



THE COMPLETE WORKS  
OF

RUDOLPH  
GLAUBER

trans: Chris. Packe



SAL MIRABILIS

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1. Of the Preparation of SAL MIRABILIS.

This my SALMIRABILE is prepared and separated from all vulgar Salts, by the help of Art, nevertheless more easily from one than another: For it may be elicited not only from the Salt of the Kitchin, but also from other salts, as Salt-petre, Vitriol, and Alum: Alum and Vitriol abound with many sulphureous and mineral qualities, and therefore occasion much difficulty and labour in their separation; and Saltpetre possesseth a fugacious and burning nature. Therefore setting those Salts aside, we prepare our SAL MIRABILE of that common salt which is used in Kitchens, separating from it, by the help of fire and Water, whatsoever is earthy and terrene; and the same being prepared, as much as in us lies, we use it to the Honour of God, and the profit of our Neighbour.

Of the external Figure, Colour, Taste, and Smell of SAL MIRABILIS.

This SAL MIRABILIS being rightly prepared, looketh like Water congealed or frozen into Ice; it appeareth like the Crystals of Salt-petre, which shoot into a long Figure; also it is clear and transparent, and being put to the Tongue, melts like Ice. It tasteth neither sharp, nor very salt, but leaveth a little astringency upon the Tongue. Being put upon burning Coals, it doth not leap and crackle after the manner of common salt, neither conceiveth flame like Salt-petre, nor being red hot, sends forth any smell; which gifts or endowments no other

salt possesseth.

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## II. Of the External and Internal Use of my SAL MIRABILIS.

In the first place it is to be known, that my SAL MIRABILIS containeth many great and hidden Virtues, inasmuch as it is not so sharp and acute as other salts, and therefore its internal as well external use, is easily admitted in Medicine. Externally adhibited, it clean-seth all fresh wounds, and open Ulcers, and healeth them; neither doth it corrode or excite pain, as other salts are wont to do. Within the body it exerciseth admirable Virtues, especially being associated with such things whose Virtues it encreaceth, and which it conduceth to those places to which it is necessary they should arrive: For Salt is the Conductor and Rector both of good and evil Powers or Virtues, and carrieth them along with it self according as they shall be Joined with it. As the nourishment of Vegetables and Minerals consisteth only in Salt, so also the nourishment of Animals dependeth upon the same. For if the Herbs, Bread, Flesh, and all other things which we eat, should be destitute of salt; they could in no wise sustain, nourish, and encrease the Bodies of Animals, for by such it would forthwith come to pass, that they should consume and die: Therefore Food also nourisheth, as it is well and in due manner seasoned with salt; for a thing that hath no relish, is unfit for nourishment, according to the common Proverb, QUOD SAPIT, NUTRIT; And that which hath no taste, doth also not nourish. Therefore the Omnipotent GOD hath given salt to all His Creatures, by which they are nourished and sustained; so that there would have been no need of salting of Foods with salt,

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appointed for the use of Man, had not Sin and the Curse debilitated and corrupted all things, seeing that they were endowed with their own salt by Nature: Therefore for the succouring of Nature, those things which contain little salt, are to be salted with common and vulgar Salt, which is appointed by God for this end, that it might afford nourishment to the humane Body, corroborate and strengthen it, as we see that Bread, Flesh, and all Herbs or Sallets, may be indeed eaten without salt, but not to afford so much nourishment: For it is commonly known, that Flesh, Fish, and Sallets being salted, do far better satisfy and nourish, than if those Foods should be received into the stomach wholly destitute of salt. For this reason men that undergo hard labour eat Flesh, Fish, Herbs, and other Foods, plentifully seasoned with salt, whereby their Bodies are preserved in their due strength; but those who are not exercised with such labours, feed upon Foods not so salt, but of a more easie digestion. Salt therefore is the only nutriment not only of Vegetables and Animals, but also of Minerals; yea, it universally nourisheth and increaseth whatsoever existeth in the World.

Seeing therefore that without salt nothing can exist or live, and that the life of all things consisteth in salt alone, as is witnessed by daily experience; Wherefore do Fools think Salt to be a thing of so small moment? I answer, That this happens because very few know what Salt is, what powers and Virtues it exerteth, and what is recorded in its inward Penetrals: As is said a little before, I compare salt to a Carrier, because he carrieth or conveyeth all those things



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which are put to him, whether good or evil, thither to where they are to be conveyed, without any labour or trouble, but committing the care to him, who taketh all the burden.

In like manner, Salt being mixed with good things, which administer a good nourishment, assisteth the nutritive faculty, and is the conveyer, helper, and strengthener of the adjoined nutriment: Being mixed with venomous and hurtful things, it increaseth and confirmeth the Venom with great detriment to the Body, insinuating it into the Passages and Members, into which, without salt, the Venom could not have penetrated, therefore with the good it is good, and with the evil it is evil, and being addicted to neither part, is subservient to both, according to the will of the Artist, making good the vulgar Proverb, SALT AND WINE QUICKEN THE WIT: That is, when mixed with good things, they may be moderately used. So also the contrary is true, if it be said, that SALT AND WINE DEPRAVE THE WIT; which I could demonstrate by many Examples, which for brevity sake are here omitted. Nevertheless, that I may be the better understood, I will instance in two things: As I said but now, if Salt be mixed with good subjects, containing a good nourishment, such are Bread, Flesh, and Herbs, the same are rendered fitter for nourishment, if daily experience may be credited, which no man will deny. Why therefore should not the contrary be likely, that it should render an evil thing yet worse, and corrupt it more, if it be associated with it. As for example. Common ARGENT-VIVE is esteemed Poison, and indeed truly, and is rendered obnoxious to a greater or lesser poisonous quality, according as it shall undergo this

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or that Preparation. If one swallow half an ounce of it, it operateth nothing in the Body, and passeth away without hurt; but being sublimed with salts, and exalted in its venolous quality, being exhibited in the weight but of two, three, or four grains, is sufficient to kill a man.

In the same manner Orpiment, as digged out of the Mountains, performeth nothing of good in an humane Body, exciting frequent and intolerable vomitings and stools, if given in too great quantity; nevertheless one, two, three, or four grains of the same may be taken without any danger, causing easie vomits and stools; but being exalted by sublimation with common salt becometh so hurtful a Poison, that being drank, it forthwith killeth Men and Beasts. So also it is with white Arsenick; which being sublimed with Salt, obtaineth such a poisonous nature, as is commonly known, although the cause of that evil be known to few, as the said Examples do sufficiently declare. I will yet add one thing over and above, for the sake of the Ignorant: They Who have been versed in the Labours of the Fire, know those things, and want not my teaching, although their number be very small, but of the Ignorant and Unskillful it is large enough. Arsenick and Cobolt are indeed most vehement Poisons, but nevertheless are not hurtful to the Body, if they be taken in their corporeal form; but being exasperated by sublimation with Salts, and reduced into a more fugacious nature, arrive to that vehemence, that they are able to kill a man only by their odour. Those who have mixed Arsenick with Vitriol and Salt-petre, for the preparation of graduating Waters, as they call them, have experienced

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the Truth of this. Such Waters are so vehemently poisonous, that they smite the Heart with a trembling of any one that taketh in their odour by the Nose, and also extreemly debilitate the Brain. That vulgar Proverb, which saith, That SALT CORROBORATETE THE HEART AND QUICKENETH THE WIT, is true, when wholesome and healthful things are associated with it; but if things unwholesome and poisonous be adjoined with it, it doth the quite contrary, suffocating the Heart, and weakening the Brain, both which I my self have found.

Long ago, when I was young, being occupied with Arsenical Waters of this kind, it often happened to me, that those strong saline Spirits had almost put out my Candle. Again, on the contrary, I have found, when I have mixed corroborating subjects with Salt, that it hath en-creased their strengthening Virtues, and exalted them in a wonderful manner. Therefore it is not without reason that PARACELSUS teacheth, That Gold exerciseth no power or virtue in the humane Body, but by the Spirit of Salts, which insinuate the virtues of Gold into the Members, and augmenteth them. Here some may say, Seeing that other Metals exert their powers in humane Bodies without Salt, Why should not Gold also do the same, if it hath any virtues? I answer, That this is the reason of the difference, because the other Metals being reduced into small Particles, by filing, do act in the humane Body, by reason of their own Vitriolate Salt, which they retain in melting, more easily admitting solution in the Stomach, and performing their Operations, by reason of that natural acidity, which Operations would be exasperated by the addition of Salt. But that the imperfect Metals effect nothing

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of good in the body of Jian, is witnessed by Tin and Copper, in a Vessel of which, Wine standing all night, and then drank, causeth Vomitings and Cholical pains, aa also Palpitations of the Heart; in exciting of which, Copper exceedeth Tin, which doth not so frequently excite Accidents of this kind, especially that which is not adulterated with Bismuth or Tinglass, but is pure and unmixt. Lead being swallowed, drieth, and cooleth too vehemently: But the filings of Iron are used medicinally, not without great profit, because they kill and expel the Worms in Children; and its CROCUS is also wont to be mixed with astrigent Medicines with Fruit. Silver being filed and taken, is not of use in the humane Body, because it hath in it self no salt, with which Iron and Copper are endowed. Nevertheless, being prepared with Salt, it obtains an entrance into the Members of the Body, and expelleth all hurtful Rumours, and strengthens the Brain. But being bitterer than Gall, it is so ingrateful to the Palate, that it is more difficult to be taken than Vitriol itself. Gold, the most eminent amongall the Metals,4in purity and nobility in its own nature, possesseth no Salt, and therefore hath no Operation at all in the Body, whether it be taken in filings, reduced to a subtile powder; for the ACIDUM of the Stomach is not of so great power, that it can enter and dissolve Gold, as it dissolveth Copper and Iron, but dischargeth it with the Excrements in the same form in which it was taken. Hence the Unskillful have been so bold, as to exclude Gold from a medicinal use, as a thing destitute of all Virtue, and altogetber of no use; an error truly not Philosophick, but foolish, proceeding from meer unskillfulness and



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ignorance, seeing that Experience doth altogether testifie the contrary. He that believeth no Virtues to be in Gold, may be by an easie experiment find the contrary, if he shall dissolve it in Spirit of Salt well cleansed and rectified, and shall drink a little of this Solution mixed with Wine or Beer, or any warm Broth or Gruel, for he shall perceive a very swift and healthful Operation, casting out all superfluous faeces, according as they shall offend either by Vomit, Stool, or Sweat, or Urine, without any weakening of the Body, but evidently confirming its strength, as I have shewed in my Book entitled, THE CONSOLATION OF NAVIGATORS, in few words, by reason of the shortness of time, which did not allow me to treat of this matter more at large. Nevertheless I here assert, that a solution of Gold of this sort by Spirit of Salt, is able to perform very much in Medicine, although by reason of its ingrateful relish, it is not aucto be esteemed: For seeing the spirit of Salt, with which the Gold is to be dissolved, ought to be very strong from this corrosive Liquor, without which the Gold cannot be dissolved; first, this incommodity ariseth, that its use is unpleasant, it blackeneth the Lips and edgeth the Teeth; to which may be added, that a great quantity of Liquor is required for this solution, and the acidity by degrees bringeth loathing to the sick, and sometimes the sick cannot bear the sharpness. Moreover, if this solution be taken in Broth, it hindereth its operatlon, and wanteth the desired success, of which it is not destitute when drank in Wine or Beer. For this reason this Medicament, Which is it self is very noble, and of great moment, is difficultly admitted into use.

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But because we have said that Gold without Salts is able to operate nothing at all, its whole solution Consists in such a MENSTRUUM which is neither corrosive, nor of an unpleasant relish, nevertheless openeth the Gold, and rendereth it apt to become a very wholesome Medicine; which endowments I have found in no other thing but my SAL MIRABILE, which being void of all corrosion and unpleasantness, Is it self an excellent Medicament, and conciliateth a pleasant sweetness to all things, which it dissolveth: For when it dissolveth Gold, it doth not stain the lips and hands with any colour, like other solutions, which are made by AQUA REGIA, or spirit of salt; neither also doth it astringe like other solutions, but is of pleasant use, and exerteth its gift by a noble Operation. I have tried many admirable things with this Salt, and at length obtained a solution, or rather an extraction of Gold, green as Grass, and is a very wholesome and most noble Medicament: For he who hath brought Gold to a greenness, hath performed much, in praise of which, many ancient Philosophers call it THE BLESSED VIRIDITY. But what this greenness may effect in Medicine, belongs not to this place, seeing that I intend hereto treat of nothing but Salt, and to prove it to be the Beginniüg and End of all things, and that encreaseth and: exalteth the powers and virtues of all things.

And seeing that this is agreeable to Truth It self, and cannot be disproved by any man, it must necessarily be granted, that a Salt brought to the highest degree of Purity, (as mine is) must be far better, and more noble than any grOSS and impure Salt. Also because it amplifieth and exalteth the virtues of all

Vegetables, Animals, and  
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Minerals, and that Gold exceedeth in nobleness all other Creatures which are found under the Sun, it is easie to conjecture, that if the purest and most noble part of Salt shall be associated with Gold, that also a most noble Medicine must thence arise: For Salt and Gold, being the Off-spring of the Sun, are (as it were) immortal and incorruptible, and therefore afford help to all mortal and corruptible things, and defend them from putrefaction and corruption.

Nevertheless, I would not have any man perswade himself, that in these words I go about to assert any Immortality, my purpose tendeth not thither, seeing that I am not ignorant that there is no Medicine against Death. I would only signifie this, that from the association of Salt and Gold, there must necessarily proceed an excellent Medicament. If Salt carrieth and promoteth the Virtues of other things, wherefore also should it not promote and convey the Virtues of Gold? Truly there is found no Herb so abject, no Stone so vile, nor no Bone so contemptible, that doth not possess its own Virtues: Who then can deny that Gold, as the most Noble-Creature of God (after the Sun and Salt, of which it is generated) should possess Gifts and Endowments, to be preferred to those of the more vile Creatures? That nothing of evil can proceed from two excellent subjects, to wit, Gold and Salt, every unskillful Rustick can understand; Wherefore then cannot those proud and idle Scoffers perceive it? I think it to be, because they would not be numbered among rude and ignorant Asses, if subscribing to my words, they should confess such a Medicine to be INVERUM NATURA, and notwithstanding to be ignorant of its Preparation. But it were

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better for them not to envy those who have received such Gifts, nor to assault the Innocent, with so many filthy Calumnies and Slanders, but to leave those things to them which exceed their own Capacities.

I now make mention of my Green-Lyon, whose wonderful Virtues are to be declared and manifested to the whole World; although I well know, that this Green Lyon will not find fewer enemies than my white or red AURUM POTABILE hath done: For the Devil can in no wise suffer, that any thing which is profitable to Mankind should be made manifest, therefore he useth all his power and arts to hinder the knowledge of the Truth, by casting stumbling-blocks in its way. What various Arts have been excogitated, to bring my AURUM POTABILE into Contempt, and indeed by such a sort of men, who might easily think that I should not grant one drop of it to such haters of the Truth, although they should petition me for it.

And seeing those Pot Companions could not ask it of me, they have endeavoured to exhort it from me, under pretence of the sick, not that they would serve the sick, but only get an occasion of contemning it, and of bringing it into an Odium with the Sick, lest by it they should recover their former Health. Have they not taken counsel together in their Meetings, one offering this, another another thing, so that by every way possible they might oppugn my AURUM POTABILE? But this Hatred and Envy, carried on against me with great study, I leave to the Divine Vengeance; and although many watery obscure Clouds may endeavour to hide the Sun, and to overspread his warm and vivifick Beams with darkness, nevertheless, they shall effect nothing; for at length

being dispersed into Vapours, and vanishing in Clouds, they will give place to the Solar Rays. There Is nothing able to extinguish the Truth, which may indeed be prest, but never overcome, and is therefore like the Light, never wholly extinguished. The Air is never filled with so many dark Clouds, but at length they being dissipated, the Sun again appears to sight. By a like reason also the Truth at length freeth it self from the snares of lyea, and cometh forth into the Light: Therefore I may without fear propose the Truth, although there be many that can but ill bear my liberty of speech; for GOD is to be obeyed rather than Men and the benefit due to Good men are not to be omitted for the sake of those which are Evil.

Therefore (in the Name of God) I will go on in declaring the Virtues of my SAL MIRABILE; because I have said in the precedent discourse, that Salt is the Rector or Disposer of all things, carrying their virtues conjoined with it self, to their due place; therefore it is not fit that evil and venomous things should be adjoined to it, but such as are good only, if any thing of good be expected from it.

But there is no Creature under the Sun more noble, excellent, and pure than Gold, nor which more resisteth the destruction of all the Elements, which without a true solution, as we have said, cannot render the Body of Man partaker of its Virtues, and all corroding solutions are found to be unfit to dissolve it; therefore such a solution is required, as may be performed by the help of a SALT which is not corrosive; therefore taking such a one in hand, we will see what good is to be expected from it.

Of the Use of my SAL MIRABILE, as well in the Solution of Metals, as in the Preparation of Medicines.

First, it is to be noted, That not only Metals, but also all Stones, and Bones themselves, refusing the solution of all corrosive Salts, may be radically dissolved by my SAL MIRABILE, and most things so dissolved, whether they be Metallick, Vegetable, or Mineral, put on a green colour, of some of which the greenness remaineth, but of others, in process of time, is changed into a yellow or red colour.

Concerning this wonderful mutation and solution, I could write a great Volume, if I had not designed this Labour for another place, intending here only to describe the solution of Gold, because another better cannot be found. I have found the solution of the rest of the Metals which are adhibited, to be unfit either for the preservation or recovery of Health, as I have admonished a little before; but I have found Salt and Gold to be most noble subjects, of which an excellent Medicine must necessarily be prepared: For Salt exalteth the Powers and Virtues of all things to a high degree of perfection, and insinuateth them into the humane body: This seems to me not unlike the volatile and fugacious Spirit of Vegetables, as of Wine and Beer, & etc. which coming into the Body of Man, addeth strength to the Animal Spirit, that it moveth itself more readily, and with greater alacrity. Indeed every other Meat and Drink, whether it be Bread or Water, communicateth some strength to the Body, but not so powerfully and efficaciously as any generous Wine, whose Spirit is very pure, efficacious, and subtile;



so that its too plentiful use awakeneth all things that lie hid in a Man, and brings them to light. In the same manner Salt increaseth and confirmeth all things, & being united with them, maketh manifest all their hidden Virtues, which without Salt would remain in darkness. Who could have manifested to us that great Poison which lies hid in Arsenick, if Salts had not revealed it? If any melancholy Person (who otherwise in his own nature is prone to stillness, like one dead) shall drink any spirituous Wine, or strong Drink, his Spirits, that were before dull, and as it were buried in a Dream, will presently be awakened, and his Tongue set at liberty. The same doth Salt perform, which addeth an increase to the powers of all things, especially of the Metals, which it rendereth manifest and known. And indeed without Salt Poisons could not have been known, as I have said a little above, concerning Arsenick and ARGENT-VIVE: If Salt worketh those things in evil subjects, by dilating and increasing their malignity, Why should it not effect the same in good subjects, by augmenting their goodness? Therefore, because among Animal, Vegetable, and Mineral subjects, there are none more noble and eminent than Gold and Salt, which have their original from the Sun, it would be ill done to pass them by, and to seek viler subjects, for the making of an excellent Medicine, seeing that if we take Wine, Salt, and Gold, there are no other things which afford us so excellent Virtues. Therefore acquiescing in these, we will endeavour of them to make a most noble Medicament.

## The Process.

Take three or four parts of SAL MIRABILE, and one part of Gold (rightly fitted or prepared for this Operation) mix them, and put the mixture into a strong Glass Retort, well luted, which place in an open fire, encreasing the fire by degrees, until the Glass be red hot, urge the fire, and continue it stronger, for an hour, then cease, and let all cool, take out the Retort, and free it from the Lute, that it may not be mixed with the matter contained in the Glass, but that may remain pure, which is to be accurately separated, from the Glass, and together with what is sublimed into the neck of the Retort, to be put into a clean glass; which matter will look of a greenish colour: To this matter pour some Rain-water, that it may be dissolved in an easie heat, and the Salt, with part of the Gold, may be mixed with the Water. Filter this grass-green Solution through Paper, and draw off some part of the water by distillation, that the greenLiquor may remain, not corroding nor tasting sharp, nor yet too urinous, but fit to be drank in all Vehicles. The Gold which the SAL ENIXUM hath not dissolved, you will find after the solution, which you may again use for the like Work; but the green Liquor you may presently use, as well in Medicine as in Alchymy; which will afford you many profitable things. He that will draw off all the Phlegm to a green Salt, and then extract that salt with an alkalized Spirit of Wine, will obtain a Medicine yet more efficacious: For the Spirit of Wine will not be tinged with a green, but a red colour, and will be very sweet, rendering the Golden Virtues

of the Salt more efficacious, and more commodiously and readily insinuateth them into the Members of the Humane Body.

N. B. This is to be noted, That the SAL ENIXUM doth not imbibe the whole mass of Gold in dissolving, but only its purer part. Now, if you repeat this Operation upon the same pure mass, as yet once more, you will extract the greatest purity, and without all doubt obtain a most noble Medicament, which no man can refute, although he be a capital Enemy to the Truth. This is the Operation, no less compendious than true, of preparing a great Medicine of Gold, Salt, and Wine, meriting the name of an AURUM POTABILE, whose great Powers and Virtues are now to be manifested to the necessitous Sick.

Of the Powers and Virtues of my GREEN-LYON, VITRIOL OF SOL, or Wonderful GOLDEN SALT.

This green golden Liquor may be safely and pleasantly used by all, whether young or old, sick or in health, without any difference of Persons, because it containeth nothing which is evil or prejudicial: For a cleansed Salt and Gold, never infer any ill, but are always profitable, exercising their wholesom Operations, as well in Vegetables, as Animals and Minerals, as in the following Treatise shall be clearly demonstrated.

First, This green liquor only by its external aspect, cheereth the Heart, Brain, and all the vital Spirits, seeing that of all colours there is none superiour to the Green in pleasantness, of which all men

are witness, who have overcome the intense cold of a sharp Winter, behold the renewing greenness of the Trees half dead, and Herbs extinct, in the Spring time, with great delight and pleasure, and feel all the Blood in their Body to be renewed and revived.

Secondly, This Golden Liquor being drank, strengtheneth and confirmeth the whole HUMIDUM RADICALE, Stomach, Brain, and all the inward parts of the body, beyond all other Medicines which I have hitherto known. Also it expelleth Melancholy, and all anxieties of Mind, taketh away Palpitations of the Heart, openeth Obstructions of the internal Vessels; it healeth the hurts of the inward parts, as Liver, Lungs, & etc. and cureth all inward Exulcerations, it cureth Gravel and Stone, whether in the Reins or Bladder, it keepeth the Body soluble; expelleth Wind, with the pains of the Cholick; preserveth the Blood from Corruption; cureth the Leprosie, Scabs, and Fevers of all sorts; in process of time it taketh away the Gout; to the insulting Apoplexy and Epilepsie it affordeth present Cure; it cleanseth the Blood infected by the Scurvy, Plague, and other contagious Diseases; it preserveth and freeth from all internal Ulcers; defendeth the Lungs, Liver, and other parts, and removeth Exulcerations already arisen, and takes them away radically. It so tingeth all the inward parts of a Man with its Balsamick Virtue, that not being easily obnoxious to Diseases, they enjoy a sound and long Life. Outwardly used, it bealeth all fresh wounds, no less than old and open Ulcers, without any Ointments or Plasters; for in curing Ulcers of this sort, there is nothing in Animals, Vegetables, or Minerals, which answereth to this in Virtue, as also inwardly it cureth Ruptures.

This is the nature and property of Gold, that it most potently taketh away all filths, and also astringeth; which two things are necessarily required in the Cure of all Ulcers. This Salt, by its own help, commodiously doth the same, and also wonderfully promotes the Virtues of the Gold: The said Liquor very quickly taketh away the Ulcers of the Mouth and Throat, with all their scorbutick infection, which are wont to give way but very slowly to other Medicines: And this it doth, although the Tongue, Uvula, and all the Palate should be full of Pustules. In short, for the taking away all internal and external Ulcers, I think no Medicine preferable to this Liquor; but all other defects of the Body which it cureth, for brevity's sake, I will pass over.

Moreover, this green and golden Liquor hath this nature and property, that beyond all other Medicaments, it conciliateth fertility to all things, as its signature, the wit, the green colour, and my diverse infallible Experiments, do truly testife. Hence the seeds of all Vegetables being macerated in the same Liquor and set in meer naked sand, they put forth golden Sprouts and Plants, having a smell much stronger and pleasanter, a fairer colour, and greater length than those which grow out of a fat Earth. Therefore this green Liquor holdeth the chief place in rendering Vegetables green and fruitful, and augmenting their growing faculty; so also among all the Medicines, I know it hath no equil in conciliating and preserving fertility in the humane body: For in all the Diseases of Mankind it bringeth great help and comfort, and effecteth more in assisting the fruitfulness both of Male

and Female, than can be believed, and is so great an exciter of Venus, that it bringeth great solace not only to old men, who being baulked by their younger Wives, are forced to lie still, but also to such Women who are barren in their flourishing age, and therefore destitute of Heirs.

I write not dreaming, but am taught by Experience, having seen some men so strengthened by this Medicine, that they have seemed to themselves never to have been weak, the which also some Women have experienced. Nevertheless such Medicaments are not to be administered too frequently to this Sex, seeing that without this sort of help they are wont to be sometimes exagitated by a more salacious itch than is convenient: Its use is more safe to Old men, inasmuch as it cannot do them the least damage. Nor ought those things which I here deliver, to seem a wonder to any, for they have their certain and undoubted causes of Operation.

Let those two subjects, of which the Green-Lyon is composed, to wit, salt & gold be inspected; they are the best of things, & necessarily required to the generation of all things; for, what herb can be brought forth without seed and salt? Not indeed the least: For if the earth or sand wanteth salt, the seed of the Herb can neither have nutriment nor production: Yea, if the seed it self be also sowed in a fat Earth, and yet be destitute of the Rays of the Sun, it can in no wise grow out of the Earth, but will be suffocated and perish; the which thing is not hid to Rusticks, who after they have sowed their seed, do ardently expect the warm Sunshine. Therefore, for a desireable



coming up of Vegetables out of the Earth, and their encrease, there Is required a fat and salt Earth, as also the warm and fruitful heat of the Sun; with necessary Rain; which also is to be understood of the generation and multiplication of Animals.

N. B. In AURUM POTABILE salt supplies the room of fatness, Gold is the Sun, and the Spirit of Wine performeth the Office of the warm and fruitful Rain; so also no Minerals are procreated but by the help of the sun, and labour of salt. They exercising their operations upon the Water, generate Minerals, as the Writings of the ancient Philosophers teach.

Some ignorant man may here object and ask, How it can be, that the Sun, by operating in the depth of the Earth, should generate Minerals and Metals of salt? Let him know, that the Sun, by his hot Rays, doth excite the central fire in the profundity of the Earth; which central fire is not unknown to those who are occupied in digging Metals out of the Earth, who sometimes feel so strong a heat, that laying aside their Clothes, they are constrained to labour very leisurely, yea, sometimes wholly to intermit it; as I have taught in THE FIRST PART OF MY MINERAL WORK. Therefore no man of a sound mind will dare to oppose these things, seeing that it is wholly agreeable to Truth, that generation and encrease in all Animals, Vegetables, and Minerals, do arise from the sun and salt, to which water is wont to be an help.

Seeing therefore that my golden Liquor is prepared of such subjects, it can operate no other thing than fertility, and thereby signed by Nature with that beautiful greenness, by which it signifieth its

endowment to render all things fruitful: God adorneth nothing with his marks and signs in vain; from which, as from His signatures, the powers and virtues may be more clearly known, than from Books. For the signature with which things are signed by GOD and Nature never erreth; but the Books and Writings compiled by Men very often err. Wherefore did the ancient Philosophers and Poets worship VENUS, the Goddess of Love and of Generation, and attribute to her a beautiful green, generated of the spume or foam of the sea? What is the foam or froth which the sea casteth out upon the shore, but salt, which being dried up by the heat of the sun, is reduced to salt? And the Poets, especially VIRGIL and OVID, who were men of great literature, would not have handled such things with so prolix an ambage of words, but that they were willing by their Fabulous writings to reveal that great Philosophick Mystery to the world: Therefore I constantly assert, That this green Liquor is the chief Medicine of all things to grow or be increased, as its pleasant Viridity and infallible Experience do testifie. The Ocean, the Mother of all fertility, sheweth also its greenness, especially in those places where it is rich in salt, and strongly irradiated by the Beams of the Sun. This is well known among Seamen, who from the change of the water into a greener colour, presently collect, that they are near to hotter Regions, in which the Sun-beams are more strongly projected; for in such places the Sea is so salt, that it shineth like fire: The Urine of those pissing out of a ship, falling into the Sea, sheweth like sparks of fire; there four parts of water are found to contain one part of salt.

The Mediterranean Sea is not so full of Salt, as that which is between SPAIN and FRANCE; and again, in this it self is found not a little difference; seeing that the SPANISH side exceedeth the FRENCH in salt mess; and the Ocean it self, by how much the nearer it is to the North, by so much it is less salt; for which reason also the salt is weaker, and of less Virtue, being more remote from the beams of the Sun. Therefore the DANES, SWEEDS, and other Nations, inhabiting the Northern parts, although they have plenty of Sea-water, nevertheless they do not make salt of it, but fetch it from FRANCE or SPAIN; which is a Testimony evident enough, that salt is elaborated in the water by the most ardent Beams of the Sun, and produced for the sake of an universal fertility.

This is indicated by the GERMAN name of the Sea, MEER, which is all one as if we should say VERMEER, that is, ENCREASE, ENLARGE. An Appellation, very well agreeing with the thing, because without the Sea nothing would encrease in the Earth, but on the contrary, all things live, and are encreased by it.

Hence the green colour is a manifest Index and Signature of Fruitfulness, which might be demonstrated by infinite examples, which, for the avoiding of prolixity, is not here necessary, seeing that the thing it self is so manifest.

Some profligate Deriders, who love to oppose the Truth, may say, That this green colour doth not proceed from Gold, but from Copper, that so they may draw honest men away from the Truth, because no Gold seemeth to them to be of use in Medicine; with which Cavil they have

before now accosted my AURUM POTABILE. That I may stop their impure mouths and obviate the frivolous Objections of this sort, I say, that I indeed confess, Copper among the Metals doth obtain a green colour, if it be dissolved in AQUA FORTIS, and other corrosive Liquors of that kind: But Gold being dissolved in the same, appeareth in a yellow colour, and not a green, which is known to every body. But who would think me to be so stupid and rude, to impose upon any so open Cheat? Who also in any wise could hide such a Cheat? For Copper being dissolved in salt waters, would presently discover the Fraud, by its evil nauseating and Vitriolick taste, of which but one drop being swallowed down, would excite violent Vomitings, and would not be a Medicine, but rather a Poison. Moreover, if you put a Knife into such a solution, it will be presently covered over with the Copper, and appear to be Coppery. The contrary plainly happeneth, if any pure Iron be dipped in my Green-Lyon; for it will presently appear to be gilt with the colour of Gold, and that more fair and eminent than any Ducat, or other piece of golden Many exhibiteth. If any Iron-Wire be put into it, and there left for a certain time, it will at length be changed into pure Gold, which is an infallible testimony, that that Liquor doth not draw its original from Copper, but from Gold. Again, it may be objected, that a vulgar solution of Gold by AQUA REGIA, also tingeth Iron with a golden colour, and adhereth to the same; therefore this is no strange thing, forasmuch as it is commonly known to every man. I answer, That such a solution, not green, but yellow, doth indeed by precipitation adhere to the iron, and dissolveth the Iron it self, and reduceth it

into a Mud, but doth not penetrate it, and preserve it in its form, as my green Liquor doth, which therefore is not to be numbered among those corrosive solutions, but that which is done by the SAL ENIXUM, is rather to be called an Extraction than a Solution: For my SAL MIRABILE is of that nature, that it doth not throughly dissolve any fine Powder or Calx of Gold, but only extracteth from it whatsoever is most pure, and leaveth the rest like a black Powder. Moreover, that Solution is not corrosive; for if it were, it would corrode and dissolve the Iron, and not tinge it with the colour, and advance it to the degree of Gold, the Iron remaining whole. By a like reason the: green Solution of Copper, made with the vulgar corrosive waters, associateth it self with the Iron, in a green colour, corrodeth it, and forsaketh the Copper. But if Copper be dissolved with my SAL MIRABILE, that solution doth not penetrate Iron, but transmuteth the whole into its own form Into Copper, yet not presently, but in a long progress of time.

From all these things may be seen the great difference between the vulgar corrosive solutions of Gold, Copper, and other Metals, and mine, void of all corrosion, which is performed by my SAL MIRABILE, dissolving the Bodies of the Metals, after a far-other manner than those corrosive solutions are made. Therefore it is not to be reckoned among vulgar solutions, seeing that it possesseth far other Virtues. The vulgar solution of Gold, made by AQUA PEGIA, hurteth all things, as a corrosive Poison; a little of it being put to any Vegetable seed, depriveth it of all its growing faculty, and throughly killeth it.

Some drops of it being drank by a Man, would corrode his throat and stomach, like Poison. A Liquor of this sort, by its corrosive and gnawing faculty, converteth the Metal put into it into a slime or Mud. That solution which is made by the rectified Spirit of Salt, may safely be taken by any, when a sufficient quantity of Water is mixed with it; but it is not sweet, it constringeth the Tongue, and staineth the Hands; this doth not my green Liquor, for it neither coloureth the Hands, nor astringeth the Tongue, nor yet corrodeth the seeds of Vegetables, but rather exciteth them to fertility.

Whence it appears, that my said SAL MIRABILE is not corrosive, but by it self is a good Medicine for all Vegetables, Animals, and Minerals, which Experience it self most evidently argueth: Therefore it can work nothing but good, because prepared without any Corrosive, and represented to the eye by a wonderful signature, to wit, the fair Green colour.

This signature is an undoubted token of its extraordinary Virtues, in rendering all living things vegete and fruitful, which lie absconded in its inward Penetrals. And this I think sufficient to be said to those foolish and idle Cavils of ignorant Scoffers, with which they may insult over me.

Whatsoever I have here ascribed to my Green Lyon, my red AURUM POTABILE, extracted with Spirit of Wine, also performeth the same, and that as well in Vegetables and Animals, as in Minerals, for the Spirit of Wine can hurt none of them, but rather insinuateth the virtues of Gold into Vegetables and Animals, and rendereth them more



efficacious. But concerning the solution of Gold by my SAL MIRABILE, and its efficacy and operation, this may suffice for the present.

As for the solution of the other Metals, there is no need to make many words, or to write a large Volume about it, seeing that from what hath been already said, any man may easily conjecture, that solutions of this sort, made by the help of SAL MIRABILE, are far better than those made by Corrosives. The Vitriol of VENUS made by its help, doth not hurt Vegetables, as common Vitriol, which killeth the same by its corrosion; but the Vitriol made by SAL MIRABILE wonderfully promoteth the growing faculty in Vegetables, so that Lunar, Veneral, Martial, Jovial, and Mercurial Herbs, may be produced, which will have wonderful effects, especially if the Vegetative faculties of Lunar Herbs be increased and promoted by the Salt of Luna; of Venereal, by the Salt of Venus, and so of the rest.

Enough hath been spoken to the Wise, but he that hitherto cannot apprehend what I have said, is an Ass, and unworthy of such ARCANUMS. From this Foundation a diligent Physican may erect a far other method of Curing, and may prepare for himself such Medicines, by which he may obtain Honour and Wealth. I have for many years observed, that Herbs are wont to acquire Martial faculties and properties, if they grow out of a reddish Martial Earth, although they were not before of a Martial nature, but of a Solar, Lunar, Venereal, Jovial, Saturnine, or Mercurial Property.

But how much more would the innate properties and virtues of Herbs be strengthened and increased, if they were not nourished by the Dung

of Animals, but set in pure sand and watered with SAL MIRABILE impregnated with the virtues of Metals, and thence acquire the promotion of their growing faculty. Truly other Herbs of far greater Virtues, and other odours and tastes, would be brought forth, than the common, which are wont to be produced by the Dung of Animals, and the simple Salt of the Earth. By this means so strong an attractive Power may be conciliated to the Seeds of all Herbs, that by a Magnetick power they may attract to themselves the Astral powers and influences, and so encrease their Virtues, that without any Preparation they might be able to cure all Diseases to admiration. N. B. That it is necessary, that he that would exactly understand the nature of Herbs, should know how to promote the vegetative faculties of Solar Herbs, with Solar Salt; of Lunar with Lunar, and so of the rest, and not that he should intermix the one with the other, without any consideration; which without doubt would be a hindrance to the desired success.

Consider these things with an accurate Meditation, as great Secrets and ARCANTJMS, which will not be revealed to the perverse World. A word to the Wise is enough; therefore I will add no more; but I make no doubt, but that this Revelation of my SAL MIRABILE, in process of time, will be accepted by diligent Physicans, and bring so much benefit, that they will by the same effect much good in comforting and curing the Sick. All things have their time, so also this Arcanum, which in its time will be in vigour; but I would not have any man perswade himself, that he may fish out of me the Preparation of my SAL MIRABILE, I will not CAST PEARLS BEFORE INGRATEFUL SWINE, but will reserve them

for Friends. But lest an occasion should be given to ignorant Deriders, and those that hate me, of calumnating and slandering me, as if I my self were ignorant of preparing of a Salt of this sort, I have determined to deliver some small portions to divers prudent men, not of this Salt only, but also of those Salts which are endued with the Virtues of Gold, Silver, and other Metals, that at any time they may be able to exhibit a clear Testimony of the Truth: And I will produce those Herbs themselves, that I may have them in readiness to shew to others.

Therefore let no man trouble me with his Letters, to ask of me this salt, or other Medicines, for I will communicate them to none, but such as I know, and with whom I am familiar.

Great Thanks are to be given to Almighty GOD, who hath made this present unworthy World partaker of such MAGNALIA. I have sought, and have opened the way to others, let another also seek, and enter by the way I have shewed, that insisting in my footsteps, he may by the easier labour, obtain a greater light of Nature.

But that I may omit nothing which pertaineth to the good Institution and Doctrine, and concerneth the glory and honour of Salt, I will yet over and above add one infallible Testimony, by which any rude and ignorant man may evidently see, that all fertility consisteth in Salt only, and that it is the most precious Treasure of the whole World, for the health of the Body, and that in it lie hid most ample Riches.

Fertility is indeed already demonstrated in many foregoing Testimonys; but because the History of the Prophet ELISHA agreeth more than

a little with these my sayings, and may be a clear Testimony to them, I have thought fit here to adjoin it. We read in 2 KINGS, 2, 19; that the men of the City said to ELISHA, BEHOLD, IT IS GOOD TO DWELL IN THIS CITY, AS MY LORD SEETH; BUT THE WATER IS NAUGHT, AND THE GROUND ABOUT IT IS BARREN: BRING HITHER TO ME (saith he) A NEW VESSEL FULL OF SALT. Which being brought, he went to the Spring into which he cast the Salt, saying, THUS SAITH THE LORD, I HAVE HEALED THIS WATER, FROM HENCEFORTH THERE SHALL NO DEARTH AND BARRENNESSE ARISE THENCE. So the Water was healed even to this day, according to the word of ELISHA, which was spoken.

That this great Mystery may the better be understood, it will be necessary first a little to consider the History it self, from which it may be known by what means the Salt of ELISHA became so strong, that it expelled Death, and rendered the Water good, and the barren Earth fruitful.

When ELIAS was to be carried up into Heaven, he said to ELISHA, Ask of me what I shall do for thee, before I am taken from thee. ELISHA asked of ELIAS, that he would grant him a double portion of his Spirit: ELIAS answered, IT IS A HARD THING WHICH THOU HAST ASKED; IF THOU SHALT SEE ME WHEN I AM TAKEN FROM THEE, IT SHALL BE AS THOU DESIREST, BUT IF NOT, THOU SHALT OBTAIN NOTHING. And when they went on together talking, behold, there cometh a fiery Chariot with Horses of Fire, and parted them asunder; so ELIAS was carried to Heaven in a fiery Chariot; and ELISHA seeing this, cried out, MT FATHER, MT FATHER, & etc. Listen therefore, Wherefore did ELIAS say to ELISHA, IF THOU

SHALT SEE ME WHEN I SHALL BE TAKEN FROM THEE, THOU SHALT HAVE THY DESIRE, OTHERWISE NOT? And why with this condition? Could not ELIAS at his own will have rendered ELISHA the possessor of his wish? Perhaps very easily, but ELIAS would not without some MEDIUM, because ELISHA was to be doubly seasoned with the Celestial Fire, by which he was separated from ELIAS, for Fire bringeth forth Salt; the Celestial Fire bringeth forth a Celestial Salt, and the Elementary Fire an Elementary.

In this History is set before our Eyes the eternal Divine Light, and also the natural, although few discern either of them, inasmuch as their hearts are hardened and obscured by a horrid blindness. And both the Old and New Testament are full of such Mysteries; so that I dare boldly affirm, That all the Treasures both of Soul and Body may be found in the Holy Scriptures, if we will; and that we have no need to read the Writings of the Heathen Philosophers. I add this one thing, That it is of God alone to open the Eyes of those who desire to understand Divine and Natural Mysteries; for without divine illumination, all things are dead and buried in darkness. This Truth putteth to flight the diabolical Cavils and Slanders of all scoffing Mountebanks and Jack-puddings. But which of them will oppose this, and seek fertility from any other thing than Salt? Truly, I believe no man, except that most profligate FARNNER, with his wretched Followers, who determine, That Salt doth not fatten, but Dung; when nevertheless this is to be ascribed to the former, and not to the latter. But those Ass-like Brethren of Ignorance, being convinced of their filthy Lyes by the most evident Truth, will I hope have their impure and shameless

mouths more than sufficiently stopped. I therefore acquiesce in this demonstration, in which I think I have evidently proved, That the Sun and Salt are the most noble Creatures of God, and that Salt is by me rightly and deservedly called the greatest Treasure, and the greatest Riches of the World; because after an earthly manner of speaking, nothing can be more desireable for fruitfulness. Salt is the Original of all Fertility, the Sun is the original of Salt, and God the Creator of all things, of the Sun, to whose Name be Honour and Glory forever, AMEN.

But although this demonstration, which doth evidently shew, that salt is the greatest Treasure in the world, be most clear, and beyond all doubt; nevertheless, I doubt not, but it will not satisfie the Covetous, who will say, Where is the STONE OF PHILOSOPHERS which we expected from thee, as the greatest Treasure of the whole world, that it being known and acquired, we might lead a brave life? But stay, my friend, until some man shall come and render sordid men partakers of so great a Gift: For thinkest thou that if I were its possessor, that I would describe so great a Mystery, in such clear words as I have described the fertility of the Earth: Not at all; nor have I the power of doing that, seeing that a man cannot give to any those things which are not his own, but God's. Nevertheless, that the pious searcher, after Truth may have some manuduction to a Work of so great moment, I cannot but hold forth to him that small Light granted to me by Divine Grace, provided he hath not Owls eyes, shunning the light of Nature, because they cannot bear its splendour; which if he hath not, it

cannot be, but he will give credit to a manifest Truth. And concerning so great a work, this is my opinion, That it is altogether possible, that the most noble, universal Pearl, to wit, the Medicine and Stone of Philosophers, restoring the diseased Bodies of Men and Metals to their pristine health and state, may be prepared of common salt: But of the Preparation, which is unknown to me, I can affirm nothing certain; but that it may be done, manifold and infallible Experience hath caused me to believe; which Experience I keep to my self, and will not part with it to any, although I could very freely, if I might or durst make pious men partakers of it: But because Faith is effected in us by God alone, it is to be sought from Him by Prayer, and not to be expected from Men.

Therefore that (according to my promise) I may demonstrate, That the Stone of Philosophers, lying hid in salt, may be got out of it by the benefit of Art, I desire only this thing of the studious of divine Mysteries, that he would search after those things, in my Writings lately printed, which I have spoken concerning the little Fish ECHINEIS, viz, by what means he may be taken with a Net out of the Salt-Sea, for there he will find a sufficient manuduction, of which it is not necessary that I should here say any more. Those are the things which I was willing to add in honour of that noble creature salt: He that will not believe the most noble Pearl, of a universal and particular Medicine, to be included in the inward Penetrals of Salt, I cannot help him; it is free for every man to seek and walk in another way.

Would it not be too tedious, I could also plainly prove, that from

marine Bodies, (as Coral, Mother of Pearl, Oyster-shells, and the like things, being dissolved into water, and precipited) may be extracted corporeal Gold, which I have done with my own hands, and therefore can boldly witness it.

But I will shut up the Tables, what I have hitherto spoken being sufficient for this time; from which I hope and believe that others will receive benefit: Which I heartily wish, together with the divine benediction to all pious men. AMEN.