



THE COMPLETE WORKS
OF

RUDOLPH
GLAUER

trans: Chris. Packe



MIRACULUM MUNDI
SECOND PART



THE
 SECOND PART
 OF
 MIRACULUM MUNDI.

In which is described the Magnificent Coining of
 ELIAS THE ARTIST;

And that the wonderful SALT OF PHILOSOPHERS, is the most
 Excellent Medicine of VEGETABLES, ANIMALS, and MINERALS.

By the help of which, not only VEGETABLES do grow, and are
 multiplied; Diseases of Men and Animals, whether internal or
 external, are miraculously Cured, and Imperfect Metals really
 changed into SOL and LUNA; yea, pure SOL rendered able to
 sustain the Force of Fire beyond the natural 2kth. to the 28th.
 degree; but also from every Plant natural SOL is extracted, and
 disposed to FIXEDNESS, for multiplication of it self.

THE PREFACE.

Candid Reader;

Among ancient Philosophers of the Heathen, as CHALDEES,
 EGYPTIANS, PERSI.ANS, GREEKS, and ROMANS, yea, and the HEBREWS
 themselves, it was long-recieved Custom, enigmatically to
 propose what they esteemed most worthy of consideration, lest
 such Secrets should either be divulged or lost; to the end, that
 unworthy persons having regard to the

Letter only, and not respecting the Sense expressed in those words, might know nothing at all of them: But contrarily, the Worthy, enlightened with the Light of GOD and NATURE, well understand what is signified by those Words, might thence reap most profitable Fruit. The Truth of this is sufficiently proved by the Writings of ancient Philosophers; also by the Books of MOSES, and the Histories of the Prophets. For all these, or the greatest part of them, do indeed need another explication, than the Letter it self seems to infer, because some occult matter is in that contained,

In like manner our Christian Philosophers, both ancient and modern, discovered their ARCANUM'S enigmatically; as, among many others, BASILIUS and PARACELSIIS did: For, although these men delivered all things true, yet they are understood by very few: Which hath been the occasion of Contempt and Reproaches, with which ignorant men, and the evilly-disposed, asperse all Philosophers (among whom Kings themselves, and divers Princes, in times past have been, and are yet found) and say, THERE IS NO SUCH THING IN NATURE, AS THE TRANSMUTATION OF METALS INTO A BETTER STATE; and that THE UNIVERSAL TINCTURE or STONE OF PHILOSOPHERS WAS NEVER FOUND BY ANY MAN. Truly it is a matter worthy of sharp Reproof, and not to be suffered, that the Chynical Writings of many excellent pious men, should. (although most consonant to Verity) be so maliciously rejected, and proclaimed false. This is rather due to Chynical Mountebanks, (understanding nothing .Less than Chymistry) because they expose to sale the Philosophers Stone unto others: This sort of men have rendered Chymistry so vile and abject at this day, as many men judge it a Reproach to be called CHYMISTS.

That we might, as far as is possible, prevent this evil, and demonstrate those things to be true, which the abovenamed Writers have left us, under the Title of THE SALT OF ANCIENT PHILOSOPHERS, which by PARACELSUS is called ELIAS the Artist, we resolved to effect the same thus.

PARACELSUS treating of the Transmutation of Metals, because he was not willing to insigne THE SALT OF PHILOSOPHERS with its true name, refers the Reader to ELIAS the ARTIST, who, he saith, when he comes, will teach the way by which the Transmutation of Metals may be effected. Here Men imagine Wonders, and generally regarding the words themselves, expect the coming of a certain Man sent from GOD, whom they believe, shall in the later Ages of the World, discover occult Arts, and make known the Secrets of Nature. Whereas, if the Name ELIAS THE ARTIST be rightly considered, or a transposition of the Letters be made, we read ARTIS SALIA, and these Salts indicate ELIAS THE ARTIST of PARACELSUS. These perform Wonders, so as a man possessing the SALT OF ART, or knowing the nature thereof, may effect Wonders. ELIAS THE ARTIST to such a man appears to be the cause of effecting marvellous things.

BASILIUS, in his Testament, did very obscurely describe this SALT, where he sheweth the way of making THE STONE OF PHILOSOPHERS of common Vitriol; yet no man is able from those Writings to gather which way he should prepare the same.

Also he that considers the words of PARACELSUS, where he fortells the coming of ELIAS THE ARTIST, will find, that in that he describes Vitriol, both obscurely and openly; obscurely indeed in his Treatise entitled, THE TINCTURE OF NATURALISTS; openly, in that which he left,

touching Vitriol in Species. He would not expressly ay, that ELIAS the ARTIST, or THE SALT OF ART, was expressly contained in Vitriol; only this he was willing to shew to Posterity, viz. That the Art of changing vile Metals into better, was descended from the Ancients unto him, and with him should perish, until the coming of ELIAS THE ARTIST, who should shew the true Transmutations of Metals, viz, in the 58th. year of the following Age. This time many have expected with grief and trouble, but in vain hitherto.

Many Philosophers, besides PARACELSUS, have predicted the Coming of ELIAS THE ARTIST, who coming from the NORTH, attended with a strong Lion, shall teach Arts, find out and manifest the secret Treasures of Nature, and dispose the various mutations of mundane things for the benefit of Mankind. These have many men In vain believed to be spoken touching some one man; for if we consult the Writings of those men, who have set down this Prediction, we shall find them not to have intended a Man, but SALT-PETRE only, and his BROTHER THE SALT OF ART:

Hence It is that they cry out, O OUR SALT-PETRE! SALT-PETRE! O OUR RADICAL SALT! Hence also it Is, that they write, if GOD had not created this Salt, it had been impossible to make our Medicine; and various expressions like to this, in many places of their Writings they use, as I have declared in several of my Tracts, especially in the Third Part of THE PROSPERITY OF GERMANY, where (among other things) I said, I hoped that in time to come, by me should be unto all men exhibited SALT-PETRE, or THE SALT OF ART, sitting (like some Monarch) in a Triumphal Chariot.

I doing this, take PARACELSUS out of his Sepulchre, and (as himself predicted) turn him towards the Orient, that is, I expose him to the Light, by which the verity of that Prediction may be discerned by All.

Perhaps my Disciples may do the same; and they seeing the verity of the Transmutation of Metals, or restoring the Sick to health in a way unheard of, draw me after I am dead, or whilst I live, out of the Sepulchre into which my evil-minded Enemies have cast me. And when they do these things, they will effect so notable a mutation In MEDICINE and ALCHEMY, as Indeed for the future there will be even no Artist, who will not see and understand the frauds, ignorance, or hatred of the proud and high-flown Adversaries of Art and Truth, and justly oppose themselves against such malicious Enemies of true Verity. Thus may those who have long before been blind, receive sight, profess themselves to have been Opposers of Truth, and strenuously labour to suppress and amend what's amiss. In such a time not only true MEDICINE, and the most noble Art of CHEMISTRY would begin to flourish, but also all Arts would ascend to a greater degree of perfection; and so one Age will exhibit itself much more excellent than others. Wherefore my Prayer is, that the Gates may be opened to divine and natural ARCANUMS, that ELIAS THE ARTIST, and the SALT OF ART would discover the predicted GOLDEN AGE, and that the most Wise GOD would unto pious men grant an entrance into the LAND OF PROMISE, that they may thence bring Fruits, and present them to their Neighbours, for the Honour of GOD most high, and the solace and comfort of the Needy. AMEN.

Indeed PARACELSUS makes some mention of this Salt in his Works,

calling it SAL ENIXUM; but we in our Treatise (published in the year 1658) of the nature of Salts, have somewhat more largely expounded the matter, calling that SAL MIRABILE. In the present Treatise of the Salts of Art it is expressly called ELIAS THE ARTIST; the verity of which Appellation, we shall by the help of GOD clearly demonstrate, viz, that ELIAS THE ARTIST of PARACELSUS signifies no other than the SALT OF PHILOSOPHERS, prepared of SALT-PETRE, common SALT, or VITRIOL. Indeed it is in taste like SALT-PETRE, yet it is not inflammable, although it may be procured by Art. PARACELSUS and BASILIUS made it of VITRIOL, as several parts of their Writings shew, which for better knowledge sake I shall here insert.

ELIAS and ELISHA, what men they were, and what miracles they wrought, Sacred Letters shew. The Miracles they wrought were Divine; the same almost Is our Salt able to perform in a natural way: Therefore not without reason have we called it TEE MONARCH OF THE WORLD, or ELIAS THE ARTIST; for there is no subject found in the nature of things, by help of which we are able to do the same, as may be effected by benefit of This, The truth of this all Animals, Vegetables, and Minerals do witness, as we shall demonstrate variously anon.

But some One may say, Since CHYNISTRY is treated of in so various Tongues, and there are found almost infinite numbers of Chymical Books, How comes it to pass, that this Salt hath so long remained unknown, even until this day, and it was never so clearly described by any Writer, as we thence could understand what it is, or which way it should be made? I answer, Writers and Readers also are found of a twofold condition.

They who writ by the guidance of Experience, did all acknowledge, and obscurely describe this Salt: Otherwise they, who compiled their Books from the Whtings of others, being ignorant of the thing it self, proposed nothing but FictIons, leading the Reader into a Labyrinth and various By-paths.

Writers are diligently to be considered; regard Is not 60 much to be had of their Words as of their Sense; if this be minded by you, you will find none of the true Writers, who did not make mention of this Salt, which, as It is manifest to those that understand, so it is hid from those who are yet ignorant of these things. You may find very many, who in Writings seek the STONE OF PHILOSOPHERS, and yet are ignorant what they seek, or what the Stone Is, whether it be something black or white, hot or cold. And if such a thing should be presented to those men, they would neglect it, and after their fashion leaving the most precious Jewel, proceed to•please themselves in Dung. Many men handle this Salt with their hands, yet what they have in their hands they know not, because they are blind, and their arrogant mind instigates them to betake themselves to things more vile. But on the contrary, not a few may be found, who will divulge none of those excellent things which they know. Oh, how happy is he that studies Taciturnity! Be is permitted to lead a quiet life. I indeed do seriously bewail my so liberal Communication of Secrets, but I did that to discover the Wonders of GOD, to serve my Neighbour, and to preserve our Art. Egregious things would often be exhibited to the World, did not Ingratitude of mortals deterr the Writer, and prevent his good intention. When they find a

man endowed with the Knowledge of some things beyond others, they flock about him, entreating him to impart his Secrets to them; there are found divers of this sort. The Wealthy come, the Needy come, and men of a middle Condition also come. The first sort of men being, for the most part, very covetous, will return nothing in exchange; the Second sort have not any thing to give; but the third only we have sometimes found grateful. What we have acquired with very great labour, we cannot easily Impart to Enemies. Yet it often happens, that those who are judged good, are afterwards found evil, and In a FARNNEPIAN manner, for Benefits received, return Calumnies and Reproaches. Therefore, in such cases there is need of great circumspection, and we must not discover all we know, lest afterward we repent. But as for my self, I have not changed my mind, I have begun to make known the Wonders of the Omnipotent, and will go on (GOD willing) and kindle an unextinguishible Light to this blind World. In this Treatise I shall only describe the wonderful Virtues of the Salt of Art, reserving the way of preparing or use to my Friends; for what are our Arms, we must not cast them away, lest our Enemies take them up, and wound us with them, after the example of FARNNER.

I speak of the SALT OF ART, the Virtues of which I know, I will not communicate its Preparation or Use, all shall be open to my Friends, (yet with respect of persons) more than is fit, is already discovered to Enemies. Is there any reason we should cast PEARLS BEFORE SWINE? If what others obscurely treated of, I should here openly communicate to enemies, would they, think you, cease to do evil, and begin to do

well? Although I propose not at all to discover the Preparation and Use of this SAL MIRABILE, yet I doubt not, but that I shall prepare and make elsie the way for finding it out; so as in a few years space all EUROPE will see ALCHEMY flourish, and not so much any other way, as from the discovery of this Salt.

Of other Arts, which we shall perceive to arrive to a more excellent state, the reason Is the same. It is sufficient that I have shewed such an incomparable Salt is found in the nature of things; yea, I demonstrate the place where it may be found. If COLUMBUS had not told us, That the Occidental part of the Earth did abound with Gold and Silver, who could have found the same, to bring such Treasures thence to us? If some One had not revealed, that gold, silver, and precious atones were contained in Caverns of the Earth, and Pearls to be found in the Sea, who (doubting the event) would ever have been at those vast charges of Diggings and Fishings? But now we all know such Treasures are to be found there, none refuseth to search for them. And although they are not obvious to all, yet that they are in being no man doubts, even so I judge it to be with our SAL MIRABILE. The virtues of. it I deliver, which are great, and with most easle labour, and a very little direction; other things may be thereby obtained. The only moving cause why I propose these things, is the most Wise GOD, whose wonderful Works I neither would nor could hide or keep to my self any longer.

THE
SECOND PART
OF
MIRACULUM MUNDI, & ETC.

1. Of the Original of this Salt.

Touching the Original of this Salt, I have before shewed which way it should be made of F. and common Salt. Yet I would not have these words be so taken, as if the same could be prepared no other way than this. The methods of preparing it are various; for it may be prepared of G. only, without the mixture of common salt, yea, of allome, sulphur, or common salt, without the addition of B. or without the benefit of the Fire of any other salt. No salt can be found, which is not a commodious matter for this salt of Art; yet it may be collected from one more easily, and more copiously than from another. But because we exhibited one only way of preparing that before, as well for other reasons, as because of want of time, and lest we should be too tedious to the Reader; therefore we now think it convenient to signifie, that these wonderful salts may be prepared, and that they are endowed with special virtues denied to others, which they exercise, as well universally as particularly, in Vegetables, Animals, and Minerals, For who can deny that salt to be of another nature, which remains after the Distillation of spirit of common salt, and that which is left in the Distillation of AQUA-FORTIS or R. although they be salts of a most diverse nature, of which these are prepared?

Yet every one of these is endowed with power of dissolving and fixing. But that which is made of SAL ARMONIACK volatilimeth all bodies so, as the souls of them pass over by Alembick; in like manner a spirit separated from SAL ARMONIACK, by the help of C. manifests other virtues and properties, than those which are found in the Spirit of common Salt. To one more accurately considering these, ARCANUMS of great note will exhibit themselves: But more of these elsewhere.

Of the Name of this Universal Salt.

On this Salt we impose the name of TEE UNIVERSAL SALT OF PHILOSOPHERS, respecting those excellent Powers and Virtues, with which it is endowed above any other Salt. We deservedly call it Universal, because it is the highest of those Medicaments which proceed from Minerals, Animals, or Vegetables, as in the following Treatise shall be demonstrated: Of Philosophers is added, because the demonstration of this matter is necessarily grounded on Philosophick foundations.

Of the Virtues of this Universal: Salt.

Touching its virtues, they are innumerable, and we judge it impossible to discover them all; for if I should undertake only to write what I knew of the virtues thereof, a whole years time, day and night labouring, would scarcely suffice. Perhaps GOD will discover more to others; perhaps they, who are younger than I, may find what is to me unknown.

By me the first, by me the Guide is opened to the Searcher an entrance to things more excellent.

My purpose is to communicate to others those things, which the most Bountiful GOD hath largely conferred on me, for His Honour, and the profit of my Neighbour: I Intend, I say, to divulge the wonderful Works of GOD, but at this time (by reason of various businesses and hindrances) I shall only make mention of some of the virtues, which I find to be in my SAL MIRABILE, or Salt of Art, reserving the more special explanation of all things to a more commodious time.

This Salt is rightly called Universal, because it is the principal Medicament of the three Kingdoms, viz. of Animals, Vegetables, and Minerals, and hath power to perfect and augment the same. I remember that heretofore I have attributed to Nitre the Dignity of this, and not without reason; yet in many things it is inferiour to this SAL MIRABILE, so as It deserves not to be compared with the same. Therefore in no wise correspondent to Verity are those Writings, which teach, That by the help of a certain Corrosive, a transparent Salt may be extracted from a Metal, and that salt, dissolvable in water, is the true Salt of the Wise. Such Writings are of no other use, than to seduce the Ignorant by Lyes.

For the salt in which a Metal Is dissolved, deserves no more to be called or esteemed a simple salt, but receives the condition of a metaflck Vitriol, whether that Vitriol is green or yellow, of SOL and LUNA, or white, of MERCURY, JUPITER, and SATURN; or blewish-green, of MARS and VENUS; for what is to be an Universal Medicine, extending it

self to all Kingdoms, must necessarily have no extraneous thing mixed with it. This is consentaneous even to the judgement of Rusticks.

The trite Universal Salt should be partaker of no metallick matter; but altogether pure, and most easily able to put on the nature of all things contained in the kingdoms of Vegetables, Minerals, and Animals, and so exhibit it self a most excellent Medicine, And since these Properties are most fully found in our Universal salt, there is no reason we should ascribe to it less Honour, or not prefer it before all salts.

Intending to expose the Verity of these sayings to all, we begin first with Vegetables.

Of the wonderful power of the UNIVERSAL SALT in the kingdom of VEGETABLES.

I said in my MIRACLE OF THE WORLD, and the Continuation thereof, that a sulphureous sweet salt, is the most excellent Medicament of all Vegetables: The Truth of which no man hath cause to doubt; for I have shewed in various places, that barren grounds are made fruitful by the addition of that. Of this salt, which we may use instead of Dung, there is great diversity, for it Is prepared of Wood-ashes, of Stones burnt to Lime, and of other bodies putrefied by length of time. But the Chief of all these is Salt-petre, being the salt of Vegetables, Animals, and Minerals putrefied, especially because it is endowed with a certain occult sweet Fire, Also the signature proper to it, clearly exposeth to our sight its augmentative virtue; for it exhibits not it self In a

Cubical form, as is observed in corrosive salts, (altogether adverse to the augmentation of Bodies) but Dart-like or acuminate, By this signature nature intended to shew of what condition and virtue saltpetre is. And Indeed, if Experience be consulted, the things we have proposed will be found true, viz, that in Nitre is a principal Virtue, augmenting Bodies. As for example: R., what Corn you will, steep it for a night and day in Rain-water, wherein Nitre is dissolved, commit it to the earth, and you will find, that it not only shoots up more copious stalks and ears, and hath a more swift germination and ripening, but also Is endowed with a much more acceptable taste, than other Corn in the vulgar manner produced by the help of the Dungs of Animals.

But of this matter, more at large elsewhere.

Pure Nitre is a salt genited in old Stables, from the Dung and Urine of Animals, Urine and Dung are no other than Vegetables themselves, putrefied by digestion in the stomachs of Animals; which concoction is wont to be perfected in 24 hours space: But Vegetables and Animals, out of the stomachs of Animals, cannot be putreujed without long time, especially when they have acquired some undue hardness,

Thus we see Putrefaction differs in respect of time, yet it acknowledgeth no diversity; for whether it be made in the stomach of an Animal, or out of it, it is all one, and never different in virtues, By this MEDIUM the Vegetable kind hath its propagation and encrease, but altogether in a rustical manner, because a bitter ray is not yet known.

Indeed, unto Philosophers is known a more easie and more compendious way of reducing Vegetables, Animals and Minerals, to their first

matter, or Into a sulphureous sweet Salt; yet they reserved the same among their ARCANUMS, lest such a most noble Art should be made too Common,

As it is altogether impossible that the seed of any Vegetable set in dry Herbs should grow, or Man himself, or any other Animal, should be able to sustain Life, encrease, or be multiplied, with the only use of Sand or Flints; but earth moistened with a saline liquor, is required, unto which the seed must be committed; and In Man such Ailment must be digested in the stomach, as will easily be changed into nutriment of the Parts: so it is impossible to augment Metals, unless they have been before reduced to their first matter, and so spiritually conjoined each to other, as one may give nourishment and encrease to the other. All these things are far more easily and more readily performed by Art than by Nature.

By Art that all Vegetable, Animal, and Mineral subjects may most easily and swiftly be reduced to their first matter, which is a sulphureous sweet Salt; and by that means be multiplied, the true Universal Salt clearly demonstrates; which salt, If we observe its signature or long figure) is not only more excellent than Salt-petre, but is also generated easily in the air. We have discerned sand or a stone to Imbibe this salt, if exposed to the air, and from an Ingenited virtue thence to grow, yea, and that which first grew taken away, in a few days space another hath shewed It seiC, and so to Infinity. Indeed these things seem impossible, but they are not so to him who rightly knows Nature; for that augmentation is effected in a Magnetical manner, of which we do more fully treat in another place.

933.

Hence, not without good cause, do we ascribe to this Universal salt the title of HERO, and a most rich and liberal Monarch.

The Process,

A most easie Way of acquiring Spirit of Salt together with the SAL MIRABILE,

R. of common salt two parts, dissolve it In a sufficient quantity of common water; pour A, upon the solution; put the mixture into a glass Body, or a glass Retort well coated, or else into an earthen Body or Retort. If a Body, set on an Head, and begin to destill with Fire of sand, encreasing your Fire gradually; with the first heat comes off the unsavoury Phlegm, which gather apart; when the Liquor comes forth sowrish, change your Receiver, and receive the sowre spirit: Continue the operation till no more spirits will arise, then let out the Fire, and permit the Vessel to stand in sand till all is cooled, when cold, take it out, and if it be unbroke, fill it again with the aforesaid matter, and proceed as we taught: The Phlegm is not to be cast away, but must be kept, that in it may be dissolved Salt, (because it is better than common Water) for another distillation. Thus from every pound of salt you will have 1/4 (?) pound of the best and most pure spirit. Dissolve the salt remaining in the Body or Retort (if neither be broke) in Water, filter and evaporate the Water, let it crystallize, the Crystals will be white, endowed with wonderful Virtues, to be declared here following.

Note, If the Glass be broke, there will be no necessity of dissolving

934.

the Salt, It will be enough to take out the dried SAL MIRABILE, and reserve it for Use.

Note, This distillation may be performed in a silver Body, for so doing, we shall be free from all danger of breaking; yet the Vessel must be made of very pure Silver, void of all Copper, lest those most sharp spirits do attract the Copper from the Silver, and so the Body become altogether porous and soft. Although in the salt is no property agreeing with silver, yet every distillation it raceth off some of the silver, which that you may save, gather the white Powder left in the Piltre, after filtration of the dissolved salt. Dry this Powder, moistened with a strong LIXIVIUM, and melt it in a Crucible into silver; yet you must not institute this melting of the silver PER SE, because it hath acquired such volatility from the spirit of salt, as it will fume all away.

And although every distillation some quantity of the silver be raced off, yet you may distill the same matter some hundreds of times in the same Body, before you shall need a new one. Thus we shall have the less need of Glasses, and sooner perform the distillations, because a strong Fire may be given at first, without fear of breaking the Vessel.

A yet more compendious way is, when we set the Body alone upon a Trivet, and by putting Fire under it, extract the spirit; for so we shall need no Furnace, unless we will, for better constringing the heat: Nor will any great quantity of Coals be spent in such extractions, because 1 lb. of salt may be distilled with two or three lb. of Coals. This spirit being of it self sufficiently clear, and of a grateful taste, needs no rectification.

Yea, it is able to effect more than we ascribe to it in our Writings. Also the remaining salt effects other incredible things, besides those we ascribed to it in our Treatise of the nature of salts.

Plainly, after the very same manner as we have taught spirit of salt to be prepared, so may also be made AQUA-FORTIS and AQUA-REGIS. Instead of salt, take Nitre, and you will have AQUA-FORTIS; and if to a solution of Salt and Nitre, equal parts, you add a sufficient quantity of B. you will, by help of Distillation, acquire AQUA-REGIS.

Therefore since the infallible BASIS and Foundation of MEDICINE and ALCHEMY is C. or else D. it is now known to us, which way, and for little Charge, we may produce large quantities of this Medicine; whereas in the vulgar way great costs and Labours is required; and the more easily we can obtain it, the more abundantly profitable will it be to us, especially when we intend to bestow time in the transmutation of the more vile Metals. Wherefore its principal Use is directed to the Preparation of F. as is said most easily. Hence also the spirit of salt and SAL MIRABILE may duly be used In true Medicine and fruitful Alchemy.

Of a Lyon and Panther is produced a most sharp-sighted Lynx; yea, of a Lyon and Eagle Is genited a most potent Dragon, vomiting Fire, flying on high, and carrying up in the air an Horse, with a man sitting upon him. Although these can do very much, yet they could not preserve the most noble Art of Alchemy from being accounted unprofitable and neglected by evil-minded and ignorant men. Yet at length an unsatiabable Otilo consuming all things, being genited of a Dog and a Wolf, restored

the same to a due splendour. This dares to demonstrate the species of Metals to be mutable, contrary to the opinion of ARISTOTLE, and by this means plainly shew and confirm, that ALCHEMY is most profitable, and contemned without cause. ALCHEMY stands obliged to this, because by the same it hath recovered its pristine and truly royal honours; to this, because It both acquires favour and praise.

Of the Utility which our SALT of ART contributes unto all Men, of what state or condition soever they be.

The Utility of this is very great, for if seeds, before they be sowed, be steeped in it, they sill yield an incredible encrease; which is a thing of very great concern to all men dwelling on the Earth, because they shall never sustain the want of Bread.

And will not the Husband-man, gathering in his Fruits for less labour and charge than In the vulgar manner, be able the more certainly to pay his Dues to the Magistrate?

Of Artificers also the Reason is the same; because they being hereby better able to exercise their Crafts, may also return the benefits thereof to their superiours.

Unto Physicans, by the help of this, are known .more excellent Medicaments, and they being present, more speedy and certain relief is procured to the sick,

So is it with Apothecaries, Chirurgions, and their Medicines, Plasters, and Unguents, which by this are more perfectly prepared, and

937.

therefore the Cure is sooner, and more happily absolved, than by Medicines vulgarly known,

And I believe every Artificer and Trading Man, when he can perform his Work with less labour and charge, and acquire his Wares for less trouble and cost, will sell his Commodities to his Neighbours, at a cheaper rate than he could before he found the benefit of this salt.

Husbandmen and Gardeners, and other such labouring men, when they can more easily, sooner, and more abundantly reap their Fruits than before, cannot chuse but sell to the buyers for less price than they could afford them when they had no benefit of this.

Thus we generally see, of how great Utility our SALT OF ART is, or what benefits may thence redound to men of every condition. What man, considering these things, will not Employ all his faculties that he may become the Master of such a salt, whence he may not only benefit himself, but his Neighbour also?

Of the Use of this SAL MIRABILE in Medicine.

1. This salt ought to be numbered among Universal Purgers, for by a Magnetick Virtue it extracts all sorts of noxious humours out of the Body.

2. This purging Property is augmented by Metallick or Mineral Bodies dissolved in it.

3. For expelling all depraved humours, the most profitable to be dissolved in it, is Antimony; when the Medicine is to be appropriated

to the Heart, Gold; when to the Brain, Silver; to the Liver, Spleen, and Reins, Iron; to the Lungs, Tin and Sulphur; to the Habit of the Body, Copper and Mercury.

4. If purging Vegetables, Minerals, and Animals be boiled in the Water in which this salt is dissolved, and that decoction be used In a Clyster, we know all corrupt humours will be evacuated thereby.

5. In all those Persons, young or old, which cannot or will not take purging Medicaments, either by the mouth, or otherwise, it will be very profitable to free their bodies from Corrupt humours, to make suppositories of Honey and this salt mixed.

6. In HEAD-ACHES, all FEVERS, and the EPILEPSIE, It will deserve the praises of a suitable Purger.

7. In CATARRHS, when the Head is full of Phlegmatic Humours, half a grain, or a whole grain of this snuffed up the Nostrils early in the morning, or in the day-time, wonderfully evacuates the Phlegm.

8. It is an admirable Remedy in Affects of the Jaws, and parts adjacent, as the Tongue, Tonsils, Cheeks, and Gums, having their original from a sharp Catarrh falling down, and oftentimes conjoined with Ulceration and Corruption, as is frequently known to happen in Scorbutick Diseases. For it extracts the humours causing the EVIL, and heals the part vitiated, if it (dissolved In Water) be often used hot as a GARGARISM, and the use of Purging not neglected.

9. In like manner, in the TOOTHEACHE It performs Wonders, drawing out the Humours causing dolour in the Teeth; if as much as will lie on the point of a knife, or 1/6 ounce of it, be applied, tied up in a fine

939.

Cloth, to the aching Tooth, yet after the use of some gentle Purgation,

10. It is a famous Medicine in Affects of the Eyes and Ears, drawing their Original from a CATARRH, provided the use of some Purging Medicine be not neglected.

11. This salt is egregiously useful, and especially after Metallick Bodies have been dissolved in It, against green Wounds of the Body and old Fistula's.

12. If it be mixed with a due quantity of common Water, and thence a Bath be made, it admirably clears away the SCAB and like Affects of the skin, better than natural Baths themselves; for by its famous power of attracting depraved Humours, lying between the skin and flesh, and producing such Affects, it heals and extracts the same, especially If that power be helped by some other Medicine.

13. It extracts Tumours of every kind, sharp, gnawing, or which are most firmly inherent in the external parts, or which often produce Vermin like Lice, and cannot be removed by Baths or Unguents,

14. This used internally and externally, (viz, in a Bath) extracts the Water out of Dropsical persons; and this it effects so much the more powerfully, if Gold be dissolved in It.

15. It is a famous Medicine for removing Dolours of the Gout, or diminishing the same,

16. Inwardly given, It Is conducent against bloody Fluxes of every kind.

17. Also externally applied, it wonderfully stops Blood in Wounds, especially if after it is calcined and reduced to Powder, it be mixed

940.

with Cobwebbs or Peacocks Dung, or which is better, when Steel hath been dissolved in it.

18. It kills and expels all Worms.

19. In FRACTURES OF BONES, and in RUPTURES, it is a most excellent Medicament.

20. It, dissolved in Water, and put upon the Body, not only preserves Insects from Corruption, but also greater Animals, and Man; yet it may be used in a more dry form.

21. It Is an excellent Conditure not only of Animals but also of Plants and Flowers.

22. It preserves bodies dissected from rottenness, stink, and dryness; contrary to what we have observed Turpentine, Spirit of Wine, Aloes, and Myrrh to do; yea, from decay, as we have seen done in Saltwater.

23. It of Gold produceth an excellent ELIXIR, in a few days, some grains of which used either liquid or dry, most gently expels depraved Humours by Urine, Sweat and Seidge. Such an Universal ARCANUM was never before this time known to Mortals; we liberally give it, for the Honour of GOD , and Health of our Neighbour.

24. It so prepareth Gold, as by the help of Alcoholized spirit of Wine, it passeth the Alembick of a golden colour, and Is a famous Medicament,

25. Also by the help of that (although after another manner) a blue Tincture may be extracted from Gold, of excellent use in Medicine and Alchemy.

26. It is able to impress the nature of Vegetables on all Metals; so as Metals this way prepared, and added to the Roots of Herbs, impart to those Herbs the nature of the Metal applied. Now famous the use of such Metallick Medicines will be in Medicine, it is easie to understand.

Of the Utilities of the Salt of Art, in various Arts.

1. It suddenly coagulates River-Water, Rain-Water, or any distilled Water, so as it becomes Ice, and may be carried In Paper, a Sack, or Wooden-Box or Chest, wheresoever you will, and be dissolved when need is, so as the salt may be separated from the Water; which salt is not at all changed by the Water, but may oftentimes again be used for like Coagulations.

2. After the same manner Wine, Vinegar, Beer, Metheglin, and like Drinks, may be reduced by coagulation into a clear substance, and again be most easily dissolved.

3. Also by help of that may be coagulated saline spirits, as AQUAFORTIS, AQUA-REGIS, spirit of Salt, spirit or oil of Vitriol, and the like, so as they will become hard salts, without any change or corruption, portable In Paper or wooden Boxes, to other places, where being dissolved when need is, they exhibit a Liquor distinct from the salt, the salt in the mean while keeping its coagulating Virtues intire.

4. To Honey and Syrup It gives the consistency of sugar.

5. Fountains may be so stopped with it, as their flowing to be stayed.

942.

6. It changeth wood in process of time into a most hard stone.

7. It abstracts the superfluous Phlegm from Wine, Beer, Vinegar, and spirit of Wine, so as they become the stronger.

8. It separates the Phlegm from subtile Mineral spirits, whence they are made volatile and more powerful,

9. It takes away from Wine, Beer, Vinegar, and spirit of Wine, its ungrateful taste or odour, and unto them also gives greater clearness.

10. Also It corrects the unsavory smell of Vessels, so as may commodiously use them.

11. It preserves for a long time all Fruits, as Cherries, Apples, Pears, Grapes, Garlick, yea, Hens-Eggs, and whatsoever may be changed by the air, and otherwise would be corrupted,

12. Unto PAINTERS it may be a BASIS for their Colours.

13. The seeds of Vegetables moistened in it, are wonderfully multiplied, so as from one only grain 10, 20, or 30 ears will arise: And the same will be effected, if the salt it self be committed to the earth.

11. It causeth the Earth long to keep the Rain-Waters it receiveth. Hence must necessarily arise great profit to the Fruits.

15. This applied to the Roots of Trees, recovers them, though almost dead before, and makes them fruitful.

16. Yea, Animals suffocated or drowned in Waters, as Dogs, Cats, Mice, and Insects, by help of it may again be restored to life,

17. It attracts the breathings of many men lying together in one Chamber, and coagulates the same as snow or ice; not indeed by any real

943.

co-touching, but being included in some Glass, and hung up by a Thread. Even so, in a Magnetick manner have we observed such breath or vapour to adhere to the outside of Glass like true Ice. But this is a Winter operation.

18. Flowers and odoriferous Herbs, by addition of this, may be preserved without change of odour, taste, or colour.

19. By the benefit of this salt, various colours and very many odouriferous species may be prepared; whence the Roots of Plants, if they be applied to them, attract the colour or odour, which they communicate to the Herbs themselves.

20. It takes away the bitterness of Oil-OlIve, rendering it sweet and clear, better than boiling can do.

21. Linseed-Oil being mixed with it, is presently clarified, and freed from Its Aquosity, which otherwise cannot be effected in many days. (See more in the Second Century.)

The Use of the SALT OF ART in ALCHEMY,

1. It dissolves and fixeth all Vegetables, Animals, and Minerals.

2. In three hours space it reduceth all the aforesaid into their first matter, whence most excellent Medicaments are made, and whence proceeds a product of Metals, new and more excellent than others.

3. It demonstrates, that in all Herbs, none excepted, there is volatile SOL, and teacheth which way it should be fixed.

4. It adds strength to AQUA-FORTIS, AQUA-REGIS, and spirit of salt.

944.

5. In a few hours space, it extracts the soul from Gold, so as it ascends by Alembick, and becomes a very excellent Medicament.

6. To the white body of SOL, and of other Metals, spoiled of its soul, it restores the same.

7. In a very short time it reduceth Gold to such an essence, as it may be united with the seeds of Vegetables, and communicate it self to the Herbs,

8. It extracts Gold, Silver, and Copper from Metals most Compendiously, and with very great profit, in a dry way, without fusion or any addition.

9. It gives more noble qualities to metals, whilst they are washed in it, so as even by the help of such a Lotion, Iron can join it self with Mercury, yea, become fluid and ductile, like Copper, which is a thing very profitable.

10. It brings Imperfect Metals by graduation to maturity, and so changeth them into SOL and LUNA, as well by the dry as humid way.

11. It can ripen every iron into steel.

12. By the help of this, Iron may be changed into Copper, Copper into Silver, and Silver into Gold, either by the humid or dry way. Also every Gold may be brought to the 28th. degree, yea, to a true Tincture. But of the last I have as yet made no experiment; nevertheless, it seems not to be impossible, because there is no metal which may not be changed into another, and indeed more excellent metal; yea, we know that common SOL keepiDg its colour, may be exalted. And although the way of making this Tincture is not yet certainly known, yet there will

be some one, that shall succeed us, to whom GOD will grant the knowledge of the same, who shall stop the mouths of all slanderous and evil-minded men, and discover their malice.

But some one may say, How shall we know this colour of Gold to be true Gold, and not Copper? To him I answer; For this Process neither Copper nor any other Metal Is required; only a Vegetable Sulphur with the Salt of Art absolves that. Whence then should the Copper have access to the Gold? To say, from the Vegetable Sulphur, is nothing: for that must be numbered among Miracles. Hence, if that should be Copper, we see it may be demonstrated, that all Metals yea, and THE PHILOSOPHERS STONE it self, may be prepared of Vegetables. Whicci is a saying most nearly correspondent to Truth: for there is no Plant, yea, I say, no Excrement, no not humane Dung, which exhibit not true Gold, or a true Tincture, Therefore this colour, which we find to have access to Gold, by help of the SAL MIRABILE, and Vegetable Sulphur, argues not Copper, but true Gold. The Elementary Rays of SOL have passed into Sulphur in the coagulation in. Herbs; this, by help of the Salt of Art, is changed into Tincture, when fixed and added to Gold, becomes corporeal.

From these and the like, we judge the certainty of the Transmutation of Metals to be sufficiently manifest to every one. Indeed many have endeavoured to demonstrate this, but none more clearly than I have done, because this appertains to SAL MIRABILE only. Therefore let Ignorants bease to gain-say GOD and the Truth, lest they be severly punished.

These, and various such-like Transmutations, may be performed with very great profit; therefore I judge it needless to speak more of them.

Occasion of knowing many things of fters It self to Posterity, If GOD give the Blessing. For the Utilities of this Salt are daily more and more known to my Disciples, so as it cannot otherwise be, than that all EUROPE by the help of this Salt only, shall see true Alchemy flourish. Whence, and not undeservedly, it Is called the SALT OF ART, or ELIAS THE ARTIST, who entring into the World, should communicate various Arts to the same. Here you now have him, teaching those things which always were accounted impossible.

The World not contented with this ELIAS, must necessarily expect another. The Jews considering the abject state of Christ, esteemed him unworthy the Honours of the before prophesied of MESSIAS, altho' with their own eyes they saw very many Miracles wrought by him. If the same happen at this day in this case, what wonder is it? It is very hard to believe, that such a wonderful Salt can be found In most abject Vitriol.

Could such men know the nature of common Vitriol exposed to the eyes of all men., they would easily understand more to be contained in the same, than I have attributed to my SAL MIRABILE. It Is better something should be reserved to Posterity, than all things laid open to our Age. I have begun, let others proceed.

PARACELSUS, in that Chapter he writ of Vitriol, saith, By help of this every Iron may be changed into the best Copper; but which way, something more excellent, viz. Iron, may be changed into Gold, ELIAS THE ARTIST (which we call the SALT OF ART) when he comes, will demonstrate, That the occult virtues contained in Vitriol may be more known to every man, what this Author left in Writing, touching Vitriol, I thought good here to insert.

Therefore, since I in this Treatise denominate my SALT OF ART, ELIAS THE ARTIST long since predicted, some one may properly say, MY Glouber, YOU PROCLAIM YOUR Sal Mirabile TO BE Elias the Artist; BUT IN Paracelsus's WRITINGS WE READ, THAT WHEN HE COMES, HE WILL TEACH THE WAY OF TRANSMUTING IRON INTO GOLD; NOW SHEW US, WHICH WAY YOUR Sal Mirabile CAN DO THIS. I answer, That here is nothing of impossibility, I have obscurely in this and other places shewed; but which way the Operation is to be instituted, I have not declared: because I my self have not as yet obtained a perfect understanding of the same. Nevertheless, that it is possible we have often observed; for Iron hath access to Gold, and so augments it even as it augments Copper.

For when Copper is dissolved in a certain salt, and the solution is poured upon the Iron-Plates, not only the Copper and Iron settle to the bottom, and so becomes Copper again, but also whilst the coction is performing, a great quantity of the Iron hath access to the Copper, so as you take out more Copper than you put in. I bring for a true Testimony of this Experiment, the Saying of that most true Writer, LAZARUS ERCKER, In his Probatory Book, where he sayeth, He had often observed, that Iron Instruments in length of time were changed into Copper, without any depravation of their Figure. Yet it is credible, that this Mutation is from Spirits, not from Bodies, because Spirits are endowed with a greater penetrative power.

Since the Writings of this man are in the hands of few, I thought good here to insert what he hath left written, touching the Transmutation of Iron into Copper.

Whether Copper may be made of Iron.

Courteous Reader,

I did for a long time persist in denying, That Iron in Coppery Waters, such as are made of Vitriol, green Tartar, and the like, could be precipitated into Copper; nor could I in any wise believe, that any encrease could come to Copper, from Iron; but daily Experience hath taught the contrary, viz. That in Mines and Mountains of Vitriol, were left Iron Instruments, which after long time were changed wholly into Copper. For although precipitation of Copper is made, by the benefit of Iron, yet the same quantity of that, as is put in, is not taken out again. Notwithstanding this, here it is to be observed, that together with the Copper, which is so precipitated, Silver also (if any be) settles to the bottom. Therefore they seem to do well, who for Precipitation of Silver, besides Copper, cast also into the AQUA-FORTIS Plates of Iron: And so in one and the same Operation, Silver, and Copper settle to the bottom, and we save all, which the separatory Water did contain.

As it is manifest, Copper may be made of Iron, so also that the same may be changed into Gold, is most easily demonstrated. That it is possible, I have often observed, although without profit, because the true way of Operating was then unknown to me,

Iron is not changed into Copper in every solution, but in that which is in certain Determinate Salts. For, if you dissolve 1 ounce of Copper in AQUA-FORTIS, and to repress the sharpness of the AQUA-FORTIS add a little common Water, cast in Plates of Iron, or duly institute coction;

1 ounce of Copper will indeed be precipitated by the Iron, but the Iron not changed into Copper. The certain reason of this, we believe, is, because no Salt having power of Graduation, was added to the AQUA-FORTIS. Of Gold, the reason is the same, if it be dissolved In AQUA-REGIS; for the Gold Is here found to be precipitated alone, and the Iron not changed into Gold, because of the defect of salt convenient for graduation.

But if a solution of Copper or Gold be made in spirit of salt, and Iron cast into that solution, then not only the Copper or Gold settles to the bottom with the Iron, but also in this solution part of the Iron passeth into Copper or Gold, because the spirit of salt more potently acts upon the Iron, and introduceth Tincture better than AQUA-FORTIS.

Although any Iron, as you see, may be changed into Copper or Gold, yet no profit is thence to be expected, for commonly some parts of the Gold remains In the solution, and is not precipitated; and which way this may be separated from the Water is not known to all. Therefore it is better to omit this Operation, than to labour and be at charge to no purpose; For reduction of this Gold, mixt with the solution, experienced men are required, which will do all things with judgement, and are not contented with that only which exposeth It self to sight.

Yet I do not in any wise think that such gradation cannot be instituted without profit. If we can really transmute a very small Particle of Iron into Gold or Copper, Why may we not also do the same in a greater quantity? It is our faults If we do it not, who are ignorant how to use rightly Salts of gradation, sufficiently able to compleat the work. That the way of effecting that was known to PARACELSUS, I doubt

not; yet he would not communicate it to the ungrateful World, but referred the divulcation thereof to the coming of ELIAS THE ARTIST, and that not without reason. I doubt not, but that this gradation may be performed with very great profit, by help of my SAL MIRABILE, or SALT OF ART; yet I cannot subscribe to it as an infallible certainty. I have other things now in hand to speak of: My Labours and almost incredible Charges have discovered various secrets, which I publickly communicate for the profit of my Neighbour. Other things may be effected in time, by which (Darkness being discussed) Light may be given to the World, and the Miracles of the Omnipotent GOD be exposed to the view of all. HERE IS NEED OF LABOUR.

That Gradation of Iron may be made by the help of appropriate salts, so as to be changed into Copper, Silver, or Gold, our SAL MIRABILE plainly enough declares, whether the gradation be instituted in a humid way, or Cementation made in the dry.

Now it remains, that we demonstrate, that such gradation may be made by spirits, having power of perfecting and fixing, so as no consumption of the Iron be, as we see done in the addition of AQUA-FORTIS. It is sure that the same gradation which LAZARUS ERCKER said, he observed in the aforesaid Mountains, is of like condition; and since we possess such Spirits, we also, remote from Mountains, may effect the same. I cannot believe that any other can (if he would) teach us the way of preparing such spirits, besides ELIAS THE ARTIST.

In what relates to me, I say, that this gradation of Iron may be the better performed, Copper, Silver, and Gold must first be reduced

into Vitriol, having power to effect gradation, and that indeed by the benefit of the SALT OF ART. I have more than once, by the help of the SALT OF ART, changed silver or gold into a green Vitriol: I need not speak of Copper, the mutation of which is far more easie, yet the other is not very difficult, and indeed in an. humid way. For I have not eel-dome (when it happened that the Iron. being consumed, my labour was to no purpose) had one end of an Iron Wire changed into Copper, and the other into Gold. If time will permit, for my Friends sake, and that they may be mindful of me, I will repeat the same labour. But the principal thing, which infers difficulty in this Operation, is a too great corrosion of the Iron by the Vitriol,

Note. Besides this, there are other things, which cause difficulty, and so render the labour invalId, in the dry way as well as in the humid, viz, the aptness of Glasses to break in the humid; and of Crucibles in the dry way;. whence it comes to pass, that the SAL MIRABILE cannot be kept in them a due time, but runs out,

The gradation of iron into gold, in what way soever made, without gold can very difficultly be perfected; and if a glass happen to break, Who shall be able to gather up what runs out? The loss of one gradation, by the breaking of the Vessel, and outflowing of the Liquor, will scarcely be repaired with 5 or 6 other gradations compleated without loss. Therefore it Is best to desist from such Works.

Of that Operation, which is performed by the dry way, the reason is the same, For here the gold which is added for gradation, is almost all lost, without regard to the breaking of Crucibles, which by that

means cannot contain the SALT OF ART its due time: And besides all this, the substance of the Crucible will imbibe some of it, and together with the same part of the Gold; and, Who can without loss extract it thence? Yea, we think the Crucibles drink in a greater quantity of the gold, than we acquire by the gradation, although our Work succeed well. By Experience it is manifest to me, that when there are eight parts of Gold, but one part of Iron in gradation is changed into Gold, which way soever the Work is performed. What will it avail to spend our time in perfecting those things, the event of which is very uncertain? This is the reason why very many with me have refused this profitable Operation.

We considering the possibility of the matter, whether it was possible to prevent those difficulties, began to labour, but to no purpose, a great while, until at length it pleased the Highest Giver of all Good things to hear our Prayers, and opened to us the way of preparing such Glasses, as (although not luted, are able to bear the vehemency of Fire without coating; and Crucibles also we know how to harden so, as they will continually keep Metals in Flux. I now hope, if GOD hinder not, for better success.

A man not fearing the breaking of Glasses and Crucibles, might perform egregious things, this way handling Metals, according to his will instituting gradations and fixations, and so reduce Metals to due maturity, even as the sun, by continual digestion, ripeneth Fruits: For no man, if he fear breaking of his Vessel, and loss of his matter, is able to keep the same till its final compleatment in a Glass or Crucible.

By the benefit of either of these inventions, such things may be effected in Medicine and Alchemy, as before were impossible to be done.

Yet let no man sollicite me (considering the great labour and vast charge I have expended thereon) to divulge this secret, Nevertheless, that it may not be buried with me, I purpose to communicate that to two of my most loving Friends, adding (besides many other ARCANUMS) a succinct Explanation of this second part of the MIRACLE OF THE WORLD. It will concern these men to use the same for the Honour of GOD, and good of their Neighbours. I did not this to profit our selves, because they are rich enough and I live contented with what I have, but only that the sustentation of the Poor might be chiefly regarded,

Iron may also another way be changed Into Gold or Copper, viz, by the help of fiery spirits, which SALT-PETRE (the Cousin-German of our SALT OF APT) exhibits, and of which I have very plainly discoursed in a special Treatise, not yet published, That you may see the possibility, I will declare the matter by example.

Make a Fulmen of Tartar, Sulphur, and Nitre mixt, to this add of the MINERA (or Ore) of Copper, Silver, or Gold, never exposed to the vehemency of Fire, but still endowed with its own Sulphur, endowed with power of tinging and perfecting Gradation an eight part. Put 1 ounce or 1/4 ounce of the mixture Into a Crucible at one time, and set this Crucible under the Receiving Vessels of our fifth Furnace, and with a live Coal kindle the Fulmen, and then the Orifice being well closed, you will find and observe the Gradation of Iron into Copper, Gold, or Silver, according to the diversity of matter added to the Fulmen. Here most

commodiously may be used Steel-Needles; these I have often drawn out of a Crucible, wholly changed into Gold.

Note. He who intends to make Gradation with Gold, must necessarily apply Receivers, in which he may collect the volatile Spirits of Gold. If a man be contented with a very small quantity, he needs not use Receivers, afterward (being first assured of the certainty of the Operation) he may build a Furnace fit for It. I built such a Furnace, in which the last Summer, for my Friends sake, I performed this Operation.

Note. If a sufficient abundance of good Metals be wanting, that your labour may not be in vain, it will be requisite to make the same spiritual with Salt-Petre, before they be added to the Fulmen, If you would make trial of graduating into Gold, to 1 ounce of the Fulmen, you may add 1/8 ounce of fulminating Gold (precipitated with spirit of Urine, not with LIXIVIUM) and your endeavour will have good success, if you proceed right.

By help of this Fulmen, all Metals may be changed into Gold or Silver; that is, the true Regal Cement of ancient Philosophers, which they always kept secret; only PARACELSUS, in his Preface to the Book of Cements, was willing to make some small discovery; YOU MUST NOT (saith he) SO MUCH REGARD THE INGREDIENTS OF THE CEMENT, BUT THE WAY OF CEMENTING IS ONLY TO BE CONSIDERED, THE FIRE ONLY, WHICH IS IN IT, MUST BE ENDOWED WITH POWER OF FIXING AND GRADUATING. Yea, in his Book of Vitriol he almost speaks the same.

But some one may say, What is that Regal Cement, or what is the way of using the same? Although this hath been always kept as a Secret,

yet I in these last times communicate the same to All. There is indeed no Metal, which may not (even without the addition of any other thing having power of perfecting Gradation) by the help of thIs only, be turned into gold; as in our work of SATURN we largely shew. Yet this Operation is not done with so great profit, as that which adds Powders perfecting gradations to the Cement; nevertheless It is sufficient to shew the possibility.

But that Doctrine of ELIAS THE ARTIST may be more manifest by the aforesaid PARACELSTJS, we thought good here to subjoin his own words at large, which take as follows.