it, if the gross fire is not able to melt it down, but most frequently the best part remains in the SCORIA without profit or use. 'Tis possible for an experienced Chymist, profitably to extract that SOL and LUNA which the SCORIA have swallowed up,

what by fusion and by adnibiting suitable MENSTRUUMS. A work of this nature bath been hinted in my discourse of the Extraction of Flints, and more shall be likewise mentioned when I come to write of the felicity and hidden Treasures of GERMANY, which time let the Reader with patience expect. Another benefit would arise to such as work on metals, if they had the perfect way of separating LUNA and separating the SOL by precipitation, that lies therein, that it may not be so unworthily wasted with the LUNA by the Artificers.

And thus I conclude this Appendix or addition to the Mineral Work, the which I have brought forth to light with a good will for my Neighbours sake, that so, being accepted with a serene mind, the Glory of God may be thereby advanced; for which end I wish with all my heart a divine benediction on the Labours of every honest and active searcher into the aetalline affairs.

Amen.

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the Art, I am glad; if not, thou hast no cause to complain of me, for I have candidly imparted unto thee the seer and naked Truth.

Another Separation of SOL and LUNA out of the Imperfect Metals - by SATURN.

First of all, melt SATURN well in a melting Vessel, add JUPITER, MARS, and VENUS, alit in due weight, melt them together, and forthwith the JUPITER and MARS will corrupt the Lead, being reduced into SCORIA, like to yellow Earth, and being reduced, they will in part restore their own Lead and Copper, but the JUPITER and MARS remain like black SCORIA, which are to be kept: Let the Coppery Lead flow well again, and again add JUPITER and MARS, and there will be again made SCORIA, which are presently to be reduced. Let this Labour of Scorification and Reduction be repeated, until there remain scarce one or two - pound of Lead out of an hundred to be washed, and you shall find SOL and LUNA in-part, which the Metals give out from themselves in this operation: But the SCORIA which, can't be reduced, let lie well heated red hot, in a peculiar Furnace, for some days, and -be fixed;- end they will -give in the reduction a golden and silvery SATURN or Lead to be washed, that so the remaining SOL and LUNA which the SCORIA drank up, -being extracted, say be of use unto us. This labour (which I never tried in great quantity, will doubtlessly (in my opinion) succeed in quantities-; any one say try the thing, and exactly compute how much profit say be then-ce had every year.

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