

Chymical, medicinal and chyrurgical addresses: made to Samuel Hartlib, Esquire.

Contributors

Malynes, Gerard, active 1586-1641.
Plattes, Gabriel, active 1638-1640.
Renaudot, Théophraste, 1586-1653.
Ripley, George, -1490?

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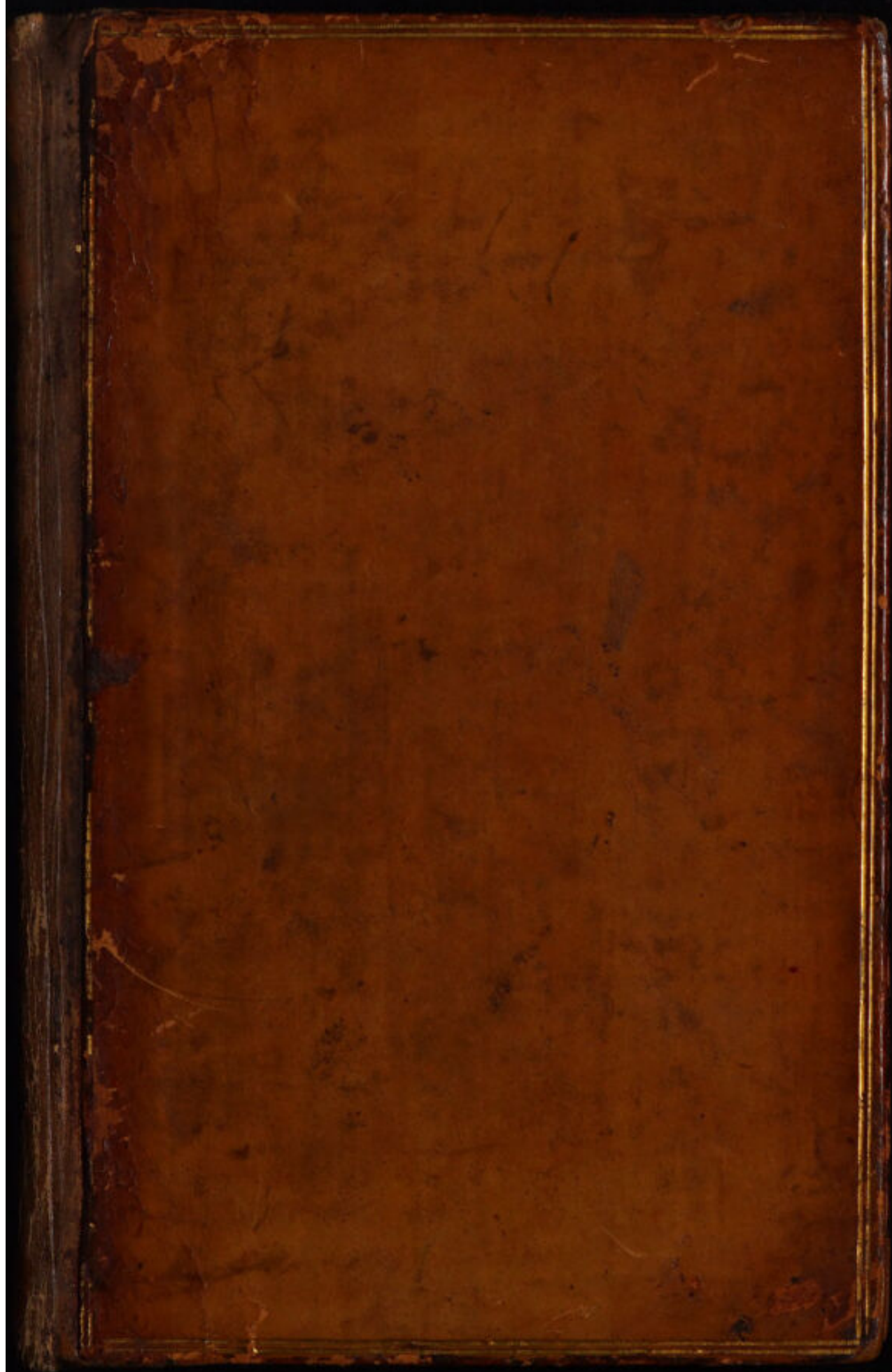
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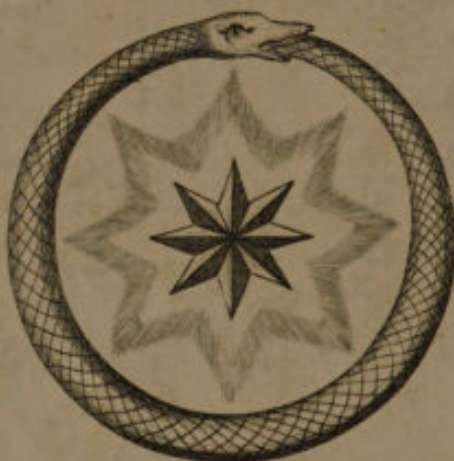


CHEMICAL
ADDRESSES

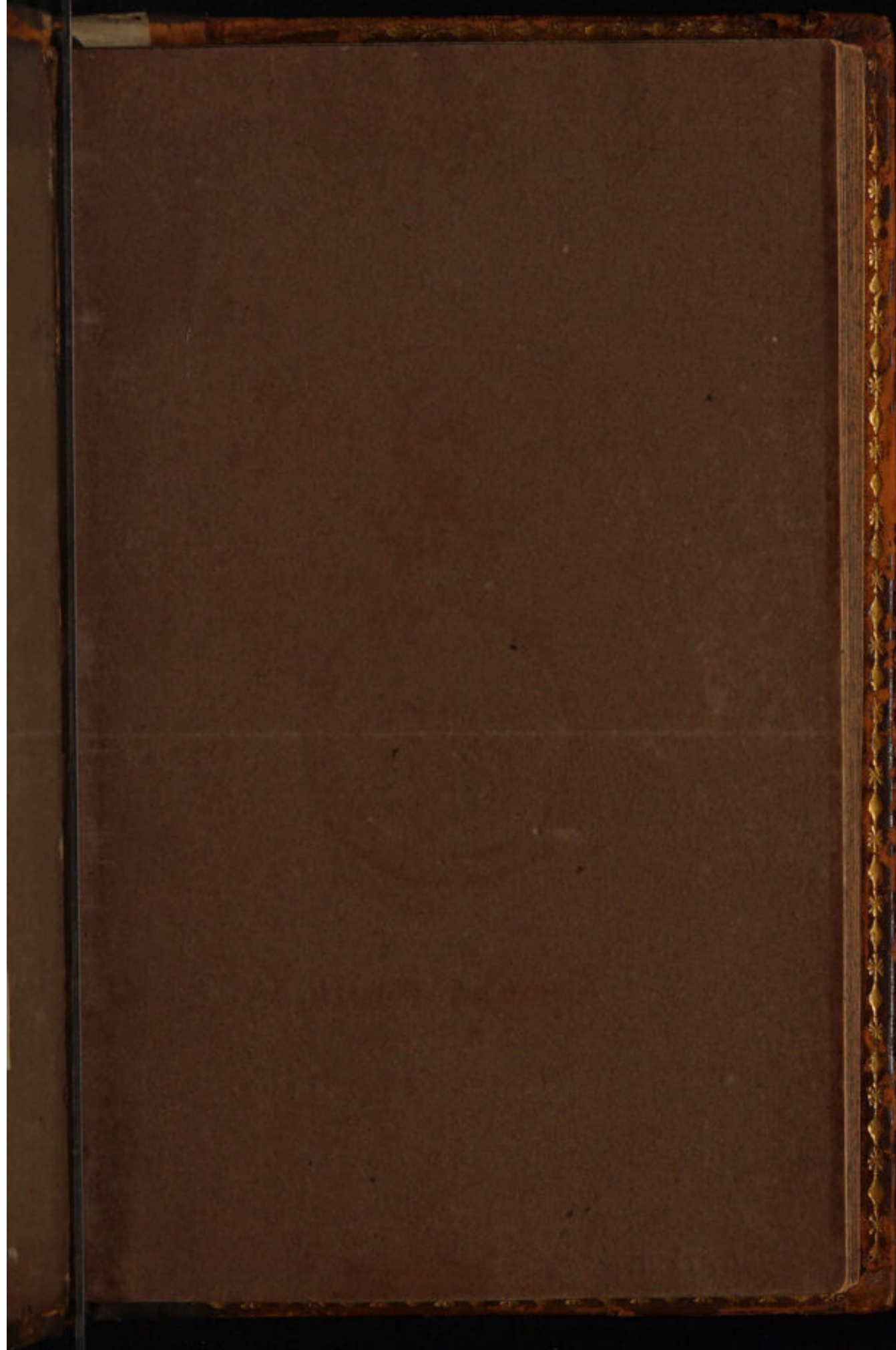








Thomas South.

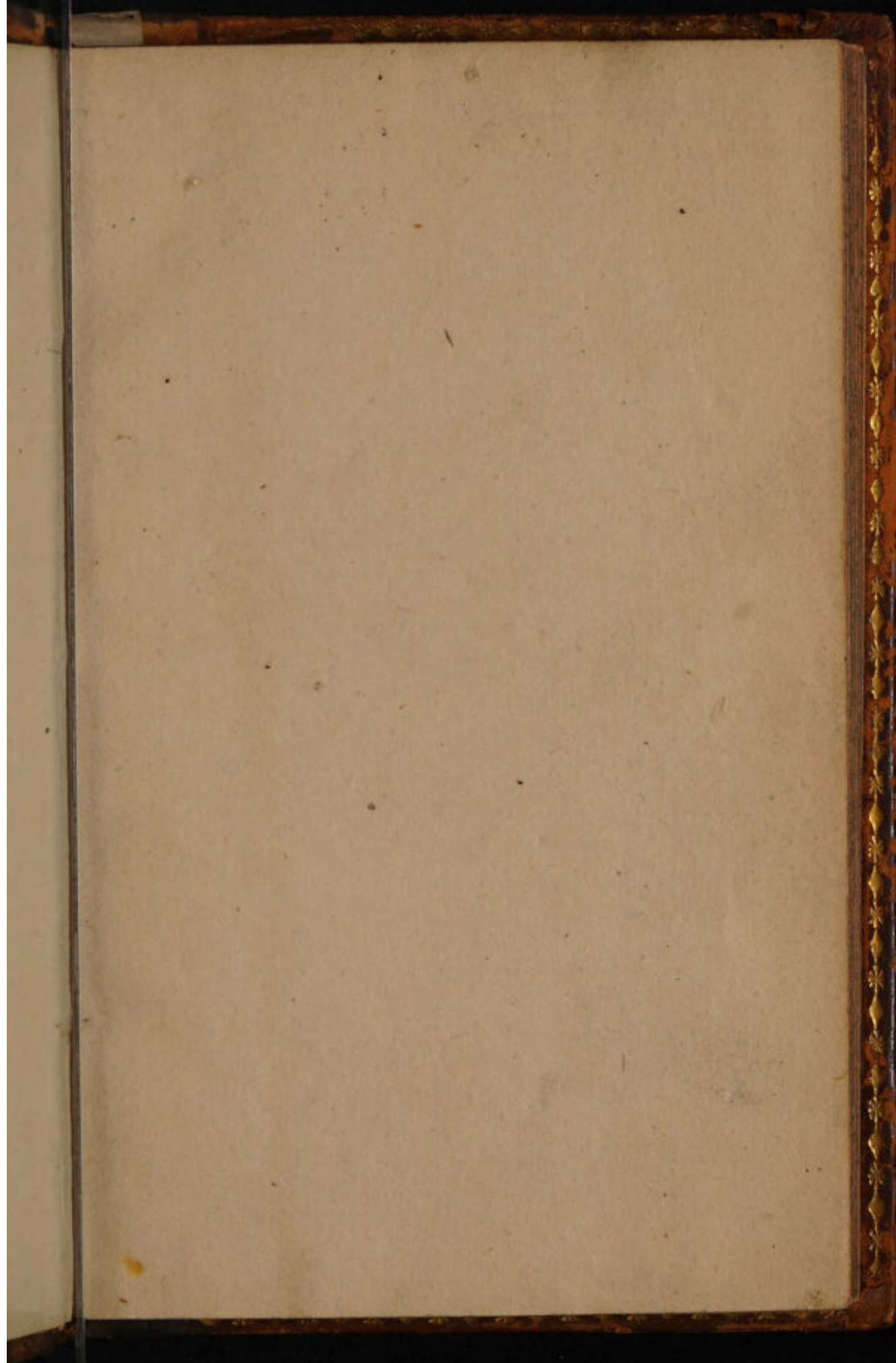


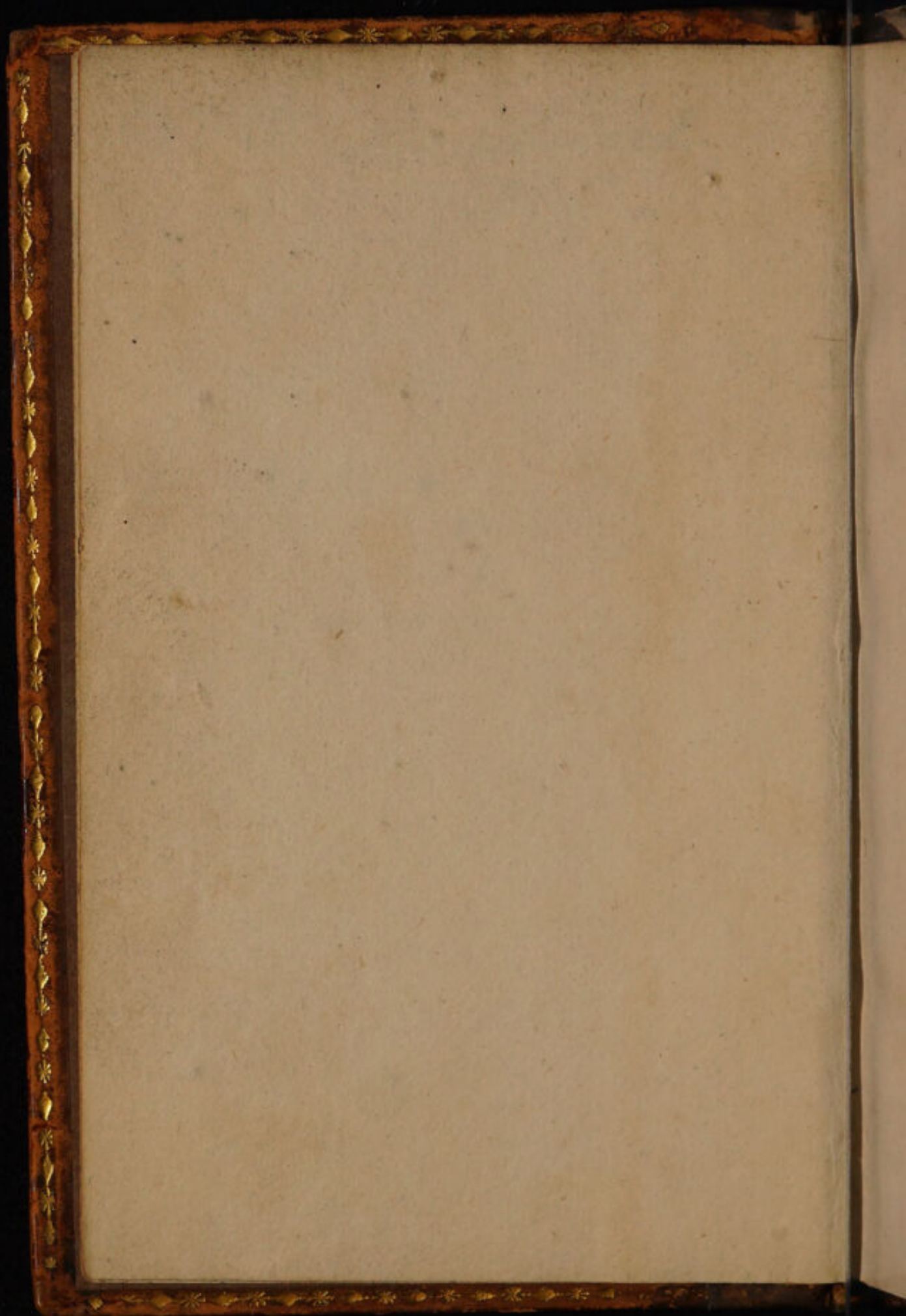
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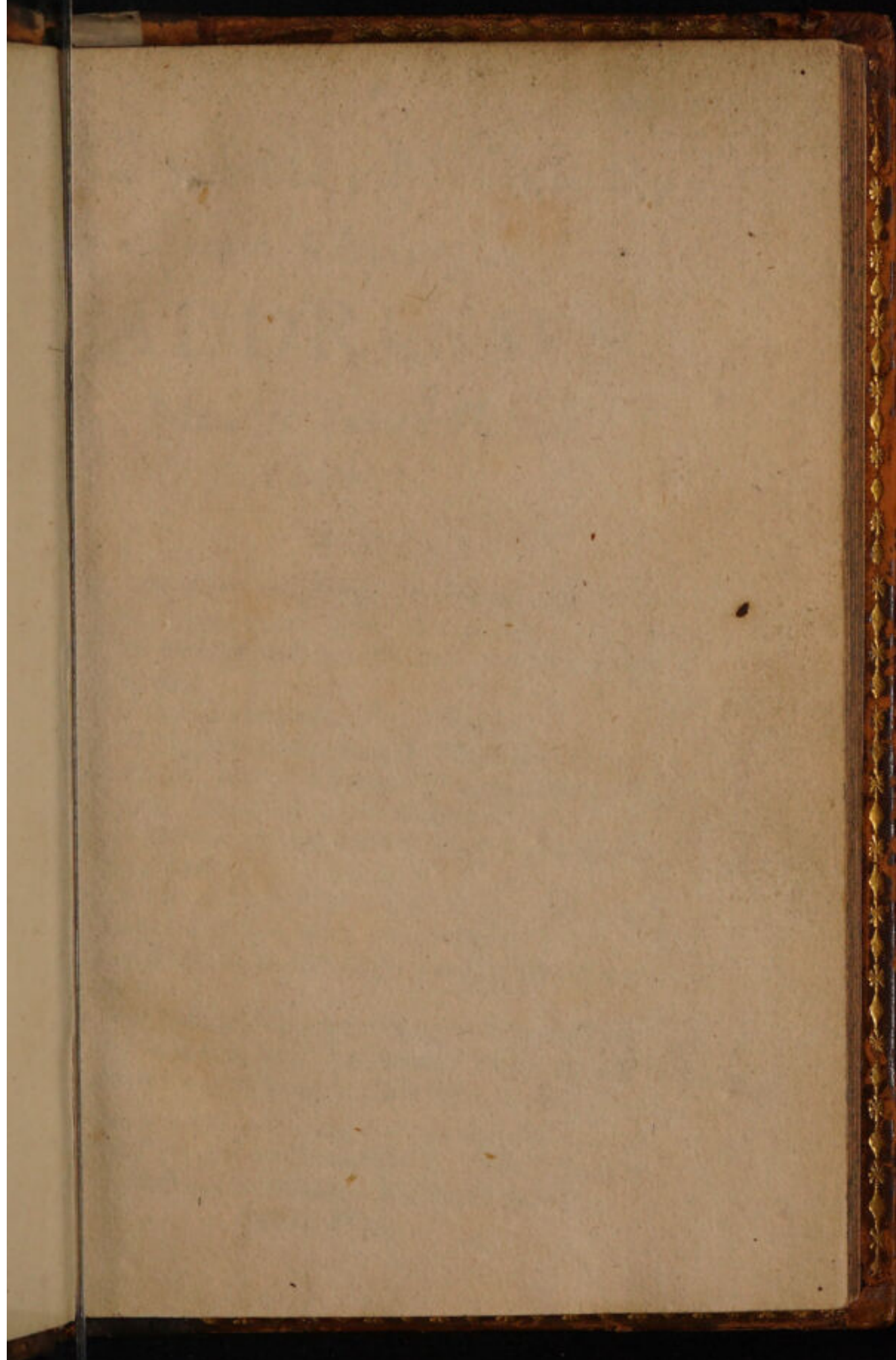
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Chymical, Medicinal,
and Chyrurgical

ADDRESSES:

Made to Samuel Hartlib,
Esquire.

V I Z.

1. *Whether the Vrim & Thummim were given in the Mount, or perfected by Art.*
2. *Sir George Ripley's Epistle, to King Edward unfolded.*
3. *Gabriel Plats Caveat for Alchymists.*
4. *A Conference concerning the Philosophers Stone.*
5. *An Invitation to a free and generous Communication of Secrets and Receipts in Physick.*
6. *Whether or no, each Several Disease hath a Particular Remedy?*
7. *A new and easie Method of Chirurgery, for the curing of all fresh Wounds or other Hurts.*
8. *A Discourse about the Essence or Existence of Metals.*
9. *The New Postilions, pretended Propbetical Prognostication, Of what shall happen to Physicians, Chyrurgeons, Apothecaries, Alchymists, and Miners.*

London, Printed by G. Dawson for Giles Calvert at
the Black-spread Eagle at the west end of
Pauls. 1655.

Chemical and Medical

and Surgical

ADRESSES

Made to Samuel Hahnemann

by

Y. L. S.

Printed in the Month of January 1825
at the George R. H. Press, No. 10, St. Paul's Church-yard



and a conference convened at the
the Faculty of Medicine, Paris, in the
of the year 1825, at the request of
the French Government, and the
of the French Republic, to discuss
the merits of the doctrine of Hahnemann.

The French Republic, by the
of the French Republic, to discuss
the merits of the doctrine of Hahnemann.

Printed by G. Taylor for G. Taylor at
the Black-Swan Press, in the west end of
St. Paul's Church-yard, 1825.



A
T A B L E

OF THE
Chymical, Medici-
nal, and Chirurgical
ADDRESSES, made
to Samuel Hartlib,
Esquire.

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

A 2

Sir

A T A B L E.

Sir George Ripeley's *E-*
pistle to King Edward un-
folded. From Pag. 19. to Pa.
49.

Gabriel Plats *his Caveat*
for Achymists : Or a Warn-
ing to all ingenious Gentlemen,
whether Laicks, or Clericks,
that study for the finding out of
the Philosophers Stone, show-
ing how they need not to be
cheated of their Estates, either
by the perswasion of others, or
by their own idle conceits.
From Pag 51. to Pag. 88.

One of Monsieur Re-
naudots French Conferences,
concerning this Question; Whe-
ther

A T A B L E.

ther or no each several Diseases
hath a particular, and especial
Remedy. From pag. 89. to
pag. 99.

Another Conference of
Monsieur Renaudots, con-
cerning the Philosophers Stone,
Translated out of French. From
pag. 101. to pag. 112.

An Epistolical Discourse of
Philaretus to Empericus,
written by a Person of singular
Piety, Honour, and Learning,
inviting all true lovers of Ver-
tue and Mankind, to a free and
generous Communication of
their Secrets and Receits in
Physick. From pag. 113. to
pag. 150. A

A T A B L E.

A short and easie Method of Chirurgery, for the curing of all fresh Wounds, or other Hurts, especially commended to all Chirurgeons, serving in Warres, whither by Sea or Land. And to all that are employed in the publick Hospitals of the Commonwealth. Translated out of Low Dutch. From pag. 153. to pag. 181.

The Appendix containing Mr. Gerard Malynes Philosophy: About the Essence or Existence of Metals. Delivered accidentally in one Chapter of his book, called Lex Mercatoria, or the Ancient Law Merchant. A

A T A B L E.

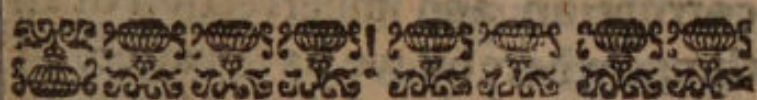
A Translate of the Eleventh Chapter, taken out of a Theological German Treatise, printed in the year, 1655. under the Title of Postilion; pretending to be a Prophetial prognostication of what shall happen to Physitians, Chirurgeons, Apothecaries, with their Dependants, Alchymists, and Miners.



A T A B L E.

A Translation of the Elements
Chapter taken out of a Treatise
giving German Treatise, printed
in the year, 1657. under the
Title of Position; pretend-
ing to be a Propetial prescrip-
tion of what shall happen
to Physicians, Chirurgeons,
Apothecaries with their Deputes,
Dances, Alchemists, and Mi-
nisters

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

Delivered accidentally in one
Chapter of his Book, called,
Lex Mercatorum, or, *The An-
cient Law-Merchant*.



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

(*)

cor-

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

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

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

These diversities of metals be-
ing come to passe by accidental cau-
ses, is the cause that Art (being
Natures Ape by imitation) hath
endeavoured to perform that
wherein Nature was hindered
whereupon *Aristotle* saith, *Facili-
lius est destruere Accidentale, quan-
Essentiale*, so that the Accidental
being destroyed, the Essential re-
mains, which should be pure.

But this cannot be done without
projection of the Elixar or Quint
essence upon Metals. Hence pro-
ceedeth the study of all the Philo-
sophers to make their miraculou
stone, which I confess is very plea-
sant, and full of expectation, whe-
a man seeth the true and perfect
trans

transmutation of Metals, Lead and
iron into Copper, the Ore of Lead
into Quick-silver or Mercury,
with a small charge to a very
great profit, as it hath been made
for me, untill the maker of it died,
within three months after he had
made almost four thousand pound
weight, as good as any natural Mer-
cury could be, and that in six weeks
time.

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

The exhalations of the earth
being cold and dry, and the vapours
of the seas being cold and moist,
according to their natures ascend-
ing and meeting in a due propor-
tion and equality, and falling upon
some hilly or mountainous coun-
try, where the influence of Sun
and Moon have continual opera-
on, are the cause of generation;
or properly from it is Sulphur

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

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

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

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

(* 4)

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

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

almost dry. Many were the questions between him and me, but he was confident, that there was the Elixar, howbeit very doubtful, that he should never enjoy the same; and it came so to passe, for after a long sickness he died of a burning Ague, and a Gentleman gave a sum of mony to his wife for that glasse, whereof I have not heard any thing these seven yeares. In this glasse he would shew me the working of this Quintessence, according to the description of *Ripley*, who he was assured had the *Lapis*, and so had *Frier Bacon*, and *Norton of Bristol*: *Kelley* had by his saying some little part to make projection, but it was not of his own making. The charge to make it was little or nothing to speak of, and might be done in seven moneths, if a man did begin it on the right day. The twelve operations of *Ripley*, he declared unto me were but six, and then it resteth; for, saith he, all Philosophers have darkened the study of this blessed Work,

Work, which God hath revealed to
a few humble and charitable men.
Calcination, Dissolution, and Se-
paration are but one, and so is
Conjunction and putrification;
likewise Cibation and Fermenta-
tion; then followeth Congelati-
on; and at last Multiplication and
Projection, which are also but one.
For mine own part, seeing that no
man can be perfect in any one Sci-
ence, I hold it not amiss for a man
to have knowledge in most or in
all things: for by this study of
Alcummy, men may attain to many
good Experiments of distillations
Chymical, Fire-works, and other
excellent observations in Nature;
which being far from Merchants
profession, I hope shall not give
offence to the Reader of this book,
seeing it is but in one chapter ac-
cidentally handled. Neither will
I crave pardon of the Muses, as it
were, insinuating to the world to
have a far greater knowledge in
these trials or conclusions. But to
satisfie the curiosity of some, that
it

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

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

to

to the surer grounds of the Mines
of Metals.

*Omne quod in Frigore solvitur,
continet Aerum spiritum Salis, quem
in sublimatione vel distillatione ac-
quirit & assumit.*

*Omne quod in Frigore vel Aere
solvitur, iterum calore, Ignis coagu-
latur in Pulverem vel lapidem. So-
lutio vero Caloris, solvit omnia pin-
gua & omnia Sulphurea: Et quic-
quid Calor ignis solvit: hoc coagulat,
Frigus in massam, & quicquid calor
coagulat, hoc solvit rursus Aer &
Frigor.*

Gradus ad Transmutationem sunt
septem.

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

*Sub gradus Calcinationis com-
prehenduntur Reverberatio & Ce-
mentatio.*

*Sub Sublimatione, Exaltio, Ele-
vatio, & Fixatio.*

Sub

Sub Solutione, Dissolutio & Resolutio.

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

Sub Distillatione, Ascentio, Lavatio, & Fixatio.

Coagulatio est duplex; una Aeris, altera Ignis.

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

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

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



A Translate of the

ELEVENTH CHAPTER,

taken out of a Theosophicall
German Treatise, printed in
the year 1655, under the
Title of Postilion or a New
Almanack; being an Astro-
logical & Prophetical Prog-
nostication.

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

THE



THE
ELEVENTH CHAPTER.

A Prognostication of what
shall happen to Physicians, Chi-
rurgeons, Apothecaries, and
their dependants, and Al-
chymists, and Miners.

 Hat Grieffs, Calamities, and
Miseries, all Men are trou-
bled with from their com-
ing out of their Mothers wombs
till their going into their graves ;
none do feel so much as they that
are afflicted with diseases, and sick-
ness; and to recover and preserve the
health of such, is the business of Phy-
sicians, and Apothecaries with their
dependants ; nor is there any Cal-
ling or profession on earth more
usefull for men, than is that of Phy-
sick, next to the Apostolical and
Pro-

ER. propheticall Calling: For if a man
were Master of the World, and yet
had not health ; what were he the
better for all other things. Iudeed
his profession of Physick hath ex-
cellent testimonies, not onely in the
ER. sacred Scripture, but also from Ex-
perience. Now though this be so,
what et nevertheless shall there be an
ind put to the business of physicians,
thi. apothecaries, and Chyrurgeons,
nd and they shall be eased of all their
gains and care, and let them know
his Prognostication; that from my
watch-tower, I have heard, though
not yet seen, that within a short
time we shall have an universal Me-
dicine, which will not onely reco-
m- ver the sick and keep them well, but
ombs so take away death, and for ever
ves; swallow it up. Can there be any
that thing more acceptable to Man? see-
fick- ing that death masters every Man,
e the ough Christ dyed and rose againe,
Phy- and ascended into heaven, and sits
thet the right hand of the Majesty of
Cal- God. What a great comfort was it
more to wretched men in the times of
Phy- (†) Christ
and
Pro-

Christ and his Apostles, that they
were cured of divers diseases, and
for this reason did Christ and his A-
postles and Prophets, follow this
profession, and therefore it is the
most honourable of all, next to that
of Propheſying, ſo that it is a won-
der why the uncivil Civilians, ſhould
take place of the Phyſitians; but
perhaps theſe wiſe men know not,
that health is better than all the
goods and riches of the World. But
leaſt you ſhould think I tell you a
Fable; I would have you underſtand
my Prognostication of the true uni-
verſall Medicine, which ſhall ſerve
not onely Men, but alſo all Fleſh;
namely, that there growes in Para-
dice a Tree, which is, and is called
the Tree of Life, which in the glo-
rious and long expected coming of
Jeſus Chriſt our God and Saviour
ſhall be made manifeſt, and then
ſhall it be afforded to men, and the
fruits of it ſhall be gathered, by
which all men and all fleſh ſhall be
delivered from death, and that as
truly, ſolidly, and ſurely, as at the

time

they time of the fall, by gathering the
 and fruit of the forbidden Tree, we to-
 s A-gether withall flesh, fell into sin,
 this death, and all ill. And this glory
 the and great joy hath God reserved for
 that Us, that live in these latter dayes,
 von- and hath kept his good Wine untill
 could now. Therefore as in these times
 but shall be made manifest, whatsoever
 not hath been hidden hitherto, and e-
 the ven those things which are kept most
 Bu- secret, so now shall the way to
 you he Tree of Life be laid open, which
 stand time the Apostle Peter hints at,
 un- when he speaks of the times of re-
 serv-reshing from the presence of the
 lesh Lord, and of the times of restitution,
 Para- namely of that good which was AAs 3. 19,
 called lost and taken away in Paradise) 20, 21.
 e glo- and the Prophet Daniel 9. 24. Of
 ng o- the great Apostle Paul we read that
 vion- he was rapt into Paradise, and heard
 the words not to be uttered, (or which
 and th- was not fit for a man to tell) and 2 Cor. 21.
 d, b- f this I will glory (saith he.) What 4.
 all b- o we believe those words were?
 hat- wretch that I am; I am farre be-
 at-neath Paul: for what should this
 be?

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

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

specially when you may partake of
the benefit of it, if you receive and
believe it, and do not despise my
prognostication. Besides let the Al-
chymists know this from me, that
the Philosophers Stone, wherewith
they have cured the sick; and their
universal Medicine, and chief Remedy
shall be worth nothing, being in-
deed most vile in comparision of this
universall Medicine of which I have
heard, and tell you of. What
think you of this? you that have so
pragged of your Chymistry hither-
to, and have written so many Books
and brought men into many
errors; (I mean not the true Al-
chymists, that were good Christi-
ans, and in simplicity of heart truly
served their neighbour, such as were
the *Benedictine Monk, Basilus,*
Valentinus, Paracelsus, and others,
for they shall have this said unto
them, *I was sick and ye visited me,*
and have not so constantly taken fees
from all, as many of our money-scrav-
pers do, who forget mercy and cha-
rity, and are therefore no true Sama-

Isa. 60. 17.

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

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

peny to buy my own supper and my
poor little childrens with, but what
I borrow. O Man, if thou didst but
know the inexhausted riches of the
knowledge of Jesus Christ, and of
his Kingdom & Glory: thou woul-
dest utterly despise the riches and
glory of this World, and think as
Paul doth, *But what things were*
Phil. 3.7.8. *gain to me, those I counted loss for*
Christ. Yea doubtless, and I count
all things but loss, for the excellencie
of the knowledge of Christ Jesus my
Lord: for whom I have suffered the
loss of all things, and do count them
but dung that I may win Christ. And
now is that glory manifested unto
thee on free cost, nor needs it to cost
thee any thing, & likewise the Gos-
pel of the Kingdom is now preached
unto the whole world, & unto al Na-
tions, wholly on free cost; happy is he
that acknowledges it, and receives it
with thankfulness, but who so des-
pises and rejects it, shall himself be
despised and rejected.

FINIS.

(1)



WHETHER

The Vrim & Thummim

Were given in the

M O U N T,

Or perfected by

A R T.



He clear Vision
of an Essence,
causeth men to
glorifie God,
who hath given
power unto man,
to manifest his e-
ternal purpose of renovation of
B the

(2)

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

omni

uni arte certius ac sublimius est, &
ertissimum habet effectum. They
 ame their Matter *Adam*, because
 om red earth he became the salt
 and light of the world, so onely
 an, and their corporate lights, are
 lled *Microcosmus* : therefore
 ey consider wisdom in a crea-
 d nature, as well subject to sense
 invisable, and consequently ma-
 rial, because quality is as the mat-
 r of the Elements, and the cen-
 al vertue is real, and may be spe-
 ficate ; neither is it contrary to
 ature, but beyond nature, that the
 ue sense, and lively practice make
 ne perfection. The Philosophers
 upon y, Whosoever hath their myste-
 , and , knows the thing in being, and
 ymist being and use before practice,
 is to each for himself affirms: I write
 , and nothing, save that I have seen and
 done, nor have I done any thing,
 ve that I knew before. Although
 at which is hid, is more than can
 spoken, yet their whole intent
 to manifest that which is hid,
 d to hide that which is manifest,

(4)

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

Isay. 48. 3.
40. 28.

(5)

hath body, branch, and berry,
yet noroot of it self. But if we re-
member the things of old, we may
declare these last from the first: *Is. 96. 9, 10.*

For from the end of every intenti-
on springs the beginning, and the
wisdom of God hath ordained di-
versity, but his power maketh all
things equall, and thereby is ma-
nifested the eternal beauty. The
Vrim & Thummim were substan-
ces; for *Moses* put them into the
breast-plate, the words signifie
light and perfection, knowledge
and holiness, manifestation and
truth, so the sense and substance
doth predicate each other, as the
convertible terms of Science and
Essence make one perfection, and
the substances were bright and
perfect: also joint and severall, be-
cause none can come to perfe-
ction without knowledge, and
where the Almighty God appointed
the end, he gives the means to de-
liver the Creature from the bon-
dage of the Elements. Wisdom,
Understanding and Knowledge,

Lev. 8. 8.

B 3

are

(6)

Eze. 28. 5:
14, 16:

3. 3. vs. 1

Luc. 6. 5, 8,
11

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

(7)

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

Gen. 6:14:

Exo. 28:30

Gen. 1:11

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

(9)

retorum est illa dispositio, quam anti-
us perfici non potest. Hæc enim disposi-
tio est naturarum mutatio. Another
with, Ars ergo post contemplationem
ingenium horarum sequitur naturam,
recipit spiritus natura immundos,
eos sublimando sublucrat & mun-
at, & tunc volendo fugere ab igne,
s ministrat naturas & natura eos
convertit in corpora munda fixa, &
ceteris natura corporum domina-
tur natura spirituum in æternum,
per hoc ingenium mirabile. Bezaleel
had the spirit of wisdom, understand-
ing and knowledge, which are
the means to attain this effect, and
his ends directed to devise works
in gold, silver and brass, which
although in sound of words they
seem inferiour, yet they are in ex-
altations in Art progressive to the
producing of *Vrim & Thummin*.
For all the glorious furniture of
the Tabernacle was not for world-
ly pomp, but for spiritual myste-
rie and beauty of the Doctrine of
the Law and the Gospel: so in
natural things, there is no greater
mysteric

Exo: 31: 35

42

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

ghest perfection, the Artist must
 break the gates of brass, and cut in
 pieces the barres of iron, that is
 ignorance, and the matter of the
 elements, whereby the treasures of
 darkness, and incorporeal substan-
 ces are hidden from us, but being
 removed, the invisible Essence is 1Kin: 6:17
 apparent, as the chariots of fire a-
 bout *Elisha*. These Rabbins also
 hold every natural beginning to
 be either matter, or the cause of
 matter, viz. The four Elements
quatuor nutu Dei, which they express in
 numbers and figures, for number
 is Unity folded up, and Unity is
 number unfolded. The Mathema-
 cal number is collected of many
 unities, as a line of many points;
 and number is said to be formed,
 and material signifying *Principia*
 & *Elementa*, because *vocabulum*
naturale est symbolum numeri, which
 is expressed in the setting of the
 precious stones four rows, three
 in a row, four to shew the natural Exo: 28:17
 perfection, and three the inward
 generation; as three and four the
 arteficial

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

orate the fourth day, light is ne-
 er without heat, and radical heat
 the *occultum corporis*, which aug-
 mented and fixed, shines as the
 sun in glory, which shews the
 majesty of nature as in a liquid
 glass; notwithstanding, that which
 sowed is not quickned, except it
 lie, and it is a rule amongst the
 philosophers: *Ad perfectionem om-
 nium Artium requiritur renascentia.*
 To like purpose another saith: *Cor-
 pus ad omnes perferandas miseras est
 ordinatum. Oportet enim transire per
 ignem & aquam & renasci, aliter in
 requiem eternam ingredi non poterit.*
 And another saith, *Post resurrecti-
 onem habemus gloriam & fortitudi-
 nem sempiternam tunc gaudebunt om-
 nes in prosperitate magnâ qui sciunt
 nostrum progressum.* So the end of
 every intention shews the begin-
 ning, the Creatures were made
 perfect, and to be perfect; for the
 formal and final cause is the same,
 the difference is in the perfections.
 Some hold that the ancient Philo-
 sophers by this holy art have be-
 come

1 Cor. 5:37.

Gen 4:32

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

tana

Am sustentare non posse: Iterum Fir-
um potest quod aurum non potest, se-
sum mortificat, seipsum vivificat, se-
sum rubore decorat. And this ope-
 rative spirit is the regal sulphur,
 which questioneth in *Marlin* his
 allegory. Where are mine enemies
 that would not that I should raig-
 n over them? bring them hither, that
 may slay them. The Antimonial
 and Arsenical spirits must be van-
 ished, for onely to the benign,
 gentle, and most suffering *Mercuri-*
al spirit is given absolute victory:
ux sata est iusto, &c. Therefore
 sow light, and reap perfection, sow
 old, and reap the internal beauty.
 notwithstanding the philosophers
 work is not upon gold, no more
 than a man doth ride upon a block,
 because he mounts a great horse by
 : but their is use of it. And one
 with, gold is dissolved by wisdom,
 therefore in the power of Art to
 etter, yet the fast locked body
 must not only be made relative, and
 the exterior form destroyed, but
 from the crude nature, and confu-
 sed

Ps: 97: 11:

sed substance doth naturally arise,
 a subtil white fume, which is said to
be vita quadam unica omnia replens,
colligans & connectens, that is, *aqua*
clarissima putrefactionis, and being
 incorporated is clear as a Crystal
 looking glass, and then called *ens*
enti admixtum essentia composita &
Urim, also by help of the same pure
 body (save that *forma ex materia*
non nascitur) is produced a more
 perfect substance brighter than a
 carbuncle, giving sufficient light to
 read by, which is called *essentia sim-*
plex, ens omnis privationis expers &
Thummim. For the creature shall

Rom: 8: 21

be delivered from the bondage of
 corruption, unto a glorious liberty,
 and the animality being changed
 into spirituality, the corporal and
 spiritual vertues are eternally fixed.

Isa: Holl: de

ori:

Dan: 12: 3:

Some hold a glorified body shall
 be like a Chrystal Lanthorn, with
 a taper in it, and like them men
 shall differ in glory. Certainly the
 wise shall shine like the brightness
 of the firmament, and the Creator
 hath given power to men to ma-
 nifest

manifest the redintegration of the
 world, by a lineary and successive
 course in short time, which him-
 self shall make apparent, when
 time shall cease. But *de entibus &*
fortuna non potest esse veritas, nec
scientia: Also we must specially
 remember onely the homogeneal
 nature, is capable of so high excel-
 lence, which *Bezaleel* did work
 upon, and hath the spirit of know-
 ledge, which word in the origi-
 nal, is used for sense and experi-
 ence, and he made all the Lord
 commanded *Moses*, who might
 make nothing, save that he hath
 been a pattern of in the Mount.
 Therefore *Bezaleel* was at least e-
 qual to those of the second Tem-
 ple, and the ancient Philosophers.
 seems also the Prophets were not
 ignorant of these things; for there
 mentioned of the stones of fire
 obtained by wisdom, the stone of
 inne in the hand of *Zerubabel*
 y the treasures, and stone of dark-
 nesses, and as it were fire turned up,
 et they knew not the order of
 C making

Exo. 38.

22.

Heb. 8. 5.

Eze. 29.

5. 14, 16.

Zach. 4.

Esay 4. 5.

Job, 28. v.

5, 6.

(18)

making the Physical and Metaphy-
sical bodies. For in nature many
things are produced by habitual
vertue, which seem incredible.



Sir





SIR

GEORGE RIPLYE'S

EPISTLE TO

King *Edward* unfolded.

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

(20)

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

in this Epistle, into several Con-
clusions, and after elucidate the
same.

The first Conclusion is drawn
from the ninth stave of this Epi-
tle, the eight first staves being on-
ly complementary, and that is, That
all things are multiplied in their
kind, so may be Mettals, which
have in themselves a capacity of
being transmuted the imperfect in-
to perfect.

The second Conclusion in the
ninth stave is, That the main
ground for the possibility of trans-
mutation, is the possibility of re-
duction of all Mettals, and such
Minerals as are of Mettalick princi-
ples, into their first Mercurial mater.

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

The fourth conclusion from the
same

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

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

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

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

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

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

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

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

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

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

We now come to the second
Con-

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

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

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

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

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

Metallick Oyle, the remaining
 Mercury being then void of all
 Sulphur, save that which may be
 called its inward Sulphur, and is
 now inincoagulable of it self
 though by our Elixer it is to be
 coagulated, but of it self, it can
 neither be fixt nor precipitated,
 nor sublimed, but remains unalter-
 ed in all corrosive waters, and
 in all digestions of heat. One way
 then of Mercury azating all Met-
 als and Minerals, is by the liquor
Alcabeft, which out of all such
 bodies as have Mercury in their
 constitution, can separate a run-
 ning *Argent vive*, from which
Argent vive all its sulphur is then
 separated, save that onely which is
 internal and central to the Mer-
 cury, which internal Sulphur of
 Mercury no corosive can touch,
 Next to this way of universal Re-
 duction, there are also some o-
 ther particular wayes, by which γ
 γ δ , yea, even η and θ may be
 reduced into a running quick-
 silver, by the help of Salts, which
 be-

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

ist (by reason of this its form)
 so much the farther remote from
 or Mercury then common *Argent*
ve is.

Our Art therefore is to com-
 und two principles (one in
 ich the salt, and another in
 ich the Mercury of nature doth
 ound) which are not yet perfect,
 r yet totally imperfect and by
 nsequence) may therefore (by
 r Art be exalted with that
 (which is totally perfect, cannot
) and then by common Mercury
 extract not the *Pondus*, but the
 estial vertue out of the com-
 und, which vertue (being fer-
 ental) begets in the common
 ercury an off-spring more noble
 an it self, which is our true *Her-*
aphrodite, which will congeal
 self, and dissolve the bo-
 es; observe but a grain of Corn
 which scarce a discernable part
 sprout, and this sprout, if it were
 out of the grain, would dye in a
 oment; the whole grain is so-
 en, yet the sprout onely produ-
 ceth

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

the coals, and all the faculency
the Mercury will burn like a
l, yet without fume; when that
all consumed, weigh the remaining
ces, and thou shalt find them to be
o thirds of thy body, the others
ing in the Mercury, weigh the
ercury which thou sublimedst, and
e Mercury prepared by it self, and
e weight of both will not recom-
nce thy Mercury weight by
re. So then boile up thy wa-
r to a skin, in which thou madest
y Lotions, for that is a thick wa-
r: and in a cool place thou shalt
ve Christs, which is the salt of
ercury Crude, and no way fit for
edicines; yet it is a content for
e Artists to see how the Heteroge-
eyties of Mercury are discovered,
which no other Art save the liquor
f *Alcabeft* can do, and that in a
estructive, and not a generative
way as this is, for this operation of
urs is made between male and fe-
male, within their own kind, be-
ween which there is a ferment
which effecteth that which no other
thing

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

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

D the

the ferment of a ny animal or vigeta-
ble, ferment a mettall or mineral.

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

our

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

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

We now come to the third conclusion, which is that among all metalline and mineral Sulphur there are onely two, that belong to our work, which two have their Mercuries essentially united with them. This is the truth of our secrets, though we (to seduce the unwary) do seem to aver the contrary, for do not think that (because we do insinuate two waies, therefore) we really mean as we say, for verily (as witnesseth Ripley) There is

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

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

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

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

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

roduced a wonderfull Creature:
 o then let all thy care be to marry
 sulphur with Sulphur, that is our
 Mercury which is imprægnated,
 which Sulphur, must be espoused
 with our ☉ then hast thou two Sul-
 phurs married and two Mercuries of
 one off spring, whose father is the
 ☉ and ♀ the mother.

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

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

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

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

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

The

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

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

of breaking of the vessel, which for all
 this reason ought to be very strong in the
 but our linear decoction is an interior
 nal work, which advances ever
 day and hour, and is distinct from
 that of outward heat, and therefore
 is both invisible and insensible. In
 this our work, our Diana is our body
 when it is mixed with the water
 for then all is called the Moon, for
 Laton is whitened, and the W
 beares rule, our Diana hath a wood
 for in the first dayes of the Stone
 our body after it is whitened grows
 vegetably. In this wood, are at the
 last found two Doves, for about the
 end of three weeks, the soul of the
 Mercury ascends, with the soul of
 the dissolved Gold, these are in fol-
 ded in the everlasting armes of Ve-
 nus, for in this season the confection
 on are all tinged with a pure green
 colour, these Doves are circulated
 seven times, for in seven is perfecti-
 on, and then they are left dead,
 for they then rise and move no
 more, our Body is then black like
 to a Crowes bill, for in this opera-
 tion

all is turned to powder, blacker
 the blackest. Such passages as
 we do oftentimes use, when
 speak of the preparation of our
 Mercury, and this we do to deceive
 simple, and it is also for no o-
 ther end that we confound our ope-
 rations speaking of one, when we
 ought to speak of another, for if
 Art were but plainly set down,
 operations would be con-
 sumptible even to the foolish.
 Therefore believe me in this, that
 because our workes are truly Natu-
 ral, we therefore do take the liber-
 ty to confound the Phylosophers
 work, with that which is purely
 Nature's work, that so we might
 keep the simple in ignorance, con-
 cealing our true Vinegre, which
 being unknown, their labor is
 wholly lost.

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

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

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

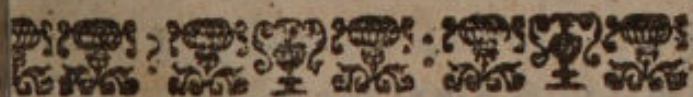
All our work then is onely to
 multiply this fire, that is to circu-
 le the body so long until the ver-
 ge of the Sulphur be augmen-
 ed. Again this fire is an invisible
 spirit, and therefore not having di-
 mensions, is neither above nor be-
 low, but every where in the Sphere
 the activity of our matter in the
 vessel; So that though the mate-
 rial visible substance do sublime and
 ascend by the action of the elemental
 heat, yet this spiritual virtue is alway
 well in that which remains in the
 bottom, as in that which is in the
 upper part of the Vessel. for it is
 the soul in the body of man, which
 is every where at the same time, and
 is not bounded or terminated in none.

This is the ground of one Sophism
 of

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

Remember then that when we speak of our fire which sublimes no that thou do not mistake and thin
tha

the moisture of the compound
 which is within the Glass ought not
 to sublime, for that it must down-
 come, but the fire that sublimates
 is the metalline love, which is
 above and below and in all places a-
 ctive. Now then for a close to all
 that hath been said, learn and be well
 advised what matter you take in
 the ground, for an evil Crow laies an evil
 egg, as the proverb hath it, let thy
 clay be pure, and thy matrix also
 pure, then shalt thou see a noble off-
 spring, let the fire without be such,
 in which our confections may play
 without & fro uncessantly, & this (in a few
 of days) will produce that which thou
 hast longest for, the Crows Bill.



the measure of the compound
 is within the circle of the
 balance, for that is the balance
 itself; but the fire that burns
 is the burning love, which is
 above and below and in all places
 and flows then for a close to all
 and has been said, let it be well
 with what matter you take in
 and for an evil Crow takes and evil
 as the proverb hath it, let any
 be pure, and thy matter also
 and then that thou see a noble off-
 spring, let the fire without be such
 as which our connections may play
 to fire inwardly, the fire in a few
 will produce that which thou
 longest for, the Crowe Bill.



To the Readers.



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

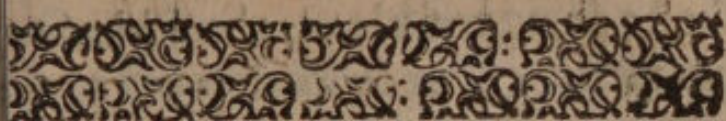
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people; more than the chattering of
Magpyes, or the prattling of Parrots.
So I take my leave,

At Westminster, this
10. of March. 1643.

Your loving Friend,
G. P.





A
C A V E A T
FOR
ALCHYMISTS,
OR,

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

The first Chapter.

W Hereas I am shortly to demonstrate before the High and Honourable Court of Parliament

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

VOW

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

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

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

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

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

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

Therefore he that cannot take one ounce

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

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

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

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

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

Thirdly

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

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

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

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

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

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

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

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

As for example, on *Petrus Bo-*
nus ferrariensis, a great learned man,
 and a Doctor of the chair of an Uni-
 versity, wrote a book called *Marg-*
arita Pretiosa, and penned it most
 admirably, concerning the Philoso-
 phers stone, and the way to make it,
 and

and when he had done, confessed that what
 he never had made it, yet he guesse books, to
 indifferent well, but all his directi- els it
 ons are not worth a button. ed men
 would give an impression of him in some
 books away freely, that I had himence.
 School-learning, but as for hi Alcor
 knowledge, I would not give two forgotten
 pence: whereby it may be seen hownce I
 easily wise men may be deceived book into
 and therefore let fools look aboutie, whi
 them before they attempt this noble other
 science.

Also one *Gaston Dulco Clavens*, hat son
 a great Champion that quarrelled into him
 withall opposers of this sacred Art, newing
 and wrote a book, which is greatly Well
 esteemed by Alchymists, and now as fo
 seemeth very rational to all those, many, t
 which have not the practick, but by th
 wherein he defendeth the truth of al of t
 this Art by 32 Arguments, and the, and
 many experiments, which are all the price
 false, upon my certain knowledge, I will ne
 and if my purse could speak it, should Compo
 swear it. Georgin.

And many others have written up-
 on this subject, which knew nothing
 but

what they had collected out of
books, to what end, I know not,
unless it were to draw other lear-
ned men unto them, thinking to
gain some knowledge by their con-
ference.

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

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

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

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

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*aginationem, & per assiduam
axim: and when all this is done;
concludeth, that est donum Dei
ltissimi, qui cui vult, largitur, &
btrahit.*

Well now me thinks I hear the
ousening Alchymists, saying, what
shall we do now, we have no other
ving? To which I answer, that I
ould gladly rid the world of chea-
ers if I could: but if they must
eeds couzen, then let them trade
with those that have so little love to
rt, that they cannot afford to read
his book, to defend themselves,
nd that will improve the wits of
he world very much, so that it may
possibly do more good than hurt: for
he truth is that the world is unhap-
py, only for want of wit, which I
ave demonstrated in a little book
ately printed, which sheweth how
any Kingdome may live in great
plenty, prosperity, health, peace and
happiness, and the King and Gover-
nours may live in great honour and
riches, and not have half so much
trouble, as is usual in these times:
and

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

The

The second Chapter.

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

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

F spent

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

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

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

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

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

The second Cheat.

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

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

thar

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

Now as for the making of the cop-

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

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

The third Cheat.

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

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

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

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

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

to have it With great advantage,
 for so short a time: for faith he,
 we shall have his box in pawn, and
 will make bold with twice as much
 of his powder, as our money comes
 to; and besides that, he will pay
 us royally & warrant you; and all
 the while I can do the work so
 well, that I should be glad never to
 hear of him more; so she agreed,
 and they brought him up twenty
 pounds presently, whereupon he
 delivered them the box, and made
 a motion to have it sealed up; but
 at length he said, that because they
 had furnished him in his necessity,
 and because he esteemed them to
 be honest people, in regard of his
 Host, he would not stay to seal it,
 and so took his leave, and prayed
 the Goldsmith to be ready within a
 day or two, to help him to work,
 but from that day to this, they ne-
 ver saw him so; when he came not a-
 gain vwithin a vweek or a fortnight,
 they concluded that some misfor-
 tune had happened to him, or that
 he had taken cold by going abroad
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so hastily, being not well, and so was dead, for else he would have sent about it before that time, if he were but sick; so they resolved to make use of it, and fell to work with great alacrity; but when they could make no gold, their hearts were cold, and they found themselves to be miserably cheated.

The fourth Cheat.

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

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

thing, but a very coal; then before
 the cheated, he put in one ounce of
 quicksilver into a crucible, and a
 little red powder with it, and bid
 the cheated to set it into the fire, and
 when it began to smoke, oh saith he,
 I must stir it a little, to mingle the
 powder with the Mercury, or else
 we shall have great loss; so he took
 up a coal from the heap with the
 tongs, like to his coal which he had
 prepared, and let it fall out of the
 tongs by the side of the heap, and
 dropped down his own coal by it,
 and took it up in room of the other,
 and stirred the quicksilver and the
 powder together with it, and left the
 coal in the pot, and then bid the
 cheated to cover the pot with char-
 coals, and to make a good fire, and af-
 ter a little space to blow it strongly
 with a pair of good hand bellows, til
 it was melted, for he assured him,
 that the quicksilver would be fixed
 and turned into gold, by the vertue
 of that small quantity of powder;
 which the cheated found by expe-
 rience, as he verily thought, and
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so was earnest with the cheater to teach him his Art, but what bargain they made I have forgotten, for it is twenty years since I read *Chawcers* book.

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

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

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

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

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

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

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

odds

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

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

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

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

But

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

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

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

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



A
CONFERENCE
Concerning this
QUESTION:

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

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

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

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

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

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

The third said, That this question

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

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

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

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

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

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

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

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

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

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

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

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

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

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

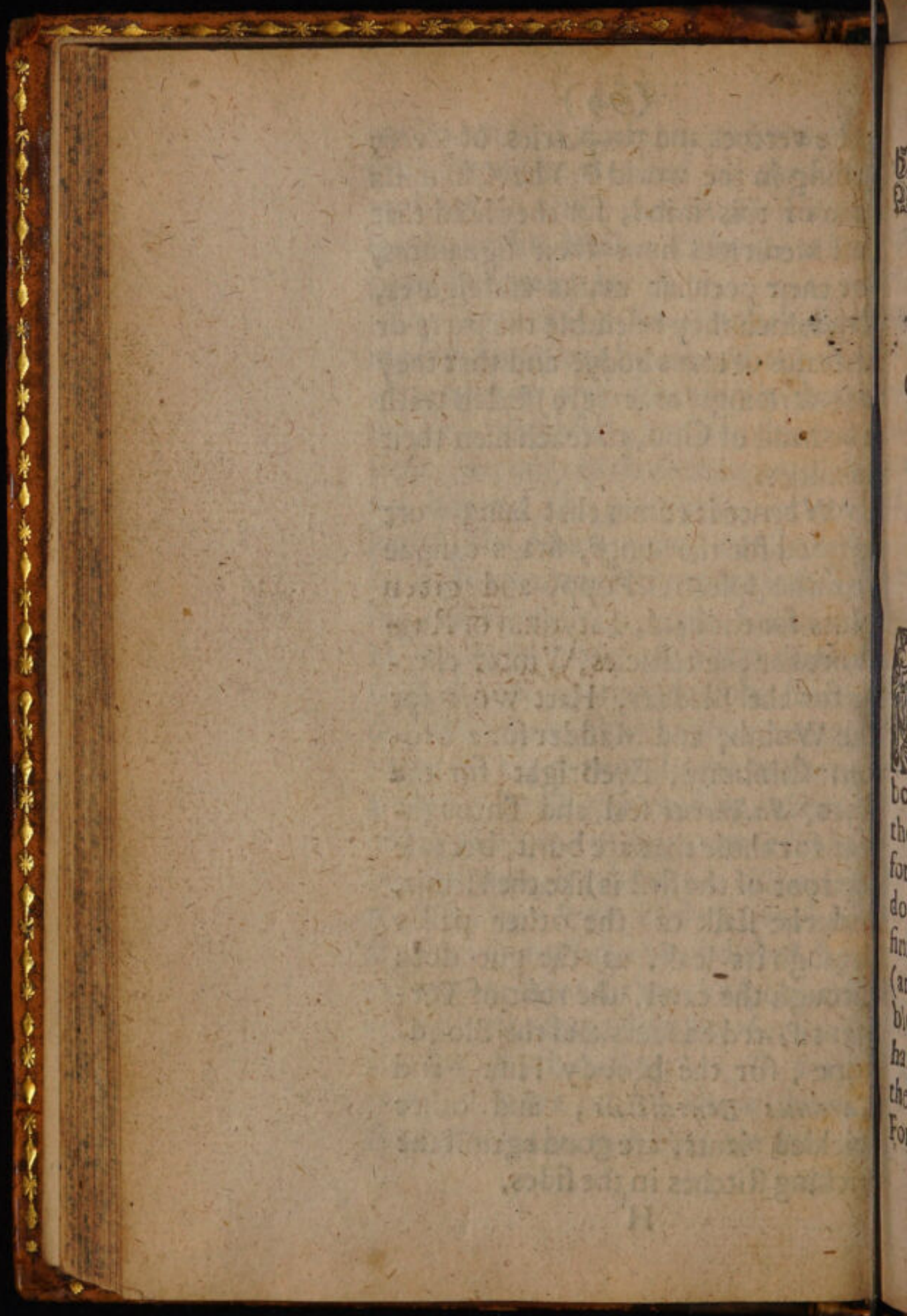
reason why all these marvellous effects should be ascribed to the first qualities; and therefore *Galen* laughs at his Master *Pelops*, who gave that reason for them.

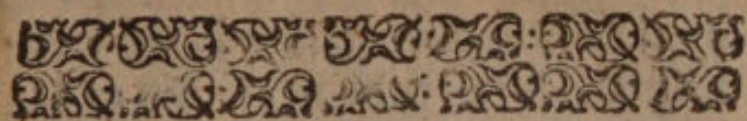
The seventh said, That Physick, being first found out by use and experience, hath no need of reason in those things, which fall clearly under our senses; but only in those things which are beyond the preception of our senses; the which being confirmed by reason, are much the more infallible. However, when reason seems to thwart experience, we ought rather to stick to experience, so it be founded upon many observations: Seeing then that experience shews us there are many specificall remedies, whereof the weak wit of man cannot finde out the cause, it is better in this case, to rely upon sense without reason, than upon reason contradicted by experience. Now if there be specificall remedies for some diseases, there are also for all; but they are so very many, that we cannot know them. And who is that man that can know
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the vertues and properties of every thing in the world? The Chymists are of this mind, for they hold that all Medicines have their signatures, or their peculiar marks and figures, by which they resemble the parts or diseases of mans body, and that they are writings (as it were) sealed with the hand of God, to teach men their faculties.

Whence it comes that Lung-wort is good for the Lungs, Stags tongue for the spleen, Poppy and green Nuts for the head, Satyrium or Ragwort for the testicles, Winter-cherry for the Bladder, Hart-wort for the Womb, and Madder for a broken shinbone, Eyebright for the eyes, *Salomons* seal, and Through-eaf for those that are burst, because the root of the first is like the Hemia, and the stalk of the other passes through its leaf, as the gut doth through the cawl, the root of Tormentil, red Sanders, and the Bloodstone, for the bloody Flux, and *arduus Benedictus*, and other tickled plants, are good against the tickling stitches in the sides.





A
CONFERENCE

Concerning the
Philosophers-Stone-

THe first man said, That
the Poets had reason to
say that the Gods had
left hope for men in the
bottom of *Pandora's* box, after all
their other goods were flown away;
for nature dealing gently with man,
doth so order it, that the almost in-
finite number of accidents of his life,
(and those for the most part trou-
blesome ones) cannot on the one
hand lay him too low, but on the o-
ther hope wil rase him again as high.
For not to speak of Hope, as it is the
H 2 chief

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

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

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

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

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

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

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

an

and God must help by an extraordinary grace and favour: I do not
with them, that there is a Philosophers Stone, or at least, that it is possible to be found out; That the matter of it is salt, and that its fire is motion. For seeing both these are found every where, this property fits them very well. For salt may be drawn out of all bodies, & heat likewise proceeds from the rubbing of bodies one upon another, in imitation of that heat which the Heavens do cause here below.

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

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

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

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

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

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

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

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

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

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

For

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

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

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

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

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

And if we will believe the *Scotemen*, they have a Tree, whose fruit falling into the water, turns into a bird.

Philarets



PHILARETVS TO EMPYRICUS.

S I R,



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

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

of his Attributes, maketh it his
 continual employment to oblige,
 and that there where he cannot ex-
 pect a Retribution. And therefore
 the more diffused, and the less selfish
 and mercenary our good actions are,
 the more we elevate our selves
 above our own, and the neerer we
 make our approximations to the per-
 fections of the Divine nature. But
 to descend from these abstracted
 thoughts into less Platonick consi-
 derations, we are all acquainted
 with the strong obligation, that not
 charity onely, but bare humanity
 layeth upon us to relieve the distres-
 ses of those, that derive their pede-
 gree from the same father we are
 descended from, and are equal par-
 takers with us, of the Image of that
 God, whose stamp we glory in. And
 can we fancy that all the duties of
 charity are fulfilled with the empty-
 ing the refuse of our servants tables
 into the poor mans basket, and
 inging a piece of market money to
 shivering Beggar? (though we
 eny not those acts their just com-
 mendation)

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

sho

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

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

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

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

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

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

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

Irones, than venture the perishing
 of whole swarms of Bees. Shall we
 not ease the pains of Legions of an-
 guish Christians, for fear of sparing
 the pains of a few undiligent Physi-
 cians? We know how contrary
 his practice is to his, that would
 have spared *Sodom* it self for the sake
 of ten good men. Besides that, if
 our Physicians be lazy, so much the
 greater is our necessity of using
 other means to recompence that
 want. Of the like nature with this
 their excuse, or patience rather, that
 pretend a fear, that if their composi-
 tions should come to be divulged,
 they would presently be sophistica-
 ted or disguised: whereas them-
 selves bestow the mixtures in their
 native purity. But thus they de-
 fine the doing of a certain good
 upon the sore, and perhaps causeless
 suspicion of a contingent harm;
 founding their own want of cha-
 rity, upon an uncharitable and
 likely apprehension of anothers.
 As if the first inventor of navigation
 should have conceal'd from us that
 admirable

admirable and beneficial Art, for
 fear Pyrates should likewise hap-
 pen to abuse it. Had those Ancien
 Physitians that cure yet in their
 Coffins, and preserve the Lives o
 others after the loss of their own
 been frightened with these ground
 less jealousies, the Church-yard
 had been frettily throng'd ere this
 and the dul Sextons spade al
 ways might be as busie as the Gard
 ners. Besides, that 'tis very unlikely
 there should be then more false re
 ceipts believed, when there ar
 more true ones extant to confut
 them. If men will counterfeit re
 ceipts, they may easily suppo
 spurious compositions in spight o
 the concealment of the true one
 but sure the easiest way to preven
 that kinde of cosenage, is to be s
 liberall of the Legitimate receipt
 as to make men not to need it. C
 thers there are, that promise i
 deed a publication of their secret
 but resolve to suspend it till the
 die.

But to omit how much the revie
 ar

for and ordering of these secrets, or
 ap- their neglect will either distract or
 tent trouble us upon our death-bed, and
 their not to mention how unfit it is, to
 es of sow in harvest what should then be
 wa) ready to be reaped; and for a vain
 and ostentation to delay both the
 ards good they might have done all
 this their life time, and lose all the
 al- praises it would justly have deser-
 Gard- ved; To skip all this, I say, how ma-
 kely ny have we noted, whom either an
 se ree unripe Fate would not give respite
 e an to effectuate those Intentions, or
 fortune the fals usurpations of their Friends
 it re or Executors, hath cheated of that
 appo glory themselves might justly have
 ght expected. Sure these Posthumous
 e one Treatises on Theames, that have so
 never great a tendency to the publick
 o be good, that are rather the Authors
 receipt dessein than his misfortune, are
 it. O not usually more void of charity
 life than Judgement: Since they de-
 secree prive the writer both of the praise
 ill the of his labours, and of the possibili-
 review ty to reform his errors. Others
 as there are, that seek an Apology
 in

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

though

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

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

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

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

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

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

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

SIR,

Your most humble and

obliged servant

PHILARETUS.

A SHORT
And easie Method
OF
SVRGERY,

For the curing of all fresh
WOUNDS,
Or other Hurts:

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

Newly translated out of
Dutch, 1654.

A SHORT
AND EASY METHOD

OF
SURGERY,

For the curing of all Fevers

WOUND S

Or other Hurts:

Especially recommended
to all Physicians, serving in
Wars, whether by Sea or
Land: And to all that are
employed in the publick Ho-
spitals of the Commonwealth.

Newly translated out of
Dutch, 1674.



To the worshipful *Tho.*

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

Gentlemen,



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

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

* *A City* (as my self can witness) excellently famous for versed in the Mathematicks, curiously ingenious inventions, seen in the Mechanicks (as becomes him that was born at *Neremburgh* in upper Germany) Mathematicke, Mechanical. studied in Divinity and Physick

bu

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

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

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hau
of na
who
cere

From
Cros
plega

(157)

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

*A real well-wisher
to you all,*

William De Rand.

*From my house in White
Crossstreet, neer Crip-
plegate, Nov. 2. 1654.*

Necessary

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Necessary Considerations
for all learned and experien-
ced men, who deal in Chyrur-
gery, either as Practitioners
or Teachers thereof.

BEing a lover of all know-
ledge as well in Chymi-
stry as Physick and Chy-
rurgery, and having ob-
served many things in my Travels,
I came at last to consider the multi-
tude of miserable souls, which pe-
rish in Armies and Hospitals, and by
all manner of wars. I forbear to
say that they have been sent unto
their last home through manifest
negligence in cutting, burning and
dismembring, so frequently practi-
sed in Hospitals, and the like houses
of charity. By which considerations

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

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

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

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

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

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

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

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

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

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

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

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

Number 1.

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

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

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

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

must you dress the shins---like-
 wise, onely be sure to set the shins
 -----even and just together, and
 dry them and lay the Plasters upon
 them, and this must be done when
 the hurt is not deep, but shallow,
 lay an whole plaster of *Opodeltod*,
 or if you want that of *Emplastrum*
album coctum; or a clean washed
 cloath is also good, for it serves
 chiefly but to cover the wound. I
 order the Shins to be thinly anoin-
 ted, because if they be clean with-
 out proud flesh, they need little
 healing; and after they have been
 anointed, they must be dried, and
 the plaster laid over them.

The use of this Balsom is very
 Sovereign, for where it is used ac-
 cording to the foresaid direction,
 men have hardly ever any sympto-
 matical fevers to speak of, nor any
 inflammation or mortification; for
 this Balsome peirceth forthwith to
 the Centre or bottom of Nature,
 and supplies the necessities of Na-
 ture, by making flesh to come
 where it is wanting, how deep so-
 ever

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

Number 2.

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

L 4 respects,

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

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

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

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

Num. 3.

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

ber is out of joint, or sprained, or
bruised, &c. for then some of this
Balsom being put into a spoon (as
was said of the former) put your
warm finger into it, and anoint the
member all about the joint, or
bruise, and then dry it in with your
warm finger or hand, and wipe off
all foulness very well, with a warm
cloth, and lay on your defensative
plaisters, or pultesies, in case you
want good defensatives. And this
will take away the swelling, be it ne-
ver so much; and if you would use
this Balsom in case of an Ulcer, it
will cause it to ripen and make the
matter break out, and bring it to a
good end, observing the directions
given for the first. It does wonders
in healing many outward wounds,
as the former, and I have known
in great Camps, such as used this
and no other, and did wonders
therewith. The reason whereof is
because it is so like the nature of
man, which is the reason that I call
it the natural Balsom. And ten or
twenty drops thereof, daily drunk
down

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

Number 4.

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

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

With

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

Number 5.

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

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

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

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

Num.

- | | |
|----------------|--|
| 1. The univer- | for 2. guldens
and ten stivers,
the ounce of
each, which is
about an Eng-
lish crown. |
| sal Balsom. | |
| 2. The second | |
| Balsom. | |

3. Th

(181)

3. The Balsom } for two gilders
called, *natura-* } the ounce, which
lis per se. } is about 4 shil-
lings English.

4. The Nerve or } for three gul-
Sinnew Balsom } dens the ounce,
5. Philosophers } which is about
Water. } 6. shil. English.

many wifom

men

F I N I S.

(121)

3. The Ballon } for two girls
the ounce, which
is about 4 fl.
ings English.

4. The Nerve or } for three girls
the ounce, which
is about 4 fl.
ings English.

5. The Nerve or } for three girls
the ounce, which
is about 4 fl.
ings English.

6. The Nerve or } for three girls
the ounce, which
is about 4 fl.
ings English.

7. The Nerve or } for three girls
the ounce, which
is about 4 fl.
ings English.

