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Witchcraft and Wicca

Concerning the Nature of Things

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Attributed to Paracelsus

A. E. Waite (1894)

Credits

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About:

Paracelsus — the name taken by Theophrastus Bombastus von Hohenheim (1493/94–1541), a Swiss-German physician — was one of the most famous and controversial figures of the Renaissance.

A wanderer, he publicly burned the books of ancient medicine in Basel, wrote in German instead of Latin, and argued that the physician should learn from nature, from experience and from alchemy, used to prepare remedies.

To him are attributed the theory of the three principles (sulphur, mercury and salt), the idea of the elemental spirits (nymphs, sylphs, pygmies and salamanders) and a vast body of work on medicine, natural philosophy and magic, nearly all of it published after his death.

Concerning the Nature of Things (De natura rerum), in nine books dedicated to a friend, bears the date 1537, but many scholars regard it as the work of disciples, written in the master's name.

It deals with the generation, growth, preservation, life, death, resuscitation, transmutation and separation of natural things and, in the ninth book, with "signatures": the out-

ward signs by which nature is said to reveal the hidden virtues of plants, minerals and people, including chiromancy and physiognomy.

It is in this book that the famous recipe for the homunculus appears, the little human being generated in a glass flask.

The translation is that of Arthur Edward Waite (1894), in the first volume of The Hermetic and Alchemical Writings of Paracelsus; Waite's footnotes have been left out.

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I. CONCERNING THE GENERATION OF NATURAL THINGS

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1 The generation of all natural things is twofold: one which takes place by Nature without Art, the other which is brought about by Art, that is to say, by Alchemy, though, generally, it might be said that all things are generated from the earth by the help of putrefaction. For putrefaction is the highest grade, and the first initiative to generation.

1.2 But putrefaction originates from a moist heat. For a constant moist heat produces putrefaction and transmutes all natural things from their first form and essence, as well as their force and efficacy, into something else.

1.3 For as putrefaction in the bowels transmutes and reduces all foods into dung, so, also, without the belly, putrefaction in glass transmutes all things from one form to another, from one essence to another, from one colour to another, from one odour to another, from one virtue to another, from one force to another, from one set of properties to another, and, in a word, from one quality to another.

1.4 For it is known and proved by daily experience that many good things which are healthful and a medicine, become, after their putrefaction, bad, unwholesome, and mere poison. So, on the other hand, many things are bad, unwholesome, poisonous, and hurtful, which after their putrefaction become good, lose all their evil effect, and make notable medicines.

2 For putrefaction brings forth great effects, as we have a good example in the sacred gospel, where Christ says, "Unless a grain of wheat be cast forth into a field and putrefy, it cannot bear fruit a hundred fold." Hence it may be known that many things are multiplied by putrefaction so that they produce excellent fruit.

2.2 For putrefaction is the change and death of all things, and the destruction of the first essence of all natural objects, from whence there issues forth for us regeneration and a new birth ten thousand times better than before.

3 Since, then, putrefaction is the first step and commencement of generation, it is in the highest degree necessary that we should thoroughly understand this process. But there are many kinds of putrefaction, and one produces its generation better than another, one more quickly than another.

3.2 We have also said that what is moist and warm constitutes the first grade and the beginning of putrefaction, which procreates all things as a hen procreates her eggs. Wherefore by and in putrefaction everything becomes mucilaginous phlegm and living matter, whatever it eventually turns out to be.

3.3 You see an example in eggs, wherein is mucilaginous moisture, which by continuous heat putrefies and is quickened into the living chicken, not only by the heat which comes from the hen, but by any similar heat. For by such a degree of heat eggs can be brought to maturity in glass, and by the heat of ashes, so that they become living birds.

3.4 Any man, too, can bring the egg to maturity under his own arm and procreate the chicken as well as the hen. And here something more is to be noticed. If the living bird be burned to dust and ashes in a sealed cucurbite with the third degree of fire, and then, still shut up, be putrefied with the highest degree of putrefaction in a venter equinus so as to become a mucilaginous phlegm, then that phlegm can again be brought to maturity, and so, renovated and restored, can become a living bird, provided the phlegm be once more enclosed in its jar or receptacle.

4 This is to revive the dead by regeneration and clarification, which is indeed a great and profound miracle of Nature. By this process all birds can be killed and again made to live, to be renovated and restored. This is the very greatest and highest miracle and mystery of God, which God has disclosed to mortal man.

4.2 For you must know that in this way men can be generated without natural father and mother; that is to say, not in the natural way from the woman, but by the art and industry of a skilled Spagyrist a man can be born and grow, as will hereafter be described.

5 It is also possible to Nature that men should be born from animals, and this result has natural causes, but still it cannot be produced without heresy and impiety.

5.2 If a man have connection with an animal, and that animal, like a woman, receives the seed of the man with appetite and lust into its womb, and shuts it up there, then the seed necessarily putrefies, and, through the continuous heat of the body, a man, and not an animal, is born from it. For always, whatever seed is sown, such a fruit is produced from it.

5.3 If this were not so it would be against the light of Nature and contrary to philosophy. Whatever the seed is, such is the herb which springs from it. From the seed of an onion an onion springs up, not a rose, a nut, or a lettuce. So, too, from corn comes corn; from barley, barley; from oats, oats. Thus it is, too, with all other fruits which have seeds and are sown.

6 In like manner, it is possible, and not contrary to Nature, that from a woman and a man an irrational animal should be born. Neither on this account should the same judgment be passed on a woman as on a man, that is, she should not on this account be deemed heretical, as if she had acted contrary to Nature; but the result must be assigned to imagination.

6.2 Imagination is very frequently the cause of this: and the imagination of a pregnant woman is so active that in conceiving seed into her body she can transmute the foetus in different ways: since her interior stars are so strongly directed to the foetus that they produce impression and influence.

6.3 Wherefore an infant in the mother's womb is, during its formation, as much in the hand and under the will of the mother as clay in the hand of the potter, who from it forms and makes what he likes and whatever pleases him. So the pregnant mother forms the fruit in her own body according to her imagination, and as her stars are.

6.4 Thus it often happens that from the seed of a man are begotten cattle or other horrible monsters, as the imagination of the mother was strongly directed towards the embryo.

6.5 But as you have already heard that many and various things are generated and quickened out of putrefaction, so you should know that from different herbs, by a process of putrefaction, animals are produced, as

those who have experience of such matters are aware.

7 Here, too, you should learn that such animals as are produced in and by putrefaction do all of them contain some poison and are venomous; but one contains far more and more potent virus than another, and one is in one form, another in another, as you see in the case of serpents, toads, frogs, basilisks, spiders, bees, ants, and many worms, such as canker-worms, in locusts, and other creatures, all of which are produced out of putrefaction.

7.2 For many monsters are produced amongst animals. There are those monsters, too, which are not produced by putrefaction, but are made by art in the glass, as has been said, since they often appear in very wonderful form and horrible aspect; frequently, for instance, with many heads, many feet, or many tails, and of diverse colours; sometimes worms with fishes' tails or birds' wings, and other unwonted shapes, the like of which one had never before seen.

7.3 It is not, therefore, only animals which have no parents, or are born from parents unlike themselves, that are called monsters, but those which are produced in other ways.

7.4 Thus you see with regard to the basilisk, which is a monster above all others, and than which none is to be more dreaded, since a man can be killed by the very sight and appearance of it, for it possesses a poison more virulent than all others, with which nothing else in the world can be compared.

8 This poison, by some unknown means, it carries in its eyes, and it is a poison that acts on the imagination, not altogether unlike a menstruous woman, who also carries poison in her eyes, in such a way that from her

very glance the mirror becomes spotted and stained. So, too, if she looks at a wound or a sore, she affects it in a similar way, and prevents its cure.

8.2 By her breath, too, as well as by her look, she affects many objects, rendering them corrupted and weak, and also by her touch. You see that if she handles wine during her monthly courses it soon turns and becomes thick. Vinegar which she handles perishes and becomes useless. Generous wine loses its potency.

8.3 In like manner, amber, civet, musk, and other strongly smelling substances being carried and handled by such a woman lose their odour. Gold, corals, and many gems are deprived of their colour, just as the mirrors are affected in this way. But— to return to my proposal of writing about the basilisk— how it carries its poison in its eye.

8.4 You must know that it gets that power and that poison from unclean women, as has been said above. For the basilisk is produced and grows from the chief impurity of a woman, namely, from the menstrual blood. So, too, from the blood of the semen; if it be placed in a glass receptacle and allowed to putrefy in horse dung, from that putrefaction a basilisk is produced.

9 But who would be so bold and daring as to wish to produce it, even to take it and at once kill it, unless he had first clothed and protected himself with mirrors? I would persuade no one to do so, and wish to advise every one to be cautious.

9.2 But, to go on with our treatise about monsters, know that monstrous growths amongst animals, which are produced by other methods than propagation from those like themselves, rarely live long, especially near or

amongst other animals, since by their engrafted nature, and by the divine arrangement, all monsters are hateful to animals duly begotten from their own likeness.

9.3 So, too, monstrous human growths seldom live long. The more wonderful and worthy of regard they are, the sooner death comes upon them; so much so that scarcely any one of them exceeds the third day in the presence of human beings, unless it be at once carried into a secret place and segregated from all men. It should be known, forsooth, that God abhors monsters of this kind.

9.4 They displease Him, and none of them can be saved when they do not bear the likeness of God. One can only conjecture that they are shapen by the Devil, and born for the service of the Devil rather than of God; since from no monster was any good work ever derived, but, on the contrary, evil and sin, and all kinds of diabolical craft.

10 For as the executioner marks his sons when he cuts off their ears, gouges out their eyes, brands their cheeks, cuts off their fingers, hands, or head, so the Devil, too, marks his own sons, through the imagination of the mother, which they derive from her evil desires, lusts, and thoughts in conception.

10.2 All men, therefore, should be avoided who have more or less than the usual numbers of any member, or have any member duplicated. For that is a presage of the Devil, and a certain sign of hidden wickedness and craft. But neither must we by any means forget the generation of homunculi.

10.3 For there is some truth in this thing, although for a long time it was held in a most occult manner and with secrecy, while there was no little doubt and question among some of the old Philosophers, whether it was possible to Nature and Art, that a man should be begotten without the female body and the natural womb.

10.4 I answer hereto, that this is in no way opposed to Spagyric Art and to Nature, nay, that it is perfectly possible. In order to accomplish it, you must proceed thus.

10.5 Let the semen of a man putrefy by itself in a sealed cucurbite with the highest putrefaction of the venter equinus for forty days, or until it begins at last to live, move, and be agitated, which can easily be seen. After this time it will be in some degree like a human being, but, nevertheless, transparent and without body.

11 If now, after this, it be every day nourished and fed cautiously and prudently with the arcanum of human blood, and kept for forty weeks in the perpetual and equal heat of a venter equinus, it becomes, thenceforth a true and living infant, having all the members of a child that is born from a woman, but much smaller.

11.2 This we call a homunculus; and it should be afterwards educated with the greatest care and zeal, until it grows up and begins to display intelligence. Now, this is one of the greatest secrets which God has revealed to mortal and fallible man.

11.3 It is a miracle and marvel of God, an arcanum above all arcana, and deserves to be kept secret until the last times, when there shall be nothing hidden, but all things shall be made manifest.

11.4 And although up to this time it has not been known to men, it was, nevertheless, known to the wood-sprites and nymphs and giants long ago, because they themselves were sprung from this source; since from such homunculi when they come to manhood are produced giants, pigmies, and other marvellous people, who are the instruments of great things, who get great victories over their enemies, and know all secret and hidden matters.

12 As by Art they acquire their life, by Art acquire their body, flesh, bones and blood, and are born by Art, therefore Art is incorporated in them and born with them, and there is no need for them to learn, but others are compelled to learn from them, since they are sprung from Art and live by it, as a rose or a flower in a garden, and are called the children of the wood-sprites and the nymphs, because in their virtue they are not like men, but like spirits.

13 Here, too, it would be necessary to speak about the generation of metals, but since we have written sufficiently of these in our book on The Generation of Metals, we will treat the matter very briefly here, and only in a short space point out what we there omitted.

13.2 Know, then, that all the seven metals are born from a threefold matter, namely, Mercury, Sulphur, and Salt, but with distinct and peculiar colourings. In this way, Hermes truly said that all the seven metals were made and compounded of three substances, and in like manner also tinctures and the Philosophers' Stone. These three substances he names Spirit, Soul, and Body.

13.3 But he did not point out how this was to be understood, or what he meant by it, though possibly he might also have known the three principles, but he makes no mention of them. I do not therefore say that he was

in error, but that he was silent.

13.4 Now, in order that these three distinct substances may be rightly understood, namely, spirit, soul, and body, it should be known that they signify nothing else than the three principles, Mercury, Sulphur, and Salt, from which all the seven metals are generated. For Mercury is the spirit, Sulphur is the soul, and Salt is the body.

13.5 The metal between the spirit and the body, concerning which Hermes speaks, is the soul, which indeed is Sulphur. It unites those two contraries, the body and the spirit, and changes them into one essence.

14 But it must not be understood that from any Mercury, and any Sulphur, and any Salt, these seven metals can be generated, or, in like manner, the Tincture or the Philosophers' Stone by the Art and the industry of the Alchemist in the fire; but all these seven metals must be generated in the mountains by the Archeus of the earth.

14.2 The alchemist will more easily transmute metals than generate or make them. Nevertheless, live Mercury is the mother of all the seven metals, and deserves to be called the Mother of Metals.

14.3 For it is an open metal and, as it were, contains in itself all the colours which it renders up from itself in the fire; and so also, in an occult manner, it contains in itself all metals which without fire it does not yield up from itself.

14.4 But the regeneration and renovation of metals takes place thus: As man can return to the womb of his mother, that is, to the earth from which the first man sprang, and thus can be born again anew at the last

day, so also all metals can return to quick mercury, can become Mercury, and be regenerated and clarified by fire, if they remain for forty weeks in perpetual heat, like a child in its mother's womb.

14.5 Now, they are born, however, not as common metals, but as metals which tinge: for if, as has been said, Luna is regenerated, it will afterwards tinge all metals to Luna. So gold tinges other metals to Sol, and in like manner it must be understood of all other metals.

15 Now, when Hermes said that the soul was the only medium which joins the spirit to the body, he had no inadequate conception of the truth. And since Sulphur is that soul, and, like fire, it hastens on and prepares all things, it can also link together the spirit and the body, incorporate and unite them, so that a most noble body shall be produced.

15.2 Yet it is not common combustible sulphur which is to be esteemed the soul of metals; but that soul is another combustible and corruptible body. It cannot, therefore, be burnt with any fire, since it is itself entirely fire, and, in truth, it is nothing but the Quintessence of Sulphur, which is extracted by the spirit of wine from Reverberated Sulphur, and is ruby coloured and clear as the ruby itself.

15.3 This is indeed a mighty and excellent arcanum for transmuting white metals, and for coagulating quick mercury into fixed and approved gold. Hold this in commendation as a treasure for making you rich; and you should be contented with this secret alone in the transmutation of metals.

15.4 Concerning the generation of minerals and semi-metals, no more need be known than we stated at the beginning concerning the metals, namely, that they are produced, in like manner, from those three princi-

ples, Mercury, Sulphur, and Salt, though not, like the metals, from these principles in their perfection, but from the more imperfect and weaker Mercury, Sulphur, and Salt, yet still with their distinct colours.

16 The generation of gems takes place by, and flows out from, the subtlety of the earth, from the clear and crystalline Mercury, Sulphur, and Salt, also according to their own distinct colours. The generation of common stones is from the subtlety of water, by the mucilaginous Mercury, Sulphur, and Salt.

16.2 For all stones are produced by the mucilage of water, as also pebbles and sand are coagulated from the same source into stones. This is patent to the eyes: for every stone placed in water soon draws the mucilage to itself.

16.3 If, now, that mucilaginous matter be taken from such stones and coagulated in a cucurbite, a stone will be produced of the same kind as would of itself be produced and coagulated in the water, but after a long period of time.

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II. CONCERNING THE GROWTH OF NATURAL THINGS

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1 It is clear enough, and well known to everybody, that all natural things grow and mature by warmth and moisture, as is plainly demonstrated by the rain followed up with sunshine. None can deny that the earth is rendered fruitful by the rain, and all must confess that every kind of fruit is ripened by the sun.

1.2 Since, then, by the Divine institution, this is possible to Nature, who will deny or refuse to believe that man possesses this same power by a prudent and skilful pursuit of the Alchemical Art, so that he shall render the fruitless fruitful, the unripe ripe, and make all increase and grow?

1.3 The Scripture says that God subjected all created things to man, and handed them over to him as if they were his own property, so that he might use them for his necessity, that he might have dominion over the fishes of the sea, the fowls of the air, and everything on the earth without exception.

1.4 Wherefore man ought to rejoice because God has illuminated him and endowed him, so that all God's creatures are compelled to obey Him and to be subject to Him, especially all the earth, together with all things which are born, live, and move in it and upon it.

2 Since, then, we see with our eyes, and are taught by daily experience, that the oftener and the more plentifully the rain moistens the earth, and the sun dries it again with its heat and glow, the sooner the fruits of the earth

come forth and ripen, while all fruits increase and grow, whatever be the time of year, let none wonder that the alchemist, too, by manifold imbibitions and distillations, can produce the same effect.

2.2 For what is rain but the imbibition of the earth? What are the heat and glow of the sun other than the sun's process of distillation, which again extracts the humidity? Wherefore I say that it is possible by such co-optation in the middle of winter to produce green herbs, flowers, and fruits, by means of earth and water, from seed and root.

2.3 Now, if this takes place with herbs and flowers, it will take place in many other similar things too, as, for instance in all minerals, the imperfect metals whereof can be ripened with mineral water by the industry and art of the skilled alchemist.

2.4 So, too, can all marchasites, granites, zincs, arsenics, talcs, cachimiae, bismuths, antimonies etc., all of which carry with them immature Sol and Luna, be so ripened as to be made equal to the richest veins of gold and silver, only by such co-optation. So, also, the Elixir and Tinctures of metals are matured and perfected.

3 Since, therefore, humidity and warmth mature all things and make them grow, let none wonder that, after a long time, in the case of a criminal on the gibbet, the beard, hair, and nails grow; nor let this be taken for a sign of innocence, as the ignorant read it. It is only natural, and proceeds from natural causes.

3.2 As long as there is moisture in the body, the nails, beard, and hair grow; and, what is more, in the case of a man buried in the earth itself, nails, beard, and hair grow up to the second year, or up to the time of the man's decay.

4 It should be known, too, that many substances grow and increase perpetually in size, weight, and virtue, both in water and on land, in each of which they remain good and effective, such, for example, as metals, marchasites, cachymiae, talcs, granites, antimony, bismuths, gems, pearls, corals, all stones and clays. So also it can be brought about that Sol shall grow and increase in weight and in body, if only it be buried in land looking east, and be constantly fertilised with fresh human urine and pigeons' dung.

5 It is also possible for gold to be so acted upon by the industry and art of the skilled alchemist that it will grow in a cucurbite with many wonderful branches and leaves, which experiment is very pleasant to behold, and full of marvels.

5.2 The process is as follows: Let gold be calcined by means of aqua regis so that it becomes a chalky lime; which place in a cucurbite, pouring in good and fresh aqua regis and water of gradation so that it exceeds four fingers across. Extract it again with the third degree of fire until nothing more ascends.

5.3 Again pour over it distilled water, and once more extract by distillation as before. Do this until you see the Sol rise in the glass and grow in the form of a tree with many branches and leaves. Thus there is produced from Sol a wonderful and beautiful shrub which alchemists call the Golden Herb, or the Philosophers' Tree.

5.4 The process is the same with the other metals, save that the calcination may be different, and some other aqua fortis may have to be used. This I leave to your experience. If you are practised in Alchemy you will do what is right in these details.

6 Know also that any flint may be taken out of river water, placed in a cucurbite, and sprinkled with its own running water until the cucurbite is full. This may again be extracted by distillation, as long as a single drop ascends, until the stone be dry. Let the cucurbite be again filled with this water, and once more extracted.

6.2 Repeat this until the cucurbite is filled with this stone. In this way, by means of Alchemy, in a few days you will see that a very large stone can be made, such as the Archeus of the waters could scarcely make in many years. If you afterwards break the cucurbite on a stone you will have a flint in the shape of the cucurbite, just as though it had been poured into the glass. Though this may be of no profit to you, still it is a very wonderful thing.

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III. CONCERNING THE PRESERVATION OF NATURAL THINGS

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1 In order that a thing may be preserved and defended from injury, it is necessary that first of all its enemy should be known, so that it may be shielded therefrom, and that it may not be hurt or corrupted by it, in its substance, virtue, force, or in any other way suffer loss.

1.2 A good deal depends upon this, then, that the enemy of all natural things should be recognised; for who can guard himself against loss and adverse chance if he is ignorant of his enemy? Surely, no one. It is therefore necessary that such enemy should be known. There are many enemies; and it is just as necessary to know the bad as the good.

1.3 Who, in fact, can know the good without a knowledge of the evil? No one. No one who has never been sick knows how great a treasure health is. Who knows what joy is, that was never sad or sorrowful? And who knows rightly about what God is, who knows nothing about the devil?

1.4 Wherefore since God has made known to us the enemy of our soul, that is, the devil, He also points out to us the enemy of our life, that is, death, which is the enemy of our body, of our health, the enemy of medicine, and of all natural things. He has made known this enemy to us and also how and by what means we must escape him.

2 For as there is no disease against which there has not been created and discovered a medicine which cures and drives it away, so there is always one thing placed over against another — one water over against another,

one stone over against another, one mineral over against another, one poison over against another, one metal over against another — and the same in many other matters, all of which it is not necessary to recount here.

3 But it ought to be known how, and by what means, each several thing is preserved and guarded from loss: that many things, for instance, have to be kept for a long time in the earth. All roots, especially, remain for a long while in the earth fruitful and uncorrupted. In like manner, herbs and flowers and all fruits keep undecayed and green in water. So also many other fruits, and especially apples, can be preserved in water, and protected from every decay, until new apples are produced.

4 So also flesh and blood, which very soon putrefy and become rancid, can be kept in cold spring water; and not only so, but by the co-optation of renewed and fresh spring water they can be transmuted into a quintessence, and conserved for ever from decay and bad odour without any balsam.

4.2 And not only does this process preserve flesh and blood, but (so to say) it preserves all other kinds of flesh and blood, and especially the body of man, from all decay and from many diseases which arise from decay, better than the common mumia does.

4.3 But in order that blood may be preserved of itself from decay and ill odour, and not as a quintessence; and in order, also, to protect other blood, as aforesaid, you must use this process: Let the blood be separated from its phlegm, which moves of itself, and is driven to the surface.

4.4 Draw off this water by a dexterous inclination of the vessel, and add to the blood a sufficient quantity of the water of salt, which we teach you in our Chirurgia Magna how to make.

4.5 This water at once mingles with the blood, and so conserves the blood that it never putrefies or grows rancid, but remains fresh and exceedingly red after many years, just as well as on the first day; which, indeed, is a great marvel.

4.6 But if you do not know how to prepare this water, or have none at hand, pour on a sufficient quantity of the best and most excellent balsam, which produces the same effect. Now this blood is the Balsam of Balsams, and is called the Arcanum of Blood.

5 It is of such great and wonderful virtue as would be incredible were we to mention it. Therefore you will keep this occult, as a great secret in medicine.

6 In the conservation of metals the first thing to learn is what are their enemies, so that they may be thereby the better kept from loss. The principal enemies of metals, then, are all strong waters; all aquae regiae, all corrosives and salts, shew their hostility in this circumstance, that they mortify all metals, calcine them, corrupt them, and reduce them to nothing.

6.2 Crude sulphur shews its hostility by its smoke; for by its smoke it takes away the colour and redness from Venus, and renders it white. From white metals, as Luna, Jupiter, Saturn, and Mars, it takes away their whiteness and reddens them, or induces in them a reddish colour.

6.3 From gold it takes away the agreeable yellowness and golden tint, renders it black, and makes it as uncomely as possible.

7 Antimony shews its hostility in this: that it spoils all metals with which it is liquefied in the fire, and with which it is mixed; it deprives and robs them; moreover, like the sulphur, it robs metals of their genuine colour and substitutes another.

8 Quicksilver, on the other hand, exercises a hostile force upon the metals with which it is conjoined, in that it invades and dissolves them so that it makes an amalgam from them. Moreover, its smoke, which we call the soot of Mercury, makes all metals immalleable and fragile; it calcines them and whitens all red and gold coloured metals.

8.2 It is the chief enemy of iron and steel, for if common mercury touches a steel rod, or if the rod be anointed with mercurial oil, it can afterwards be broken like glass and cut off. This is indeed a great secret and must be kept strictly occult. In the same way, too, the magnet should be guarded and kept from Mercury, for it exerts hostility on it as on Mars.

8.3 For every magnet which common mercury touches, or which is anointed with mercurial oil, or only placed in Mercury, never afterwards attracts iron. Let no one be surprised at this; there is a natural cause for it, seeing that Mercury extracts the spirit of iron which the magnet holds latent in itself.

8.4 Wherefore also the spirit of iron in the magnet attracts the body of Mars to itself; and this happens not only in the magnet but in all other natural things, so that the foreign spirit which is in an alien body, which is not of its own nature, always attracts a body agreeing with its own nature.

8.5 This should be known not only of the magnet, but of all natural bodies, such as minerals, stones, herbs, roots, men, and animals.

9 After this it should be known that metals exercise hostility amongst each other, and mutually hate one another from their inborn nature; as you see in the case of Saturn, which is the principal enemy of Sol, from its congenital nature.

9.2 It breaks up all the members of gold, renders it deformed, weak, and destroys and corrupts it even to the death, more than it does any other metal. It also hates tin, and is an enemy of all the metals, for it renders them degenerate, unmalleable, hard and unfit, if it be mixed with either of them in fire or flux.

10 Since, therefore, you have now heard about the enemies of the metals, learn, moreover, about their preservation and conservation, which guard the metals from all loss and corruption, and, in addition, strengthen them in their nature and virtue, while they graduate them more highly in colour.

10.2 First, then, it ought to be known concerning gold that it cannot be better and more beautifully preserved than in boys' urine, in which has been dissolved sal ammoniac, or in the water of sal ammoniac alone. In these, with time, it acquires such a high grade of colour as cannot be surpassed.

10.3 Silver cannot be better preserved and conserved than if it be boiled in common water or acetum in which have been dissolved tartar and salt. In this way any old silver, though blackened and stained, is renewed, if it is boiled thus. Of iron and steel the best and most useful conservative and preservative is fresh, not salted, lard from a gelded sow.

10.4 This protects all iron and steel from rust if they are anointed therewith once every month. In like manner, if iron be liquefied with fixed arsenic, and occasionally reduced to a flux, it can be so renewed and fixed that, like silver, it never rusts.

10.5 Copper can be conserved and preserved if only it be mixed with sublimated Mercury, or anointed with oil of salt, so that for the future it gives forth no vitriol or verdigris, nor does it become of a green colour.

11 Lead cannot be conserved better than in cold water, and in a damp place, such is its nature. But for the conservation of the magnet nothing is better than filings of iron or steel. If the magnet be placed in these, not only does not its force decrease, but it grows more and more every day.

12 As to the conservation of salts, and all those substances which are of a salt nature, and are comprised under the name of salt, of which there are more than a hundred, it is well to know that they must be kept in a warm and dry place, and guarded well from the air in wooden chests. They must not be placed on glass, stone, or metal. By these they are dissolved and turn into water and amalgam; but this does not occur in wood.

13 Moreover, you should learn the method of conserving certain waters and liquids by means of pressed herbs, roots, and other fruits and growing things, which easily absorb all mustiness and mould just as if a skin were wrapped around them. Let these waters, or other liquids, be placed in a glass vessel, narrow at the top and wider below.

13.2 Let the vessel be filled to the top and then some drops of olive oil added, so that all the water or liquid may be covered. The oil will float at the top, and, in this way, will protect the liquid or the water a long time from mustiness or mould. No water or liquid, if it be covered with oil, can ever become mouldy or smell badly.

13.3 In this way also two waters, two liquids, two wines, can be kept separately in one vessel, so that they shall not mix; and not only two, but three, four, five, or still more, if only oil be between them, for they are sep-

arated by the oil as by a wall, which does not suffer them to be conjoined and united.

13.4 For oil and water are two contraries, and neither can mingle with the other. As the oil does not allow the waters to mix, so, on the other hand, the water prevents the oils from blending.

14 For the conservation and preservation of cloth and garments from moth, so that they may not eat them or settle in them, nothing is better than mastix, camphor, ambergris, or musk: but the best is civet, which not only preserves from moth, but drives away and puts to flight moths, with other worms, fleas, lice, and bugs.

15 All timbers can be conserved, as in buildings or bridges, so that they shall never decay, whether they be in water, under water, or out of the water, in the ground, under the ground, or out of the ground, whether exposed to rain or wind, air, snow, or ice, in summer or winter, and moreover, preventing them from decaying or worms breeding in them when felled.

15.2 The method of conservation in this case is that grand arcanum against all putrefactions, and so remarkable a secret that no other can compare with it. It is none other than the oil of sulphur, the process for making which is as follows: — Let common yellow sulphur be pulverised and placed in a cucurbite. Over it pour as much aquafortis as will cover four fingers across.

15.3 Abstract this by distillation three or four times, the last time until it is completely dry. Let the sulphur which remains at the bottom, and is of a dark reddish colour, be placed in marble or glass and easily dissolved into an oil. This is a great secret in the conservation of timber so that it may never decay and may be protected from worms.

15.4 For if sulphur be prepared as aforesaid, and turned into an oil, it afterwards tinges the timber which has been anointed with it so that it can never be obliterated.

16 Many other things, also, can be conserved and preserved from decay in this oil of sulphur, especially ropes and cables in ships and on the masts of ships, in chariots, fishing-nets, birdcatchers' and hunters' snares, and other like things which are being frequently used in water and rain, and would otherwise be liable to decay and break; so also with linen cloths and other similar things.

17 The conservation of potable things, too, should be noticed, under which we comprise wine, beer, hydromel, vinegar, and milk. If we wish to keep these five unharmed and in their virtue, it is necessary to know their chief enemy. This is none other than unclean women at the time of their monthly courses.

17.2 They corrupt these things if they handle or have anything to do with them, if they look at them, or breathe on them. The wine is changed and becomes thick, beer and hydromel turn sour, vinegar is weakened and loses its acidity, milk also becomes sour and clotted.

18 This, therefore, should be well known before anything is said specially about the conservation of one of these things in particular. Moreover, the chief preservative of wine is sulphur and oil of sulphur, by means of which all wine can be preserved for a very long time, so that it neither thickens nor is in any way changed.

19 The means of conserving beer is by oil of garyophyllon, if a few drops of it are put in, so that one measure has two or three drops. Better still is the oil of benedicta garyophyllata, which preserves beer from acidity. The preservative for hydromel is the oil of sugar, which must be used in the same way as the oil of garyophyllon or the benedicta.

20 The preservative of vinegar is oil of ginger, and of milk the expressed oil of almonds. These two must be used as described above.

21 The preservative of cheese is the herb hypericon or perforata, which protects all cheeses from worms. If it be placed against the cheese and touches it, no worm is produced in it, and if some have been already produced, they die and drop out of the cheese.

22 Honey has no special preservative, only it must be protected from its enemy. Its chief enemy is bread. If ever so small a quantity of bread made from flour be put or fall into it, the whole honey is turned into ants, and perishes entirely.

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IV. CONCERNING THE LIFE OF NATURAL THINGS

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1 None can deny that the air gives life to all corporeal and substantial things which are born and generated from the earth. But as to what and of what kind the life of each particular thing is, it should be known that the life of things is none other than a spiritual essence, an invisible and impalpable thing, a spirit and a spiritual thing.

1.2 On this account there is nothing corporeal but has latent within itself a spirit and life, which, as just now said, is none other than a spiritual thing. But not only that lives which moves and acts, as men, animals, worms in the earth, birds under the sky, fishes in the sea, but also all corporeal and substantial things.

1.3 For here we should know that God, at the beginning of the creation of all things, created no body whatever without its own spirit, which spirit it contains after an occult manner within itself. For what is the body without the spirit? Absolutely nothing. So it is that the spirit holds concealed within itself the virtue and power of the thing, and not the body.

1.4 For in the body is death, and the body is subject to death, and in the body nothing but death must be looked for. For the body can be destroyed and corrupted in various ways, but not the spirit: for it always remains a living spirit, and is bound up with life.

2 It also keeps its own body alive, but in the removal of the body from it, it leaves the body separate and dead, and returns to its own place whence it had come, that is to say, into chaos, and into the air of the higher and lower

firmament. Hence it is evident that there are different kinds of spirits, just as there are different kinds of bodies.

2.2 There are celestial and infernal spirits, human and metallic, the spirits of salts, gems, and marcasites, arsenical spirits, spirits of potables, of roots, of liquids, of flesh, blood, bones, etc. Wherefore you may know that the spirit is in very truth the life and balsam of all corporeal things.

2.3 Now we will go on to its species, and here will describe to you in detail, but as briefly as possible, the life of each natural thing.

3 The life, then, of all men is none other than a certain astral balsam, a balsamic impression, a celestial and invisible fire, an included air, and a spirit of salt which tinges. I am unable to name it more clearly, although it could be put forward under many distinctive titles. Since, however, the chief and the best are here pointed out, we will be silent as to the rest and the inferior names.

4 The life of metals is a latent fatness which they have received from sulphur. This is shewn from their fluxion, because everything which passes into flux in the fire does so on account of its hidden fatness. Unless this were so no metal could be reduced to a fluid state, as we see in the case of iron and steel, which have the least Sulphur and fatness of all the metals, wherefore they are of a drier nature than all the rest of them.

5 The life of mercury is nothing but inner heat and outer frigidity. That is to say, within it gives heat, but without it causes cold; and in this respect it is aptly to be compared to a garment of skins, which, like mercury, causes both heat and cold.

5.2 For if a garment of this kind be worn by a man, it warms him and protects him from the cold; but if he wears the hairless part against his naked body, it causes cold, and defends him from excessive heat.

5.3 So it came about that in very ancient times, and it is even the custom still, that these coats of skin are worn both in summer and in winter, as much against the heat as against the cold; in summer the hairless part is turned within, and the hairy part outside, but in the cold winter season the hairy part is turned within and the hairless part outside. As it is with the garment of skins, so is it with mercury.

6 The life of sulphur is a combustible, ill-smelling fatness. Whilst it flames and sends forth its evil odour it may be said to live.

7 The life of all salts is nothing else but a spirit of aqua fortis: for when the water is abstracted from them, that which remains at the bottom is called dead earth.

8 The life of gems and corals is mere colour, which can be taken from them by spirits of wine. The life of pearls is their brightness, which they lose in their calcination. The life of the magnet is the spirit of iron, which can be extracted and taken away by rectified vinum ardens itself, or by spirit of wine.

9 The life of flints is a mucilaginous matter. The life of marcasites, cachymias, talc, cobalt, zinc, granites, zwitter, vismat (rude tin), is a metallic spirit of antimony, which has the power to tinge. Of arsenicals, auripigment, orpiment, realgar, and similar matters, the life is a mineral coagulated poison.

10 The life of wavelike substances, that is to say, of the dung of men and animals, is their strong and foetid smell. When this is lost they are dead.

11 The life of aromatic substances, to wit, musk, ambergris, civet, and whatever emits a strong, sweet, and pleasant odour, is nothing but that grateful odour itself. If they lose this they are dead and useless.

12 The life of sweet things, as sugar, honey, manna, fistula cassias, and the like, is a subtle sweetness, with the power to tinge; for if that sweetness be taken away by distillation, or sublimation, the things are dead, fatuous, and no longer of any value.

13 The life of resins, as caraba, turpentine, and gum, is a mucilaginous, glittering fatness. They all give excellent varnish; when they no longer furnish this, and lose their glitter, they are dead.

14 The life of herbs, roots, apples, and other fruits of this kind, is nothing else than the liquid of the earth, which they spontaneously lose if they are deprived of water and earth.

15 The life of wood is a certain resin. Any wood that is deprived of resin is unable longer to flourish.

16 The life of bones is the liquid of mumia. The life of flesh and blood is none other than the spirit of salt, which preserves them from ill odour and decay, and spontaneously, as the water is separated from them.

17 But concerning the life of the elements there is this to be known. The life of water is its flowing. When it is coagulated by the cold of the firmament and congealed into ice, then it is dead, and all power of doing harm is taken from it, since no one can any longer be drowned in it.

18 So, too, the life of fire is air, for the air makes the fire blaze more strongly and with greater impetuosity. Some air proceeds from all fire, sufficient to extinguish a candle or to lift a light feather, as is evident to the eyes. All live fire, therefore, if it be shut up or deprived of the power to send forth its air, must be suffocated.

19 The air lives of itself, and gives life to all other things. The earth, however, is of itself dead; but its own element is its invisible and occult life.

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V. CONCERNING THE DEATH OF NATURAL THINGS

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1 The death of all natural things is nothing else but an alteration and removal of their powers and virtues, an overthrow of their potencies for evil or for good, an overwhelming and blotting out of their former nature, and the generation of a new and different nature.

1.2 For it should be known that many things which in life were good, and had their own virtues, retain little or none of that virtue when they are dead, but appear altogether fatuous and powerless. So, on the other hand, many things in their life are evil, but in death, or after they have been mortified, they display a manifold power and efficacy, and do much good.

1.3 We could recount many examples of this, but that is altogether foreign to our purpose. Yet, in order that you may see that I do not write from my mere opinion, however plausible, but from my experience, it is well that I should adduce one example with which I will quiet and silence the sophists who say that nothing can be gained from dead things, nor anything ought to be sought or found in them.

1.4 The cause of this assertion is that they value at nothing the preparations of the alchemists, by which many great secrets of this kind are discovered. For look at Mercury, live and crude sulphur, and crude antimony; as they are brought from the mines, that is, while they are still living, how small is their virtue, how lightly and tardily do they exercise their influence. Indeed, they bring more evil than good, and are rather a poison than a medicine.

2 But if, by the industry of a skilled alchemist, they are corrupted into their first substance and prudently prepared (that is, if the Mercury be coagulated, precipitated, sublimated, resolved, and turned into oil; the sulphur be sublimated, calcined, reverberated and turned into oil; and, in like manner, Venus be sublimated, calcined, reverberated, and turned into oil), you see what usefulness, what power and virtue, and what rapid efficiency they afford and display, so that none can fully speak or write of it.

2.2 For their manifold virtues are not to be investigated, nor can any one search them out. Every alchemist, therefore, and every faithful physician, ought to seek into these three things during his whole life, and even up to his death should play with them and find his pastime in them. Most assuredly they will nobly compensate him for all his labour, study, and expense.

3 But let us come to particulars, and specially describe the death and mortification of each natural thing, what its death is, and in what way it is mortified. First of all, then, with regard to the death of man, it should be understood that, beyond a doubt, it is nothing else but the end of his day's work, the taking away his air, the evanescence of his balsam, the extinction of his natural light, and the entire separation of the three substances, body, soul, and spirit, and the return to his mother's womb.

3.2 For since the natural earthborn man comes from the earth, the earth, too, will be his mother, into which he must return, and therein lose his earthborn natural flesh, so that at the last day he may be regenerated in a new, a heavenly, and purified flesh, as Christ said to Nicodemus when he came to Him by night. For, as we said, these words apply to regeneration.

4 But the death or mortification of the metals is the removal of their bodily structure, and of the sulphurous fatness which can be removed from them in many ways, as by calcination, reverberation, resolution, cementation, and sublimation. But the calcination of metals is not of a single kind only.

4.2 For one is produced by salt, one by mercury, one by strong waters, one by the fuligo mercurii and quick mercury. Calcination by salt is when the metal is formed into very thin plates, and stratified and cemented with salt. Calcination by sulphur is when the metal is formed into plates, stratified and reverberated with sulphur.

4.3 Calcination by strong waters is when the metal is granulated, resolved in aqua fortis, and precipitated therein. Calcination by the fuligo mercurii is brought about thus: Let the metal be formed into plates; let the mercury be put into an earthen vessel, narrow at the top but broad below, and afterwards set on a moderate coal fire, which should be blown a little until the mercury begins to smoke, and a white cloud issues from the mouth of the vessel.

4.4 Then let the plated metal be placed on the orifice of the vessel. Thus the common mercury penetrates the metal and renders it as friable as a lump of coal. Calcination by quick mercury is when the metal is cleft into small particles, made into plates, or granulated, and formed into amalgam with mercury.

5 Afterwards let the mercury be pressed out through a skin, and the metal will remain within the skin in the form of lime or sand. But beyond these mortifications of the metals, destructions and whitenings of their life, you must know that there are many other mortifications of the metals.

5.2 For beyond the fact that all rusting of iron and steel is a death, there are others which are to be esteemed as more important. For instance, it should be known that all vitriol, or even burnt brass, is mortified copper; all precipitated, sublimated, calcined cinnabar is mortified mercury; all white lead, red lead, or yellow lead are mortified lead; all lazurius is mortified silver.

5.3 So, also, all Sol, from which its tincture, quintessence, resin, crocus, or sulphur has been withdrawn, is dead. because it no longer has the form of gold, but is a white metal like fixed silver.

6 But now let us go on to lay before you by what means the mortification of the metals is brought about. First of all, it should be known concerning iron that it can be mortified and reduced to a crocus in the following way: Form very thin plates of steel, beat them red hot, and then extinguish them in vinegar made from wine.

6.2 Keep on doing this until you see the vinegar has become very red. When you have enough of this red vinegar, pour it all out, and distil therefrom the moisture of the vinegar. Coagulate the residuum into a dry powder. This is the most excellent Crocus of Mars.

6.3 There is, however, another way of making the Crocus of Mars which partly surpasses the former, and is carried out with much less expense and labour, thus: Stratify very thin plates of steel with equal quantities of sulphur and tartar. Afterwards reverberate. This produces the most beautiful crocus, which should be taken from the plates.

7 In the same way you should be informed that if any plate of iron or steel be smeared over with aqua fortis, it renders also a beautiful crocus. Such is the result, too, with oil of vitriol, water of salt, water of alum, water of sal

ammoniac, water of salt nitre, sublimated mercury, all of which mortify iron, and reduce it to a crocus; but none of these methods is to be compared with the two mentioned above; for they can only be used in Alchemy and not in medicine; so use in preference the first two methods, and avoid the rest.

8 The mortification of copper, to reduce it to vitriol, verdigris, or burnt brass, can also be accomplished in various ways; and there are various processes with this metal, too, but one is better and more useful than another. Wherefore it will be well to make a note of the best and most useful, and to say nothing about the others.

8.2 The best, easiest, and most reliable method of reducing copper to vitriol is as follows: Let plates of copper be smeared with water of salt or of saltpetre, and hung or exposed in the air until the plates begin to become green.

8.3 Wash off this greenness with clear spring water, dry the plates with a rag; again smear the plates with water of salt or saltpetre, and again proceed as before, repeating the process until the water becomes quite green, or sends forth much vitriol to the surface.

8.4 Then remove the water by tilting the vessel, or by drawing it off, and you will have an excellent medicinal vitriol. For Alchemy, there is no more beautiful, noble, or better vitriol than that which is made by aqua fortis, or aqua regis, or water of sal armoniac.

8.5 Proceed thus: Let plates of copper be smeared with one of the aforesaid waters, and as soon as the greenness has been extracted, and the plates have been dried, let the greenness be taken off with a hare's foot, or by some other means at pleasure, as white lead is scraped off leaden plates.

9 Let them be again smeared as before, until the plates are entirely consumed, and thence is produced a very beautiful vitriol, such as you cannot fail to admire.

10 Water of saltpetre is made thus: Purify saltpetre, liquefy and pulverise it.

11 Afterwards dissolve it by itself in a vessel with boiling water. Thus you have water of saltpetre. Water of sal ammoniac is made as follows: Calcine sal ammoniac and resolve it in a case on marble. This is water of sal ammoniac.

12 In order to make verdigris from copper there are several ways not necessary to recount here. We will therefore describe two only, with a twofold method of preparation, one for Medicine and the other for Alchemy.

12.2 The verdigris used in medicine admits of the ensuing process: Take plates of copper, and smear them with the following compound: Take equal quantities of honey and vinegar, with a sufficient quantity of salt to make the three together the consistence of thick paste.

12.3 Mix thoroughly, and afterwards put in a reverberatory, or in a potter's furnace, for the same time as the potter bakes his vessels, and you will see a black substance adhering to the plates.

12.4 Do not let this circumstance cause you any anxiety or detain you at all; for if you suspend or expose those plates in the open air, in a few days the substance will turn green, and will become excellent verdigris, which may be called the balsam of copper, and is highly esteemed by all physicians.

12.5 And this need not cause surprise, because the verdigris first becomes green in the air, and because the air has the power of transmuting a black colour into such a beautiful green.

12.6 For here it should be known that, as daily experience in alchemy proves, every dead earth or caput mortuum, as soon as ever it comes out of the fire into the air, immediately acquires another colour, and loses its own colour which it had assumed in the fire. The changes of these colours are very diversified.

13 According to the material such are the colours produced, though, for the most part, they flow from the blackness of dead earth. You who are skilled in Alchemy see that every dead earth, flux of powder, or of aqua fortis, comes black from the fire, and the more ingredients there are in it the more varied are the colours displayed in the air.

13.2 Sometimes they only appear red, as vitriol makes them; sometimes only yellow, white, green, cerulean; sometimes mingled, as in the rainbow or the peacock's tail. All these colours display themselves after death, and as a consequence of death.

13.3 For in the death of all natural things new colours appear, and they are changed from their first colour into another, each according to its own nature and properties. Moreover, we will say about verdigris that which we dedicate to Alchemy.

13.4 The process of its preparation is as follows: Form very thin plates of copper, which stratify on a large tile with equal portions of sulphur and tartar, pounded and mixed. Reverberate for twenty-four hours with a strong fire, taking care that the copper plates do not melt.

13.5 Then take them out; break the tile; expose the plates to the air, with the matter which adheres to them, for a few days, and the matter on the plates will be converted into most beautiful verdigris, which in all strong waters, in waters of gradations, in cements and colourings of gold, tinges gold and silver with a deep colour.

14 But in order that copper may become æs ustum, which is also called the crocus of copper, the following process must be adopted: let copper be formed into plates, smeared with salt reduced into a paste with the best vinegar, then put on a large tile, placed in a blast furnace, and for a quarter of an hour burnt with a strong fire, but so that the plates may not melt.

14.2 Let these plates, while still glowing, be extinguished in vinegar wherein sal ammoniac has been dissolved — half an ounce in a pound of vinegar. Let the plates be again heated, and extinguished as before; but continually scrape off into vinegar the scales which adhere to the plates after they have been extinguished, or else knock them off by beating the plates, or in any way you can.

14.3 Keep doing this until the plates of copper are nearly consumed. Then let the vinegar be extracted by distillation, or let it evaporate in an open vessel, and let it coagulate into a very hard stone. Thus you will have the crocus of copper used in Alchemy.

14.4 Many persons commonly make æs ustum, or the crocus of Venus, from Venus by the extraction of alcohol (others of vinum aceti), like the crocus of Mars; but I much prefer this method.

15 The mortification of Mercury, in order that it may be sublimated, is brought about by vitriol and salt. When it is mixed with these two and then sublimated it becomes as hard as crystal and as white as snow.

15.2 In order that Mercury may be reduced to a precipitate, nothing more need be done than calcine it in the best aqua fortis; then let the graduated aqua fortis be extracted from it five times, more or less, until the precipitate acquires a beautiful red colour.

15.3 Sweeten this precipitate as much as possible; and finally distil the rectified wine from it seven or nine times, or as often as necessary, until it burns in the fire and does not escape. Then you have the diaphoretic precipitate of Mercury.

16 Moreover, here should be noted a great secret concerning precipitated Mercury. If, after its colouration, it be sweetened with water of salt of tartar, by distilling it until the water no longer ascends acid, but is altogether sweet, then you will have the precipitate as sweet as sugar or honey.

16.2 This is the principal arcanum for all wounds and ulcers and the Gallic disease, insomuch that no physician need wish for better; and it, moreover, brightens up despondent alchemists. For it is an augmentation of Sol, it enters into the composition of Sol, and by it gold is rendered constant and good.

16.3 Although, then, much labour and toil may be required for this precipitate, it compensates for these and returns to you what you have spent. Moreover, you get sufficient gain from it — more than you could compass by the highest artifice of any kind. You ought, therefore, to rejoice over it, and to thank God and me for it.

16.4 But in order that Mercury may be calcined, I have already said that this must be done in sharp aqua fortis, which must be abstracted by distillation, and the precipitation is made. But in order that Mercury may be re-

duced to cinnabar, you must first of all mortify it, and liquefy it, with salt and yellow sulphur.

16.5 Reduce it to a white powder, then put it in a cucurbite; place an aludel above, and sublimate with great fluxion, as is customary. Thus the cinnabar ascends into the aludel and adheres to it, as hard as haematite.

17 The mortification of lead, in order that it may be reduced to white lead, is two-fold, one for Medicine, the other for Alchemy. The preparation of cerussa for Medicine is as follows: Suspend plates of lead in an unglazed vessel over strong vinegar made from wine, the vessel being well closed so that no spirits may escape.

17.2 Place the vessel in warm ashes, or, in winter, behind the fire. Then, after ten or fourteen days, you will find the very best cerussa adhering to the plates. Scrape this off with a hare's foot, and replace the plate over the vinegar until you have sufficient cerussa.

17.3 The other preparation of cerussa for Alchemy is like the former, save that a quantity of the best sal ammoniac must be dissolved in the vinegar. In this way you will have a very beautiful cerussa, most subtle for purging tin or lead, or for removing whiteness from copper.

17.4 But if we wish to make red lead out of the lead, it must first be calcined to ashes, and afterwards burnt laterally in a glazed jar, stirring it continually with an iron wire until it grows red. This minium is at once the best and the most valuable, and should be used in Medicine as well as in Alchemy. The other, which dealers sell in the shops, is of no use.

17.5 It is made up only of the ashes which remain in the liquefaction of lead ore, and the potters buy it for encrusting vessels. Such minium is useful only for pictures, but neither for Medicine nor for Alchemy.

18 In order to reduce lead to a yellow colour a process is required not altogether unlike the preparation of minium. Here, too, the lead must be calcined with salt, and reduced to ashes. Afterwards it must be stirred continually with iron in one of the wide dishes used by those who test minerals, over a moderate coal fire, careful watch being kept lest the heat should be too great or the stirring neglected. Otherwise it would melt and produce yellow glass. In this way you will have excellent yellow lead.

19 The mortification of silver so that lazurium, or some similar substance, may be produced from it, is brought about as follows: Let Luna be made into plates, mixed with Mercury, and suspended in a glazed jar over the best vinegar in which auratse have been previously boiled. Afterwards dissolve in it sal ammoniac and calcined tartar.

19.2 In all other particulars proceed as directed in the case of cerussa. Then, after fourteen days, you will have the most precious and beautiful lazurium adhering to the silver plates, which you will wipe off with a hare's foot.

20 We do not deem it necessary here to repeat the method of mortifying gold so that it may be reduced to its arcana, as, for instance, to tincture, quintessence, resin, crocus, vitriol, and sulphur.

20.2 These preparations are manifold, and for the most part we have already given such secrets in other books, as the extraction of the Tincture of Sol, the Quintessence of Sol, the Mercury of Sol, Sol Potabilis, the resin of Sol, the Crocus of Sol. These have been given in the Archidoxa and elsewhere. But the secrets omitted there we will impart here.

20.3 These concern the vitriol of Sol and the sulphur of Sol, which are by no means the least among such secrets, and, indeed, ought to delight every physician. In order to extract vitriol from Sol, proceed thus: Take two or three marks of pure gold, which form into plates and suspend above boys' urine, mixed with grape-berries, in a wide glass cucurbite closely sealed at the top.

20.4 Bury this in a glowing heap of grape berries, as they are taken from the wine-press, and let it stand there for a fortnight or three weeks. Then open it, and you will find a most subtle colour, which is vitriol of Sol, adhering to the plates of Sol.

21 Remove this with a hare's foot, as you have been told in the case of the other metals — the crocus of Mars from the plates of iron, the vitriol of Venus and verdigris from the plates of copper, the cerussa from the plates of Saturn, the lazurium from the plates of Luna — all these being comprised under one process, but not with the same preparation.

21.2 When, therefore, you have enough of this vitriol of Sol, boil it well in distilled rain water, stirring it continually with some sort of spatula. Then the sulphur of gold rises up to the surface like grease, which remove with a spoon. So also proceed with other vitriol.

21.3 After the sulphur is taken away, evaporate that rain water to perfect dryness, and the vitriol of Sol will remain at the bottom. This you can easily resolve on marble in a damp place. In these two arcana, that is to say, the vitriol of gold and the sulphur of gold, a diaphoretic virtue is latent.

21.4 However, we will not describe those virtues here, because we have sufficiently indicated them in the book on Metallic Diseases and elsewhere.

22 The mortification of sulphur consists in taking away its combustible and fœtid fatness, and reducing it to a fixed substance. This is accomplished in the following way: Take common yellow sulphur, reduced to a fine powder, and abstract from it the very acrid aqua fortis by a threefold distillation.

22.2 Afterwards sweeten the sulphur which remains at the bottom, and is of a black colour, with sweet water, repeating the process of distillation continually until nothing but sweet water proceeds from it and there is no more smell of sulphur. Reverberate this sulphur in a closed reverberatory, as in the case of antimony.

22.3 Then it will become, at first white, afterwards, yellow; thirdly, red as cinnabar. When you have it in that form you ought to rejoice; for it is the beginning of wealth for you. This reverberated sulphur tinges any silver very deeply so as to turn it into most precious gold, and the human body it tinges into its most perfect condition of health. Of so great virtue is this reverberated and fixed sulphur.

23 The mortification of all salts, and whatever is of a salt nature, is the removal and distillation of their watery and oleaginous part, and besides of the spirit of salt; for if these are taken away, they are called afterwards dead earth, or caput mortuum.

24 The mortification of gems and corals is that they shall be calcined, sublimated, and dissolved into a liquid, as the crystal. The mortification of pearls is that they be calcined and resolved in sharp vinegar in the form of milk.

25 The mortification of the magnet is that it be smeared with oil of mercury or touched by common mercury. Afterwards it attracts no iron.

26 The mortification of flints and stones is calcination.

27 The mortification of marcasites, cachymiae, talc, cobalt, zinc, granites, zwitter, vismut, and antimony, is sublimation, that is, their being sublimated with salt and vitriol. Then their life, which is the metallic spirit, ascends with the spirit of salt. Let whatever remains at the bottom of the sublimatory be washed, that the salt may be removed from it, and you will have dead earth wherein is no virtue.

28 The mortification of arsenicals, auripigment, orpiment, realgar, etc., is when they are made fluid with salt nitre, are turned to oil or liquid on marble, and fixed.

29 The mortification of undulous things is a coagulation of the air.

30 The mortification of aromatic substances is the removal of their good odour.

31 The mortification of sweet things is that they shall be sublimated with corrosives and distilled.

32 The mortification of carabæ, resins, turpentine, and gum is their being reduced to oil or varnish.

33 The mortification of herbs, roots, and the like is that their oil and water shall be distilled from them, the liquid squeezed out in a press, and afterwards the alkali extracted.

34 The mortification of woods is their being turned into charcoal or ashes.

35 The mortification of bones is their calcination.

36 The mortification of flesh and blood is the removal of the spirit of salt.

37 The mortification of water is produced by fire: for the heat of fire dries up and consumes all water. So the mortification of fire is by water; for the water extinguishes the fire and takes away from it its force and effectiveness.

38 Thus you are sufficiently informed, in few words, how death is latent in all natural things: how they are mortified and reduced to another form and nature, as also what virtues flow from them. Whatever else is necessary to say we will set down in our book concerning the Resuscitation of Natural Things.

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VI. CONCERNING THE RESUSCITATION OF NATURAL THINGS

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1 The resuscitation and reduction of natural things is not the least important in the nature of things, but a profound and great secret, rather divine and angelic than human and natural.

1.2 I would, however, on this point be understood with the greatest discrimination, and in no other way than according to my fixed opinion, as Nature daily and clearly points out and experience proves; so that I may not be exposed to the lies and misrepresentations of my enemies the quack doctors (by whom I am constantly ill judged), as if I myself pretended to usurp some divine power, or to attribute that same to Nature which she never claims.

1.3 Therefore, at this point, the most careful observation is necessary, since death is twofold, that is to say, violent or spontaneous. From the one, a thing can be resuscitated but not from the other.

1.4 Do not, then, believe the sophists when they tell you that a thing once dead or mortified cannot be resuscitated, and when they make light of resuscitation and restoration; for their mistake is great.

1.5 It is indeed true that whatever perishes by its own natural death, or whatever mortifies by Nature according to its own predestination, God alone can resuscitate, or that it must be done by His divine command. So whatever Nature consumes man cannot restore. But whatever man destroys man can restore, and break again when restored.

2 Beyond this man by his condition has no power, and if any one strove to do more he would be arrogating to himself the power of God, and yet would labour in vain and be confounded, unless God were with him, or he had such faith that he could remove mountains. To such a man this, and still greater things, would be possible, since Scripture says, for Christ Himself has said — "If ye have faith as a grain of mustard-seed, and say to this mountain: Depart and place yourself yonder, it would do so and place itself there; and all things shall be possible, and nothing impossible, to you."

3 But let us return to our proposition. What is the difference between dying and being mortified, and from which of these conditions is resuscitation possible? The matter is to be understood thus. Whatever dies by its own nature has its end according to predestination, and as the pleasure and dispensation of God arranges.

3.2 But this, too, happens from different diseases and accidents, and herefrom there is no resuscitation, nor is there any preservative which can be used against predestination and the cognate end of life. But what is mortified can be resuscitated and revivified, as may be proved by many arguments which we will set down at the end of this book.

3.3 So, then, there is the greatest difference between dying and mortifying, nor should it be thought that these are only two names for one thing. In very deed these differ as widely as possible. Examine the case of a man who has died by a natural and predestined death. What further good or use is there in him? None. Let him be cast to the worms.

3.4 But the case is not the same with a man who has been slain with a sword or has died some violent death. The whole of his body is useful and good, and can be fashioned into the most valuable mumia. For though the spirit of life has gone forth from such a body, still the balsam remains, in which life is latent, which also, indeed, as a balsam conserves other human bodies.

4 So, too, in the instance of metals you see that when a metal has a tendency to die it begins to be affected with rust, and that which has been so affected is dead; and when the whole of the metal is consumed with rust the whole is dead, and such rust can never be brought back to be a metal, but is mere ashes and no metal. It is dead, and death is in itself: nor has it any longer the balsam of life, but has perished in itself.

5 The lime and the ashes of metals also are two-fold, and there is the greatest difference between these two. For the one can be revived and brought back to be a metal, but not so the other. One is volatile, the other is fixed. One is dead, the other is mortified. The ash is volatile and cannot be brought back to be a metal, but only to glass or scoriae.

5.2 But the lime of metals is fixed and can be brought back again into its own metal. If you would understand the difference and its cause, know that in the ash there is less fatness and more dryness than in the lime, and it is this which gives the fluxion.

5.3 The lime is fatter and more moist than the ash, and still retains its resin and its fluxion, and more especially does it retain the salt which of its own special nature is capable of flux, and also makes all metals pass into flux, thereby reducing them. Hence it follows with the ashes of metals that they cannot be brought back into metals.

5.4 The salt must be extracted; then they are perfectly volatile. This is the chief point, and must be very carefully noted, since no little depends upon it. Among sham physicians a vast error is prevalent.

5.5 In place of Sol Potabilis, the Quintessence of gold, the Tincture of gold, and so on, they have palmed off on men a leprous Calx of Sol, not considering the difference or the evils resulting therefrom.

6 For two notable and necessary facts must here be observed, namely, that either calcined or pulverised Sol, when given to men, is congregated into one mass in the bowels, or passes out per anum with the dung, and so is vainly and uselessly taken; or else by the great internal heat of the body it is reduced, so that it incrusts and clogs the bowels, whence ensue many and various diseases, and at last even death.

7 And as with Sol, so also in the case of other metals, you should take no metallic arcanum or medicament into the body unless it shall have first been rendered volatile, so that it cannot be brought back to its metallic condition.

7.2 Wherefore the first step and beginning of preparing Aurum Potabile is this; afterwards such a volatile substance can be dissolved by spirit of wine, so that both ascend together, becoming volatile and inseparable. Just as you prepare gold, in the same way you prepare potable Luna, Venus, Mars, Jupiter, Saturn, and Mercury.

8 But to return to our proposition, and to prove by illustrations and by adequate reasons that mortified things are not dead and compelled to continue in death, but can be brought back and resuscitated and vitalised by man, according to natural guidance and rule.

8.2 You see this in the case of lions, who are all born dead, and are first vitalised by the horrible noise of their parents, just as a sleeping person is awakened by a shout. So the lions are stirred up; not that they are sleeping in the same way — for one who sleeps a natural sleep would necessarily wake — but this is not the case with lions.

8.3 Unless they were stirred up with this noise they would remain dead, and life would never be found in them. Hence it is understood that they acquire their life and are vitalised by that noise.

8.4 You see the same thing in all animals, except those which are produced from putrefaction, like flies, which, if they are drowned in water so that no life could be discerned in them, and were so left, would continue dead, and never would revive of themselves.

8.5 But if they are sprinkled with salt and placed in the warm sun, or behind a heated furnace, they recover their former life, and this is their resuscitation. If this were not done they would remain dead. So you see in the case of the serpent.

8.6 If it be cut in pieces, and these pieces be put in a cucurbite, and putrefied in a venter equinus, the whole serpent will revive in the glass in the form of small worms or the spawn of fishes.

9 Now, if these little worms are— as they ought to be — brought out by putrefaction and nourished, more than a hundred serpents will be produced from the one, any single serpent being as big as the original one. This can be accomplished by putrefaction alone. And just as with the serpent, so many animals can be resuscitated, recalled, and restored.

9.2 By this process, with the aid of nigromancy, Hermes and Virgil endeavoured to renovate and resuscitate themselves after death, and to be born again as infants, but the experiment did not turn out according to their intention and it was unsuccessful.

10 Let us, however, pass by these examples, and come to the practical method of resuscitation and restoration. It is advisable to begin with metals because metallic bodies more frequently resemble human bodies.

10.2 Know, then, that the resuscitation and renovation of metals are twofold: one brings back calcined metals by a process of reduction to their original metallic body; the other reduces metals to their first matter. The former is a reduction to argentum vivum, and such, too, is the latter process. Calcine a metal by means of the fuligo Mercurii.

10.3 Put this calx and a sufficient quantity of the quicksilver into a sublimatory, and let them stand for some time, until the two are coagulated into one amalgam. Then, by means of sublimation, elevate the Mercury from the calx. When elevated, pound it again with the metallic calx, and sublimate as before.

10.4 Repeat this until the metallic calx liquefies over a candle, like wax or ice, and the thing is then done. Let this metal be placed in digestion for such time as may be required, and the whole will be changed into Mercurius vivus, that is, into its first matter. This is called the Philosophers' Mercurius of Metals. Many alchemists have sought it, but few have found it.

10.5 So is now prepared Mercurius vivus from all metals, namely, Mercurius of Gold, Luna, Venus, Mars, Jupiter, Saturn.

11 The resuscitation or restoration of calcined Mercury is produced by distillation in retorts. For only Mercurius vivus ascends into the cold water, and the ashes of Saturn, Venus, or sulphur are left. But the resuscitation and restoration of sublimed Mercury is brought about in hot water.

11.2 It is necessary, however, that it should first of all be very minutely pounded, so that the boiling water may resolve from it the spirit of salt and of vitriol, which it raises up with itself in the process of sublimation, and the Mercurius vivus runs together at the bottom of the water.

11.3 If, now, such Mercurius vivus be sublimated anew with fresh salt and vitriol, and again be resuscitated in boiling water, and if this be repeated seven or nine times, it will be impossible to purify and renovate it more effectually.

11.4 Preserve this as a great secret in Alchemy and Medicine, and rejoice over it exceedingly; for in this way all the impurity and blackness and poisonous nature are taken away from Mercury. The resuscitation, restoration, and renovation of Mercury cannot be accomplished without sublimation; for unless after calcination it be sublimated it will never be revivified. Sublimate it, therefore, and afterwards reduce it as you would any other sublimated substance.

12 The resuscitation of cinnabar, lazurium, aurum musicum, or precipitated gold, in order that they may be revived into Mercurius vivus, is effected as follows: Take any one of these substances, pound it very fine in a marble mortar, and make it into a paste with white of eggs and smegma. Then make pills, the size of a nut, which place in a strong earthenware cucurbite.

12.2 At its orifice arrange an iron plate which has several little holes, and let it be fastened with lute. Distil by descent over a strong fire, so that it may fall into cold water, and again you will have Mercurius vivus.

13 The resuscitation and restoration of wood is difficult and arduous; possible, indeed, but not to be accomplished without exceptional skill and industry. The following is the method of its revival: Take wood which has been first of all carbon, then ash, and place it in a cucurbite with the resin, liquid, and oil of its tree, the same weight of each.

13.2 Let them be mixed and liquefied over a gentle fire. Then there will be produced a mucilaginous matter, and so you will have the three principles together from which all things are born and generated, namely, phlegma, fat, and ash. The phlegma is Mercurius, the fat is Sulphur, and the ash is Salt.

13.3 For that which smokes and evaporates over the fire is Mercury; what flames and is burnt is Sulphur; and all ash is Salt. Now, when you have these three principles together, place them in a venter equinus, and putrefy for the time required by each respectively.

13.4 If afterwards that matter be buried, or poured into a rich soil, you will see it begin to revive, and a tree or a little log will be produced from it, which, indeed, is in its nature much higher than the original one.

14 This is really wood, and is called resuscitated, renewed, and restored wood. It was from the beginning wood, but mortified, destroyed, and reduced to coals, to ashes — to nothingness; and yet from that nothingness it is made something, and is reborn.

14.2 Truly in the light of Nature this is a great mystery, that a thing which had altogether lost its form, and had been reduced to nothingness, recovers that form and becomes something from nothing — something which afterwards is much nobler in its virtue and its efficacy than it had been at first.

15 But, in order that we may speak generally concerning the resuscitation and restoration of natural things, this should be understood as the principal foundation — that to each thing may be again conceded that which had been taken from it and separated in mortification. It is difficult to explain this specifically here; so we will conclude this book, and in the following book make these things more clear with regard to the transmutations of natural things.

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VII. CONCERNING THE TRANSMUTATION OF NATURAL OBJECTS

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1 If we are to write concerning the transmutation of all natural objects, it is just and necessary that, in the first place and before all else, we should point out what transmutation is; in the second place, what are the successive steps thereto; and, thirdly, by what means, and in what manner, it is brought about.

1.2 Transmutation, then, takes place when an object loses its own form, and is so changed that it bears no resemblance to its anterior shape, but assumes another guise, another essence, another colour, another virtue, another nature or set of properties: as if a metal becomes glass or stone; if stone or wood becomes coal; if clay becomes stone and slate; hide, glue; rag, paper; and many such things.

1.3 All these are transmutations of natural objects. After this it is most necessary to know the steps to transmutation, how many there are. There are not more than seven. For although some persons reckon a greater number, there are, of a truth, only seven principal steps; the rest which may be included among the steps are comprised in these seven. They are the following:

2 Calcination, Sublimation, Solution, Putrefaction, Distillation, Coagulation, Tincture.

3 If anyone ascends that ladder, he will arrive at so wonderful a place that he will see and experience many secrets in the transmutation of natural objects.

4 The first step, then, is Calcination, under which are comprised Reverberation and Cementation. Among these three there is little difference so far as relates to Calcination. Here, therefore, Calcination is the principal step, for by Reverberation and Cementation many corporeal objects are calcined and reduced to ashes, especially metals.

4.2 What is calcined is not on that account reverberated or cemented. By Calcination all metals, minerals, stones, glasses, and all corporeal objects, become carbon and ashes; and this is done in a naked fire, strong, and exposed to the air.

4.3 By means of this all tenacious, soft, and fat earth is hardened into stone; but all stones are reduced to lime, as we see in the kiln of the lime burner and the potter respectively.

5 Sublimation is the second step, also very important for the transmutation of many natural objects. Under this are included Exaltation, Elevation, and Fixation; and it is not altogether unlike Distillation.

5.2 For, as from all phlegmatic and watery objects, water ascends in distillation, and is separated from its body, so, in the process of Sublimation, in dry substances such as minerals, the spiritual is raised from the corporeal, subtilised, and the pure separated from the impure.

5.3 For in Sublimation many excellent virtues and wonderful qualities are found in minerals, and many things are fixed and become permanent, so that they remain in the fire in the following way: Let the body which is sublimated be ground again and mixed with its own dregs.

5.4 Let it be again sublimated as before, and let this be repeated until it sublimates no longer, but all remains in the bottom and is fixed. Thus it will afterwards become a stone and an oil when and as often as you wish. For if, having refrigerated it, you put it in the air, or in a glass vessel, it is there immediately resolved into an oil.

5.5 If you once more put it in the fire it is again coagulated into a stone, which is of great and wonderful powers. But this consider a great secret and mystery of Nature, and do not disclose it to sophists.

6 Moreover, as in Sublimation many corrosives become sweet by the conjunction of the two natures, so, on the other hand, many sweet substances become sour or bitter; whilst many bitter things are made sweet as sugar.

6.2 Here it should be remarked, too, that every metal which is brought to a state of Sublimation by means of sal ammoniac may afterwards be dissolved into an oil in the cold, or in the air, and, contrariwise, may be coagulated to a stone in the fire. This is one of the greatest and most complete transmutations in all natural objects, namely, to transmute a metal into a stone.

7 The third step is Solution, under which term are comprised Dissolution and Resolution. This step frequently follows after Sublimation and Distillation, as, for instance, when you dissolve the matter which remains at the bottom. Solution, however, is twofold: one by cold, another by heat; one out of the fire, the other in the fire.

7.2 The cold process of Solution dissolves all salts, corrosives, and calcined bodies. Whatever salt and corrosive quality there may be it resolves into an oil, a liquid, or water; and this takes place in a damp and cold chamber, or otherwise in the air only, in marble or glass.

7.3 For everything that is dissolved in the cold contains the sharp spirit of salt, which it often acquires and assumes in Sublimation or Distillation. And everything which is dissolved in the cold or in the air is again by the heat of fire changed into dust or stone.

7.4 But the Solution of heat dissolves all fat and sulphurous bodies; and whatever the heat of fire dissolves this the cold coagulates into a mass, and whatever the heat coagulates, this the air and the cold again dissolve. This also should be known, that whatever the air or the cold chamber dissolves, is of great dryness, and holds concealed within itself a corrosive fire.

7.5 So whatever is dissolved in fire, and by its heat, has in itself sweetness and cold, but not fire. Thus, and in no other way, is Solution to be understood.

8 Putrefaction is the fourth step, under which are comprised Digestion and Circulation. Now Putrefaction is a very important step which might deservedly stand first, only that would be contrary to the just order and to the mystery which lies concealed here, and is known to very few.

8.2 For these steps should follow one another in turn, as has been said, like the links in a chain, or the rounds of a ladder. For if one of the links of the chain were taken away, the chain would be broken and the captive would escape.

8.3 And so, too, if one of the rounds of the ladder should be removed from the middle and put in the highest or the lowest place, the ladder too would be broken, and many would fall headlong from it and endanger their lives.

8.4 So understand here that these steps follow one another in a just order; otherwise the whole work of our mystery would be perverted, and all our toil and pains frustrated and rendered void. Putrefaction is of so great efficacy that it blots out the old nature and transmutes everything into another new nature, and bears another new fruit.

8.5 All living things die in it, all dead things decay, and then all these dead things regain life. Putrefaction takes away the acridity from all corrosive spirits of salt, renders them soft and sweet, transmutes their colours, separates the pure from the impure, and places the pure higher, the impure lower, each by itself.

9 Distillation is the fifth step to the transmutation of all natural objects. Under it are understood Ascension, Lavation, Imbibition, Cohobation, and Fixation. By Distillation all waters, liquids, and oils are subtilised, the oil is extracted from all fat substances, the water from all liquids, and in all phlegmatic substances the oil and the water are separated.

10 Moreover, many things in Distillation are fixed by Cohobation, especially if the substances to be fixed contain water within them, as vitriol does. When this is fixed it is called colcotar. Alum, if it is fixed with its own water, is called Zuccari.

10.2 This, too, is resolved into a liquid, and if it be putrefied for a month it produces a water as sweet as sugar, which, indeed, is of great power and an excellent arcanum in medicine for extinguishing the microcosmic fire in men of a metallic temperament, as we write more at length in our books on Metallic Diseases.

10.3 And just as you have heard of vitriol and alum, so also salt nitre and other watery minerals can be fixed by cohobation.

11 The process of Cohobation is that a caput mortuum is frequently imbibed with its own water, and this is again drawn off by means of Distillation. Moreover, in Distillation many bitter, sharp, and acrid things become very sweet, like honey, sugar, or manna; and, on the other hand, many sweet things, such as honey, sugar, or manna, become sharp, as oil of vitriol or vinegar, or bitter, as gall or gentian, or sharp, as corrosive.

11.2 Many excrementitious things lose their excessive stench in distillation, since it passes out into the water. Many aromatic things lose their pleasant odour. And just as Sublimation alters things in their quality and nature, so does Distillation.

12 Coagulation is the sixth step. There is, however, a twofold process of Coagulation, one by cold, another by heat; that is, one of the air, another of the fire. Each of these, again, is twofold, so that there are really four processes of Coagulation, two by cold, and two by fire. The Coagulations by fire are fixed, the others by cold are not fixed.

12.2 One, indeed, is produced only by common air, or without fire. Another is produced by the upper firmament of winter stars, which coagulate all waters into snows and ice. The Coagulation by fire is produced by the artificial and graduated fire of the alchemist, and is fixed and permanent. For whatever such a fire coagulates, that becomes permanent.

12.3 Another Coagulation is produced by the Ætnean and mineral fire in mountains, which, indeed, the Archeus of the earth rules and graduates in much the same way as the alchemist; and whatever is coagulated by such a fire is also fixed and constant, though originally its matter was mucilaginous, and it is coagulated by the Archeus of the earth and by the work of Nature into metals, stones, flints, and other bodies.

12.4 But it should also be known that fire coagulates no water or moisture, but only the liquids and juices of all natural things. For this reason no phlegm can be coagulated, unless it was originally a corporeal matter, whereto, indeed, it can be again restored by the industry of an experienced alchemist.

13 So every mucilaginous matter or spermatic lentor can, by the heat of fire, be coagulated into a body and corporal material, but cannot again be resolved into water.

13.2 And as you have heard concerning Coagulation, so know also concerning Solution, namely, that no corporeal matter can be resolved into water unless it originally was water, and such is the case with all mineral substances.

13.3 Tincture is the seventh and last step, which concludes the work of our mystery, with reference to transmutation, makes all imperfect things perfect, transmutes them into their noblest essence and highest state of health, and changes them to another colour.

13.4 Tincture, therefore, is the noblest matter with which bodies, metallic and human, are tinged, translated into a better and far more noble essence, and into their supreme health and purity. For a Tincture colours all things according to its own nature and its own colour.

13.5 But there are many and various Tinctures, and not only for metallic and human bodies, since everything which penetrates another matter, or tinges it with another colour or essence, so that it is no longer like what it was before, may be called a Tincture.

13.6 So then there are manifold tinctures, that is to say, of metals, minerals, human bodies, waters, liquids, oils, salts, all fat substances— in a word, of all things which, with or without fire, can be brought or reduced to a state of fluxion.

14 For if the tincture is to tinge, it is necessary that the body or material which is to be tinged should be open, and in a state of flux; for unless this were so, the tincture could not operate.

14.2 For it would be just as though one were to cast saffron, or some other colour, into coagulated water or ice; it would not tint the ice so quickly with its colour as if one were to put it into other water. And, although it might tinge the ice, it would at the same time reduce it into water.

14.3 Wherefore, metals also, which we wish to tinge, must be liquefied by fire, and freed from their coagulation. And here it should be known that the more hotly they are liquefied the more rapidly the tincture runs through them, just as fermentation penetrates the whole mass and imparts acidity to it, and the better it is covered up, and the warmer the mass is kept, the more perfectly it ferments, and the better bread it gives: for fermentation is a Tincture of the farinaceous mass and of the bread.

15 It is also to be remarked that some dregs are of a more fixed substance than their liquid, of a sharper also and more penetrating nature, as you see in the case of vinum ardens, which is made from the dregs of wine, and in the case of cerevisia ardens, which is distilled from the dregs of cerevisia; and just as vinum ardens burns, and as sulphur is kindled, so, if from the dregs of acetum another acetum should be distilled, as vinum ardens is

commonly distilled, there will be produced thence an acetum of so fiery and acrid a nature, that it would consume all metals, stones, and other substances, like aquafortis.

16 Moreover, tincture must be of a fixed nature, fluxible, and incombustible, so that if a little of it be thrown on an ignited plate of metal it will presently float like wax, and that without any smoke, and will penetrate the metal as oil penetrates paper, or water a sponge, and tinge all metals to white and red, that is, in the case of Luna and Sol.

16.2 These are now the Tinctures of the metals, which must first of all be turned to alcohol by the step of Calcination. Afterwards, by the second step of Sublimation, their own easy and gentle flux must be produced; lastly, by the step of Putrefaction and Distillation the Tincture is evolved, fixed, incombustible, and of changeless colour.

17 But the Tinctures of human bodies — whereby those bodies may be tinged into their supreme state of health, and all diseases may be expelled, that their lost powers and colours may be restored, and they themselves invigorated and renewed — are these: Gold, pearls, antimony, sulphur, vitriol, and the like, the preparations whereof we give in many other books, so it does not seem necessary for us to repeat them here.

18 But concerning Tinctures nothing more need be written, seeing that every extracted colour may be called a Tincture, which, indeed, tinges with a permanent colour things which do not enter the fire, or keep their colours fixed in the fire. All these things are in the hand and power of the dyer or the painter, who prepares them according to his own pleasure.

19 It is especially necessary, too, in this book to know the degrees of fire, which can be graduated and intensified in many ways, and each degree has its own peculiar operation, while no one gives the same result as another, as every skilful alchemist finds from his daily experience and the practice of his art. One is the live flaming fire which reverberates and calcines all bodies.

20 Another is the fire of the candle and lamp, which fixes all volatile bodies. Another is the coal fire, which cements, colours, and purges metals from their scoriae, graduates more highly Sol and Luna, takes the whiteness from Venus, and, in a word, renovates all the metals.

20.2 Another is the fire of an ignited iron plate, on which the tinctures of metals are probed, which also is useful for other purposes. In another way, scobs (i.e., alkali) of iron produces heat, in another way, sand; in another, ashes; in another, the balneum maris, by which many distillations, sublimations, and coagulations are produced.

20.3 In yet another way operates the balneum roris, in which take place many solutions of corporeal things. Otherwise, again, acts the venter equinus, in which the principal putrefactions and digestions take place, and in another way operates the invisible fire, by which we understand the rays of the sun, which also is shewn by a mirror, or steel plate, or crystal, and displays its operation and effect, concerning which fire the ancients wrote scarcely anything.

20.4 By this fire, indeed, the three principles in any corporeal substance can be separated on a table. Of so wonderful a virtue is this fire, that by means of it metals are liquefied, and all fat and fluxible things — all com-

bustible things, indeed — can be reduced to carbon and ashes on a table, and without fire.

21 Since, then, I have placed before you and disclosed the steps of Alchemical Art, and the degrees of alchemical fire, I will, moreover, point out to you, and describe generically, the various transmutations of natural objects. Before all, one should speak of the metals; secondly, of stones; thirdly, of various objects after their kind.

21.2 The transmutation of metals, then, is the great secret in Nature, and can only be produced with difficulty, on account of the many hindrances and difficulties. Yet it is not contrary to Nature or the will of God, as many falsely say.

21.3 But in order to transmute the five lower and baser metals, Venus, Jupiter, Saturn, Mars, and Mercury, into the two perfect metals, Sol and Luna, you must have the Philosophers' Stone.

21.4 But since we have already, in the seven steps, sufficiently unveiled and described the secrets of the Tinctures, it is not necessary to labour further about this, but rather rest satisfied with what we have written in other books on the Transmutations of Metals.

22 But there are further transmutations of imperfect and impure metals, as, for instance, of Mars into Venus. This may be effected in different ways: Firstly, if iron filings are heated in water of vitriol; or, secondly, if iron plates are cemented with calcined vitriol; thirdly, if glowing iron plates are extinguished with oil of vitriol.

22.2 In these three ways iron is transmuted into the best, natural, and heavy copper, which, indeed, flows very well, and has its own weight as well as any native copper. Iron filing can also be reduced and transmuted

as if into lead, so that it becomes entirely soft, like native lead, but it does not flow easily.

22.3 Therefore proceed thus: Take some iron filing, and the same quantity of the best liquefying powder. Mix them; place them on a tigillum in a blast furnace, make a strong fire, not so much as to melt the iron, but let it stand as if in a cement a whole hour. Afterwards increase the fire vigorously, so that the iron may glow and melt.

22.4 Lastly, let the tigillum cool of itself, and you will find a regulus of lead on the tigillum, as soft and ductile as native lead can be.

23 But in order to transmute Venus into Saturn proceed thus: First of all, sublimate copper, and reduce it by fixed arsenic to a white substance, as white as Luna. Then granulate. Of this, and of good reduced powder, take the same quantity; first cement, and, lastly pour into the regulus, when you will have the true leaden regulus.

24 On the other hand, it is very easy to turn lead into copper, nor is any great skill required. This is the process: Calcine plates of lead in vitriol, or stratify with the crocus of Venus, cement, and, lastly, liquefy. Then you will see as much native lead as you please transmuted into good, heavy, and ductile copper.

25 If, now, such copper, or any other copper, be made into plates and stratified with tutia and calamine, cemented, and if, lastly, it be cast, it is changed into a splendid amber or red colour, like gold.

26 If you wish to change Saturn into Jupiter, take plates of Saturn, and stratify with sal ammoniac, cement, and, lastly, cast, as above. So all its blackness and darkness are taken away from the lead, and it becomes in

whiteness like the best English tin.

27 As you have now heard in brief a summary of some transmutations of metals, so, moreover, know concerning the transmutations of gems, which, indeed, are various and by no means alike. For you see how great a transmutation of gems lies hid in oil of sulphur. Any crystal can be tinged and transmuted in it, and in course of time graduated with distinct colours so as to become like a grained jacinth or ruby.

28 Understand in like manner concerning the magnet. It can be transmuted into ten times its power and virtue in the following way: Take a magnet, and heat it in the coals to such a degree that it may be at a high temperature, but still not red hot.

28.2 Extinguish this immediately in the oil of the crocus of Mars, which is made of the best Carinthian steel, so that it may imbibe as much as it can take. Thus you will make a magnet so powerful that with it you can pull out the nails from a wall, and do other wonderful things which a common magnet could never accomplish.

29 Moreover, in the transmutations of gems, it must be known that the world is situated in the two grades of tincture and coagulation. For as the white of an egg can be tinged with saffron, and afterwards coagulated into a beautiful yellow amber, with the dye of a pine into black amber, with verdigris into green amber, like the cyanean or Turkish stone, with green juice into the likeness of an emerald, with lazuleum into a cerulean amber like sapphire, with Brazilian wood into a red amber like the grained jacinth or ruby, with a purple colour like amethyst, or with ceruse made to resem-

ble alabaster— so all other liquids, and especially metals and minerals, can be tinged with fixed colours afterwards coagulated, and transmuted into gems.

30 Similarly pearls, too, can be made entirely like true ones in appearance so that by means of their brightness and beauty they can scarcely be distinguished from genuine ones. Proceed thus: Purify as much as possible the white of eggs with a sponge. Into this put and mix some fair white talc, or pearl shell, or Mercury coagulated with Jupiter and reduced to alcohol.

30.2 At the same time pound it in marble very fine, so that it becomes a thick amalgam, which must be dried in the sun or behind a warm furnace until it becomes like cheese or hepar. Lastly, from this mass make as many pearls as you wish, and fix them on hog bristles. Having thus bored them, dry them as you did the amber, and you have prepared them.

30.3 If they do not shine sufficiently anoint them externally with the white of an egg, and again dry them. Thus they will become most beautiful pearls, like true ones in form though not in virtue.

31 Almost in the same way corals are made by those who wish to deceive people as with the pearls just spoken of. Proceed thus: Pound cinnabar with white of eggs in a marble mortar for an hour. Afterwards dry it like potter's earth. Then form from thence pilules or small branches, as you will; lastly, dry them thoroughly, and anoint them externally, as you did the pearls, with white of egg. Dry them again, and thus they will become like native coral in appearance, but not in virtue.

32 It should also be known that the white of eggs by itself can be coagulated into a very fine varnish, into which coagulation Luna or Sol may be put.

33 There are many other and various transmutations, whereof I will tell you briefly, and by the way, those which I know and have experimented on. First, learn that any wood, if at a particular time it be put in the water of the salt of a gem, is converted into stone in a manner calculated to cause wonder. So, too, stones are transmuted into coals by Ætnean fire, and these are called stone coal.

34 In the same way glue is made from hides, paper from linen rag, and silk is produced out of linen with a very sharp lixivium made from lime and the ashes of woad. If the downy parts are taken from feathers and dressed with this lixivium, they can be spun and woven like cotton. Any oil or spermatic mucilage can be coagulated into varnish; any liquid into gum. All these are transmutations of natural objects; whereof we have now said enough, and therefore write our finis.

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VIII. CONCERNING THE SEPARATIONS OF NATURAL THINGS

✦

1 In the creation of the world, the first separation began with the four elements, when the first matter of the world was one chaos. From that chaos God built the Greater World, separated into four distinct elements, Fire, Air, Water, Earth. Fire was the warm part, Air only the cold, Water the moist, and, lastly, Earth was but the dry part of the Greater World.

2 Now, that you may learn our method in this Eighth Book as briefly as possible, you must know that we do not propose to treat herein concerning the Separation of the Elements in all natural things, since we have fully and perfectly taught concerning these arcana in our Archidoxa on the Separations of the Elements.

2.2 But here we touch only on the separation of natural things, where some one thing is singly, and by itself, materially and substantially separated and segregated, when two, three, four, or more have been mingled in one body, and yet only a single matter is touched and seen.

2.3 And here it frequently happens that corporeal matter of this kind can be known by nobody, nor be designated by an express name, until the process of separation is instituted. Then sometimes from a single matter two, three, four, five, or more, proceed, as by daily experience in Alchemy is made evident.

2.4 By way of example for you, there is electrum, which by itself is not a metal, but still conceals all the metals in one metal and body. If this, by alchemical art, be anatomised and separated, all the seven metals, and these pure and unmixed, proceed from it, namely, gold, silver, copper, tin, lead, iron, quicksilver, etc.

3 But in order to understand what separation is, you should know that it is nothing else but the segregation of one thing from another, whether two, three, four, or more have been mixed: I mean the segregation of three principles, as mercury, sulphur, salt, and the extraction of the pure from the impure, or of the pure and noble spirit and quintessence from the dense and elemental body; and the preparation of two, three, four, or more from one: or the dissolution and liberation of things linked and bound together, which are by nature adverse, and perpetually act contrariwise one to the other, and go on doing so until they mutually destroy each other.

4 There are many and various modes of separation, all of which are not known to us; but those among the soluble natural elements which have been investigated by us shall here be set down and described according to their species.

5 The first Separation of which we speak should begin from man, since he is the Microcosm, the lesser world, and for his sake the Macrocosm, the greater world, was founded, that he might be its Separator. But the separation of the Microcosm begins from death.

5.2 For in death the two bodies of man separate from each other, that is to say, the Celestial and the Terrestial, the Sacramental and the Elemental. One of these soars on high, like an eagle; the other sinks down to the earth,

like lead. The elemental body decays and is consumed. It becomes a putrid corpse, which, being buried in the earth, never again comes forth or appears.

5.3 But the Sacramental body, that is, the sidereal and celestial body, does not decay, is not buried, occupies no place. This body appears to men, and is seen even after death. Hence we have spectres, visions, and supernatural apparitions. From these the Cabalistic Art was elaborated by the ancient Magi, which is treated of more at length in the books on the Cabala.

5.4 After this separation has been made, then, by the death of the man, the three substances separate one from the other, that is to say, the body, the soul, and the spirit, each wending its way to its own place, as to the ark from which it first of all came forth: the body to the earth, as the first matter of the elements; the soul to the first matter of the sacraments; and, lastly, the spirit to the first matter of the aerial chaos.

6 What has now been said concerning the separation of the Microcosm should also be understood of the greater world, which the mighty ocean has separated into three parts, so that the universal world is thus divided into three portions, Europe, Asia, and Africa. This separation is a sort of prefiguration of the three principles, because they, too, can be separated from every terrestrial and elemental thing. These principles are Mercury, Sulphur, and Salt. Of these three the world is built up and composed.

7 From this should be known the separation of the metals from their mountains, that is to say, the separation of metals and minerals. By the separation which is instituted in these, many come forth from one matter.

7.2 You see that from minerals come forth metal, scoriae, glass, sand, pyrites, marchasite, granite, cobalt, talc, cachimia, zinctum, bismuth, antimony, litharge, sulphur, vitriol, verdigris, chrysocolla, coeruleum or lazulum, auripigment, arsenic, realgar, cinnabar, fireclay, spathus, gyphus, tripolis, red earth, and other like things; and then of each one of these the water, the oils, the resins, the calx or ash, the Mercury, Sulphur, Salt, etc.

8 Vegetables in their separation give waters, oils, juices, resins, gums, electuaries, powders, ashes, Mercury, Sulphur, Salt, etc.

9 Animals in their separation give water, blood, flesh, fat, bones, skin, body, hair, Mercury, Sulphur, Salt, etc.

10 Whoever, therefore, boasts to be a separator of such natural things, needs long experience, and perfect knowledge of all natural objects. Besides this, he must be a skilled and practised alchemist, to know what is or is not combustible, what is fixed and what volatile, what does or does not pass into flux, and what thing is heavier than another. He must also have investigated in every object its natural colour, odour, acidity, austerity, acridity, bitterness, sweetness, its grade, complexion, and quality.

11 Moreover, it is necessary to know the grades of separation, that they consist of distillation, resolution, putrefaction, extraction, calcination, reverberation, sublimation, reduction, coagulation, pulverisation, lavation. By distillation, water and oil are separated from all corporeal substances.

11.2 By resolution, metals are separated from minerals, and one metal from another, salt and fatness from others, and the light is separated from the heavier. By putrefaction, the fat is separated from the lean, the pure from the impure, the decayed from the undecayed.

11.3 By extraction, the pure is separated from the impure, the spirit and the quintessence from their body, and the pearl from its dense body. By calcination are separated watery moisture, fatness, natural colour, odour, and whatever is otherwise combustible.

11.4 By reverberation are separated colour, odour, inflammability, all moisture and wateriness, fat, whatever, in a word, there is in the substance which is fluxible or inconstant, and so on.

11.5 By sublimation are separated from each other the fixed and the volatile, the spiritual and the corporeal, the pure from the impure, the Sulphur from the Salt, the Mercury from the Salt; and the rest. By reduction, the fluxible is separated from the solid, the metal from its mineral ore, one metal from another, metal from ash, the fat from that which is not fat. By coagulation is separated moisture from mere humidity, water from earth.

12 By pulverisation are separated one from the other dust and sand, ashes and lime, the mineral from the animal and vegetable substance. All powders which are of unequal weight are separated by the process of jaculation, just as the chaff from the corn. By washing or ablution, ashes and sand are separated, the mineral from its metal, the heavy from the lighter substance, the vegetable and animal portion from the mineral. Sulphur from Mercury and Salt, Salt from Mercury.

13 But now, discarding mere theory, let us approach the practical work of separation, and come down to special details. It must be remarked that the separation of metals is rightly the first of all. For this reason, therefore, we will treat of that first.

14 Concerning the Separation of Metals from their Minerals.

15 The separation of metals from their mineral ores can be effected in many ways, for instance, by ebullition or excoction, or by liquefaction with certain liquefying powders, as salt of alkali, litharge, sal fluxum, fel vitri, ash, sal gemmae, saltpetre, etc. Put them into a vessel or dish, and let them liquefy in a furnace.

15.2 Then the metal as a regulus will subside to the bottom of the vessel, but the matter of the mineral will float on the surface and will become ash. You must then work this metallic regulus in a furnace by means of a reverberatory, until all the pure metal is liberated without any dirt or ash.

15.3 In this way, the metal is thoroughly digested and (so to say) refined or purged from all its dirt and scoria. Mineral ores of this kind will sometimes contain more than one metal, as is very often the case: for example, copper and silver, copper and gold, lead and silver, tin and silver, etc., may be found in one mineral ore; and the sign of this circumstance will be apparent if the metallic regulus, after being dealt with in the reverberatory, be resolved in a small vat after the proper fashion and mode.

15.4 All the imperfect metals in it are separated, such as copper, iron, tin, lead, and so they pass away in smoke together with the lead (of which there should be added twice as much as of the regulus), and then only fine silver and gold remain in the vat. A similar result is attained, too, if the metallic rex is liquefied and poured upon the lumps.

16 By that method of fusion the intermixed metals are separated. That which is best and weightiest always sinks to the bottom, while the lighter mounts above.

17 Two or three metals in admixture can also be separated in acrid and strong water, and one can be extracted from the other, and extended and resolved. But if both metals are resolved together, one of them in that resolution, as sand or calx, can be diverberated and depressed with salt according to the usual method, and so separated.

18 Besides this, metals can also be separated by fluxion according to the following process. Reduce the metals to a state of flux. When this has been done, throw in for every pound of the metal one ounce of the most perfectly sublimated and refined sulphur.

18.2 It will there be burnt, and in the course of that operation it will attract to itself, on the surface, one metal, the lightest, whilst it will leave the heavier at the bottom. Let them stand in this way until cool.

18.3 So in the one regulus two metals will be found, not, as before, mixed together, but opposed to each other, and separated by the sulphur as if by a wall, even as oil cuts off two bodies of water, so that they cannot join and be commingled. In the same way sulphur acts with these metals. Sulphur, therefore, is an arcanum, worthy of the highest esteem.

19 Volatile and fugitive metals, such as gold and silver, if they are to be separated from their minerals, since they can neither be treated in the fire nor with strong waters, should be amalgamated, separated, and extracted by means of Mercurius vivus. Afterwards the Mercurius vivus must be abstracted and separated from the calx of the gold or silver by the grade of distillation.

20 In this way, other metals, too, as gold, silver, copper, iron, tin, lead, and substances prepared from these, as red electrum, white magnesia, aurichalcum, lead ashes, laton, casting brass, part with part, etc., and whatever

transmuted metals of this kind there are, must be abstracted and separated from their extraneous substances by means of Mercurius vivus. For this is the nature and quality of Mercurius vivus, that it is amalgamated with metals and wholly united with them, but more quickly or more slowly with one than with another, according as the metal is more or less akin to its nature.

21 In this scale the principal is fine gold, then fine silver, the third lead, the fourth tin, the fifth copper, and the last iron. So among transmuted metals the first is part with part, then lead ashes, next laton, afterwards casting brass, then red metal, and lastly white. Mercury, for its part, does not take more than one metal with which it is amalgamated.

21.2 Afterwards, that amalgam must always be vigorously pressed out by means of goat's skin or a cotton rag, of which a strip is to be inserted, by which means nothing but Mercurius vivus alone will pass over.

21.3 The metal which was attracted will remain on the skin or the rag like lime, and you can afterwards reduce it to a metallic body, by liquefying it with salt of alkali, or some other substance. By this device Mercurius vivus is separated from all the metals more quickly and conveniently than by the method of distillation.

21.4 By this process with Mercurius vivus, in the hands of a skilled and active alchemist, all metals can be extracted and separated one from another in turn, after their calcination and pulverisation.

21.5 In the same manner, with very small outlay of labour, tin, too, and lead can be separated from copper, or from copper vessels, from iron and steel covered with tin, and this without any fire or water, solely by the amalgam of Mercurius vivus, as we have said.

22 Again, gold and silver leaf, as also every metal after being ground or pounded, and written with pen or pencil on cloth, parchment, paper, leather, wood, stone, or other material, can be resolved with Mercurius vivus, but so that afterwards the Mercurius vivus can again be separated and segregated from these metals.

23 The separation of metals in aqua fortis, aqua regis, and similar strong corrosives, is effected in the following manner: Let the metal which is mixed and joined to another be taken and reduced into very thin plates, or most minute portions. Let it be put into a separating vessel, and a sufficient quantity of common aquafortis be poured upon it.

23.2 Let these stand, and both be macerated until all the metal is resolved into a transparent water. If it be silver, and contains gold in it, all the silver will be resolved into water, while the gold will be calcined and sink down to the bottom in the form of black sand. By this method the two metals, gold and silver, will be separated.

23.3 But if you wish to separate the silver alone without distillation, and to drive that to the bottom like black sand, and to bring it back to calcination from its state of resolution, then put into that resolution a small copper plate, and thereupon the silver will sink in the water, and occupy the bottom of the glass vessel like snow, while it will begin gradually to consume the copper plate.

24 The separation of silver and copper by means of common aquafortis is accomplished in the following way: Reduce the copper which contains silver, or the silver which contains copper within itself, into very thin plates, or into grains; put it into a glass vessel, and add as much common aquafortis as necessary.

24.2 In this way the silver will be calcined, and will go to the bottom in the form of white lime, while the copper will be resolved and converted into transparent water.

24.3 If this water, together with the resolved copper, be abstracted through a glass funnel from the silver calx into a separate glass vessel, then the resolved copper can be reverberated with common rain or river water, or with hot salt water, so that it will occupy the bottom of the glass vessel like sand.

25 The separation of hidden gold from any metal is effected by the degree of extraction through aqua regis; for this water does not approach for the purpose of resolving any metal but fine gold alone.

26 This same aqua regis also separates fine gold from gilded clenodia. If it be smeared over these, it wipes away and sunders the gold.

27 Moreover, also, two metals mixed together can be separated one from the other with a cement by the degree of reverberation, especially if they are not in a similar degree of fixation, as iron and copper. A metal which has very little fixation, such as tin and lead, is altogether consumed in the cement by the degree of reverberation. The more fixed any metal is the less is it affected or consumed by the cement.

28 It should be known, too, that fine gold is the most fixed and perfect of all metals, and can be consumed by no cement. Next to this is fine silver. But if gold and silver be mixed together in one body, which is generally called " part with part," or if silver contains gold, or gold silver, in itself — if these mixtures, I say, be cemented and reverberated together, then the gold always remains entire and inviolate, while the silver is consumed by

the cement, and is extracted from the fine gold; and so is copper from silver or iron, or tin from copper and iron, or lead from tin; and so on in order with the others.

29 Concerning the Separation of Minerals.

30 So far we have explained the separation of metals from their earth and matter, and of one metal from another; and have shewn how it was to be done, using the greatest brevity consistent with accuracy, and following the alchemical art and practical experience.

30.2 Now, next in order, it will be necessary also that we treat of those things out of which metals grow and are generated, such as are the three principles, Mercury, Sulphur, and Salt, and other minerals, among which is found the first essence of metals, that is, the spirit of metals, as is evident in marchasites, granites, cachimiae, red talc, lazurium, and the like.

30.3 In these the first essence of gold is found by the degree of sublimation. So, too, in white marcasite, white talc, auripigment, arsenic, litharge, etc., the first essence of silver is found. In cobalt, zinctum, etc., the first essence of iron. In zinctum, vitriol, atramentum, verdigris, etc., the first essence of copper. In zinctum, bismuth, etc., the first essence of tin.

30.4 In antimony, minium, etc., the first essence of lead. In cinnabar is found the first essence of silver.

31 Concerning this first essence, it should be known that it is a fugitive spirit, still existing in a volatile state, as a child lies hidden in the womb of its mother. It is sometimes assimilated to a liquid, sometimes to alcohol. Whoever, therefore, is anxious to have the prime essence of any body, and to separate it, needs great experience and knowledge of the Spagyric Art.

32 If he has not diligently laboured in alchemy it will avail him nothing, and his labour will be in vain. How the first essence is to be separated from all mineral bodies has been sufficiently explained in the books of the Archidoxis, and need not be repeated here.

32.2 But as to the separation of minerals, it should be remarked that many things of this kind are separated by means of sublimation, as the fixed from the non-fixed, spiritual and volatile bodies from the fixed, and so throughout all the divisions, as is detailed in the case of metals.

32.3 With all minerals the process is one and the same, through all the degrees, as the Spagyric Art teaches.

33 Concerning the Separation of Vegetables.

34 The separation of those things which grow out of the earth and are combustible, such as fruits, herbs, flowers, leaves, grasses, roots, woods, etc., is also arranged in many ways. By distillation is separated from them first the phlegma, afterwards the Mercury, after this the oil, fourthly their sulphur, lastly their salt. When all these separations are made according to Spagyric Art, remarkable and excellent medicaments are the result, both for internal and external use.

35 But when laziness has grown to such an extent among physicians, and all work and every pursuit are turned only to insolence, I do not wonder, indeed, that preparations of this kind are everywhere neglected, and that coals stand at so low a price.

35.2 If smiths could do without coals for forging and fashioning metals as easily as these physicians do without them in preparing their medicines, there is no doubt that all the coal merchants would have been before now

reduced to extreme beggary. In the meantime, I extol and adorn, with the eulogium rightly due to them, the Spagyric physicians.

35.3 These do not give themselves up to ease and idleness, strutting about with a haughty gait, dressed in silk, with rings ostentatiously displayed on their fingers, or silvered poignards fixed on their loins, and sleek gloves on their hands. But they devote themselves diligently to their labours, sweating whole nights and days over fiery furnaces.

35.4 These do not kill the time with empty talk, but find their delight in their laboratory. They are clad in leathern garments, and wear a girdle to wipe their hands upon. They put their fingers among the coals, the lute, and the dung, not into gold rings. Like blacksmiths and coal merchants, they are sooty and dirty, and do not look proudly with sleek countenance. In presence of the sick they do not chatter and vaunt their own medicines.

36 They perceive that the work should glorify the workman, not the workman the work, and that fine words go a very little way towards curing sick folks. Passing by all these vanities, therefore, they rejoice to be occupied at the fire and to learn the steps of alchemical knowledge. Of this class are: Distillation, Resolution, Putrefaction, Extraction, Calcination, Reverberation, Sublimation, Fixation, Separation, Reduction, Coagulation, Tincture, and the like.

37 But how all these separations are made according to Spagyric and Alchemical Art by the help of distinct degrees has before been said generally, and to repeat the same thing here anew is vain. To go on to specialities and briefly explain the practical method, let it be known that all cannot be

separated by one and the same process; that is to say, the water, spirit, liquid, oil, etc., from herbs, flowers, seeds, leaves, roots, trees, fruits, woods, according to the grade of distillation.

38 Herbs require one process, flowers another, seeds another, leaves another, roots another, trees, stalks, and stems another, fruits another, woods another, etc. And in this grade of distillation the four degrees of fire have to be considered. The first degree of fire is the Balneum Mariae. This is the distillation made in water.

38.2 The second degree of fire is distillation made in ashes. The third is in sand, the fourth in free fire, as also distillation is generally made by aqua fortis and other violent waters. Herbs, flowers, seeds, and the like, require the first degree of fire. Leaves, fruits, etc., need the second. Roots, branches, and trunks of trees, etc., require the third.

38.3 Timber and the like require the fourth. Each of these substances must be minutely cut up or pounded before being brought into the still. So much has been said as to the distillation of waters and vegetable substances.

38.4 As regards the separation and distillation of oils the same process must be followed as we have spoken of in the separation of waters, except that, for the most part, they have to be distilled by descent. They cannot, like waters, ascend in the still; therefore, in this case the process has to be changed.

38.5 Liquids, however, are not separated like waters and oils, by distillation, but are squeezed out from their corporeal substances under a press.

39 And here it should be known that some oils, in like manner, just as liquids, are squeezed out from their corporeal substances and separated by means of the press for this reason, that they can bear scarcely any combustion or heat of the fire, but acquire therefrom an unpleasant odour. Of this kind are the oils of almonds, nuts, hard eggs, and the like.

39.2 This also is to be noted, that all oils, if they are prepared or coagulated according to Spagyric and Alchemical Art, pour forth varnish, electuary, gum, or a kind of resin, which, might also be called a sulphur; and if the species left in the still were calcined and reduced to ashes, alkali could be extracted and separated from them with simple warm water alone.

39.3 The ash which is left is called dead earth, nor can anything more be produced or separated from it.

40 Concerning the Separation of Animals. It is necessary to preface the separation or anatomy of animals by shewing how the blood, flesh, bones, skin, intestines, etc., stand each by itself, and then how each is separated by Spagyric Art. In this part the separations are principally four. The first draws forth from the blood a watery and phlegmatic moisture.

40.2 For when the blood has been separated in this manner, according to the process handed down in the book on Conservations, an excellent Mumia comes forth, and a specific so potent that any fresh wound can be healed and consolidated in twenty-four hours by a single ligature.

41 The second separation is that of fat from flesh. This fatness being separated from human flesh, a most excellent balsam is produced, allaying the pains of gout, of contraction, and others of a like nature, if the members affected be anointed with it while warm. It is also useful for convulsed tendons of the hands or feet, if they are daily anointed with it.

41.2 It further cures the itch, and all kinds of leprosy. This, therefore, is the chief surgical specific, and of the very first efficacy in all accidents and wounds.

42 The third separation is that of the watery and phlegmatic moisture with fatness extracted from the bones. For if these two are separated from human bones by Spagyric Art, and according to the degree of distillation, and if, moreover, by the method of calcination they are reduced or burnt to a white ash, and if, lastly, these three be again united in the proper way, so that they are like to butyrus, there will be formed a wonderful arcanum and specific, with which you will be able, without pain, to entirely cure any fracture of the bones after binding them up only thrice, provided only that you treat the fracture by setting it according to the rules of surgical science, and then put on the specific in the form of a plaster.

42.2 The same also thoroughly cures wounds of the skull, or any contusion of the bones, in the shortest possible time.

43 The fourth and last separation is that of resins and gums from the skin, intestines, and tendons. For the resin is extracted and separated from these by the degree of extraction according to Spagyric Art, and when coagulated in the rays of the sun it comes out as a clear and transparent paste.

43.2 When this paste has been prepared, extracted, and separated from the human body according to the prescribed method, a most excellent styptic arcanum and specific issues forth, with which a wound or ulcer can be quickly healed and the lips brought together, just as two sheets of paper are stuck together with paste, if only you apply to the wound two or three drops of that resolved substance.

43.3 This arcanum, too, is of singular efficacy for burns, and falling off or roughness of the nails, if it be spread over them with a feather. In this way the bare flesh will be covered over with a cuticle.

44 Many other separations also of one thing or another might be recounted here; but since we have made mention of them in other places, it would be in vain idly to repeat them now.

45 Here it is only necessary to write down that which we have not mentioned elsewhere.

46 But at last, at the end of all earthly things, will be brought about the final separation, in the third generation, on that great day whereon the Son of God shall come in His majesty and glory, and before Him shall be borne, not swords, chains, diadems, sceptres, and treasures, or other royal jewels, with which princes, kings, and Caesars bear themselves pompously, but His Cross, and crown of thorns, and nails piercing His hands and feet, and the spear with which His side was wounded, and the reed and sponge on which they stretched out that which they gave Him to drink, and the rods with which He was scourged and beaten. No crowd of horsemen with far sounding drums shall accompany Him; but the four trumpets shall be blown by the angels towards the four parts of the earth, and at their tremendous sound all who are among the living shall be slain, and these together with the buried dead shall immediately rise again.

47 For a voice shall be heard, "Rise, ye dead, and come to judgment!" Hereupon the Twelve Apostles shall sit down on thrones prepared from the clouds, and shall judge the twelve families of Israel. In that place the

Holy Angels shall separate the bad from the good, the cursed from the blessed, the goats from the sheep.

47.2 Then the cursed shall be thrown down like stones and like lead; but the blessed shall fly like eagles. Then from the tribunal of God shall issue forth a voice to those standing on the left hand, "Go away, ye cursed, into everlasting fire, prepared from eternity for Satan and the devils.

47.3 For I was hungry and you did not feed Me; I was thirsty and you gave Me no drink; I was sick, and a prisoner, and naked, but you did not visit Me, did not set Me free, did not clothe Me. In a word, you were not touched with pity for Me. Therefore, here you shall meet with no pity!"

47.4 Contrariwise to those standing on the right side it shall say thus: "Come, ye blessed and elect, into the Kingdom of My Father, which has from the beginning been prepared for you and for all the angels.

47.5 For I was hungry and you gave Me food; I was thirsty and you gave me to drink; I was a stranger and you received Me; I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me. So will I receive you also into My Father's house, in which are the many mansions of the saints. You pitied Me; and so I will pity you!"

48 When all these things are finished and done, all the elementary subjects shall return to the first matter of the elements, and shall be turned about for eternity, yet never consumed. On the contrary, all sacramental creatures shall return to the primal matter of the sacraments, that is, they shall be glorified, and in eternal joy they shall worship God their Creator, from universe to universe, from eternity to eternity. Amen.

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IX. CONCERNING THE SIGNATURE OF NATURAL THINGS

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1 In this book, our first business, as being about to philosophise, is with the signature of things, as, for instance, to set forth how they are signed, what signator exists, and how many signs are reckoned. Be it known, first of all, then, that signs are threefold. The first things signed man signs; the second Archeus signs; the third the Stars of the Supernaturals.

1.2 In this way, then, only three signators exist, Man, Archeus, and the Stars. Moreover, it should be remarked that the signs signed by man carry with them perfect knowledge and judgment of occult things, as well as acquaintance with their powers and hidden faculties.

2 The signs of the stars give prophecies and presages. They point out the force of supernatural things, and put forth true judgments and disclosures in geomancy, chiromancy, hydromancy, pyromancy, necromancy, astronomy, the Berillistic art, and other astral sciences.

3 Now, in order that we may explain all the signs as correctly and as briefly as possible, it is above all else necessary that we put forward those whereof man is the signator. When these are understood you will more rightly attain to the others, whether natural or supernatural. For instance, it is known that Jews wear a yellow sign on their cloak or on their coat.

3.2 What is this but a sign by which anybody who meets him may understand that he is a Jew? So, too, the lictor is known by his parti-coloured tunic or armlet. So, too, every magistracy decks its ministers with its own

proper colours and adornments.

4 The mechanic marks his work with its peculiar sign, so that everyone may understand who has produced it. For what purpose does the courier carry the insignia of his master or his city on his garment, except that it may be clear he is a messenger, that he serves one or another, that he comes from one place or another, and so thus procures for himself a safe passage?

5 So, too, the soldier carries a sign or symbol, black, white, green, blue, or red, that he may be distinguished from the enemy. Hence it is known that one is on the side of Cæsar, or of the kings; that one is an Italian, another a Gaul, etc. These are signs which relate to rank and office; and many more of them might be enumerated.

5.2 But, nevertheless, since we have proposed to ourselves to describe other signs of natural and supernatural things, we will not overload our book with those signs that are foreign to our purpose.

6 It is necessary more clearly to explain those signs which man affixes, and which lead to a knowledge, not only of rank, office, or name, but also of discrimination, intelligence, age, dignity, degree. Next in order, with regard to money, it should be remembered that every coin carries its proof and sign by which it may be known how much that coin is worth, to what power it belongs, where it circulates and is passed. Here comes in the German proverb: "Nowhere is money more acceptable than where it is struck."

7 The same is to be understood of the customary signs which are affixed by jurors and those appointed for the purpose, after due inspection has been previously made. An instance of this is found in the cloths marked with

distinguishing signs by which it may be known that on examination they have been found good and genuine.

7.2 Why is a seal appended to letters except that there may be a certain force which none will dare to violate? The seal is the confirmation of the letter which gives it authority among men and in trials. A receipt without a seal is dead, useless, empty.

8 In the same manner, by a few letters, names, or words, many things are designated, just as books which, though lettered outside with only one word, in that way signify their contents.

9 Such, too, is the condition of the vessels and boxes in drug-shops, which are all distinguished by peculiar names or labels affixed to them. If that were not done, who could distinguish one from the other among so many different waters, liquors, syrups, oils, powders, seeds, ointments, and the like?

9.2 In the same way, too, the alchemist in his laboratory marks with their own proper names and labels, all the waters, liquors, spirits, oils, phlegmata crocuses, alkalis, powders, and then all the different kinds of these, one by one, so that he can select from among them whatever he wants. Without this safeguard it is impossible to remember each separately.

10 Thus also rooms and buildings constructed by men can be signed with a number, so that the age of any of them can be at once known by the first glance at the number affixed.

11 I determined to lay these signs before you in order that when you had mastered these, I might be more readily understood by you in the rest, and that the meaning of each might be plainer and more evident.

12 Concerning Monstrous Signs in Men.

13 Many men come to the light deformed with monstrous signs. One man has a finger too many, another a finger too few; and the same may be the case with the toes. Another brings with him from the womb a distorted foot, arm, back, or other member; another has a weak or a hunched back.

13.2 So also there are born hermaphrodites, androgyni, men, that is to say, possessing both pudenda, male as well as female, and sometimes lacking both. Of monstrous signs like this I have noted many, both in males and females, all of which are to be regarded as monstrous signs of secret sins in the parents.

13.3 Hence has grown up the old proverb: "The more distorted, the more wicked"; and again: "lame limbs, lame works." These are signs of vices, and rarely denote anything good.

14 Just as the hangman brands his sons with degrading signs, so also bad parents mark their offspring with mischievous supernatural signs that people may be more cautious when they see the example of wicked men who carry the stigmata in their forehead or cheeks, or in defective ears, fingers, hands, eyes, or tongues.

15 Each of these signs of infamy designates some particular vice. If there is a stigma burnt into the face of a woman, or if there be a lopping off of the ears, it, for the most part, indicates theft. Loss of fingers tells of cheating

gamblers. The loss of a hand indicates violators of peace. That of two fingers points out perjury.

15.2 The loss of an eye indicates that people engage in sharp and subtle crimes. The cutting off of the tongue designates blasphemers and calumniators. So you can recognise those who are called mamelukes, or deniers of the Christian religion, by a cross burnt into the heel of their feet, because they denied Christ their Redeemer.

16 But let us dismiss these matters and return to the monstrous signs brought about by wicked parents. It should be known that all monstrous signs are not produced only by the progenitor, but frequently also from the stars of the human mind, which perpetually at all moments, with the Phantasy, Estimation, or Imagination, rise and set just as in the firmament above.

16.2 Hence, through fear or fright on the part of those who are pregnant, many monsters are born, or children signed with marks of monstrosity in the womb of their mother. The primary cause of these things is alarm, terror, or appetite, by which the imagination is aroused.

16.3 If the pregnant woman begins to imagine, then her bosom is borne round in its motion just as the superior firmament, each movement rising or setting. For, as in the case of the greater firmament, the stars of the microcosm also move by imagination. until there comes a sort of bounding, in which the stars of the imagination produce an influence and an impression on the pregnant woman, just as though one should impress a seal or stamp a piece of money.

16.4 Whence those signs and birthmarks derived from the lower stars are called "impressions." About these matters many men have philosophised and tried to form from them a solid judgment, without being able to do so.

16.5 For these things adhere to, and are impressed on, the foetus in proportion as the stars of the mother press frequently or with violence on the foetus, or the desire of the mother is not satisfied.

17 If the mother, for instance, longs for this or that kind of food, and is unable to get it, the stars are, as it were, suffocated in themselves, and perish. That desire abides with the unborn child throughout all its life, so that it is impossible ever to satisfy it. The same reason explains other matters, too, which we must not discuss here at too great length.

18 Concerning the Astral Signs in the Physiognomy of Man.

19 The signs of physiognomy derive their origin from the higher stars. This science of physiognomy was held in the highest esteem by our ancestors, and among the first by the heathens, Tartars, Turks, and the rest, whose custom it is to sell men and slaves; nor was it altogether lost among Christians.

19.2 Many errors, however, which had not yet been perceived by anyone, crept in with it when every fool and every clown took upon himself to judge offhand about everything. It is marvellous that these mistakes were not found out from the evil deeds and limited powers of the men themselves.

20 Now if anyone at this point argues against us, saying, "The signs of physiognomy are from the stars, but no one has the power of compelling or urging on the stars," he does not speak amiss. Yet, this difference must be noted at the outset, that the stars compel one and do not compel another.

20.2 This ought to be known, who it is that can rule and coerce the stars, and also who is governed by the stars. The wise man can dominate the stars, and is not subject to them. Nay, the stars are subject to the wise man, and are forced to obey him, not he the stars.

20.3 The stars compel and coerce the animal man, so that where they lead he must follow, just as a thief does the gallows, a robber the wheel, a fisher the fishes, a fowler the birds, and a hunter the wild beasts.

20.4 What other reason is there for this, save that man does not know or estimate himself or his own powers, or reflect that he is a lesser universe, and has the whole firmament with its powers hidden within himself?

20.5 Thus man is called animal and unwise and the slave of all earthly things, when, nevertheless, he received from God in Paradise the privilege of ruling over and dominating all other creatures, and not of obeying them. So it was that God created man last, when all other things had been made before him. This right was afterwards lost by the Fall.

20.6 Yet, the wisdom of man was not made servile, nor did he lose his freedom. It is right, then, that the stars should follow him and obey him, not he the stars.

21 And although he is the son of Saturn, and Saturn is his parent, still he can withdraw himself from him and so conquer him that he becomes the offspring of the Sun, and can thus subject himself to another planet, and

make himself its son.

21.2 It happens much in the same way to him as to the miner, who for a long time has hired out his labour to the master of the mines, and managed his department righteously at peril of his life. At length he holds this discourse with himself: "Are you going to spend all your life underground and endanger your body, nay, your very existence, by continuous labours?

21.3 I will seek release from my master, and follow another where my life shall flow pleasantly on, where I shall have plenty of food and drink, where my garments may shine, where no work and much reward shall be given to me, and where I shall not be oppressed by the mountain overhanging me."

21.4 In this way he can constitute himself lord where otherwise he would remain all his life a slave and mercenary, wasting away with hard labour and scanty food.

22 Moreover, as you have now perceived that man rules the stars, and can free himself from a malignant planet and subject himself to another better one, from slavery pass by virtue to freedom, and rescue himself from the prison of an evil planet, so also the animal man who is the son of Sol, Jupiter, Venus, or Mercury, can withdraw himself from that benignant planet and subject himself to Saturn or to Mars.

22.2 This man is like one who, fleeing from a college of religions, and being tired of their soft life, becomes a soldier, or in other respects a man of no esteem, who must afterwards spend all his life in pain and care.

22.3 Such, too, is the rich man, who, out of mere levity, wastes all his goods unjustly, gambling, feasting, keeping evil company, until at last, when all is gone, he comes to want, and in miserable conflict with discreditable poverty he deservedly rouses laughter and contempt in all, so that

you hear even from the boys in the streets: "Look at yonder worthless man, who, when he could have been master, scorned dominion and preferred to be a slave, a beggar, a servant of servants, so that he cannot now even aspire to his dominion."

22.4 It is to this that a bad star or a bad parent has led him. Had he not been foolish and wicked, he would not have left to the stars so unquestioned a dominion over himself, but he would have struggled against them.

23 And, although of himself he had not known how to fight against his stars, yet he could have turned his mind to the examples of other men, thinking thus within himself: "See how rich this man was; but by foolish and shameful enterprises he involved himself in mere poverty!"

23.2 Again, "This or that man lived splendidly, and without any great bodily labour; but, though having got good food and ample pay, he was not able to bear his fair fortune. Now he has to live frugally and sordidly. In place of wine he has to drink water, and whilst his daily labour increases his income is diminished."

23.3 How often must such a man thus address himself: "What have I done? How have I thrown myself headlong down by wasting prodigally the substance I had collected and acquired? Who will restore it to me?

23.4 If I could only recover what I have lost, quite another mode of life should be begun, and so I would learn wisdom from my own loss, and compensate for my evil deeds by wiser counsel for the future." But it is well to know that nobody grows wise from his own loss. He who is wise has learnt wisdom from another's loss, not from his own.

23.5 He who has wasted his substance once will waste it again. He who perishes once, perishes again. He who once throws the dice will throw them again. The man who has once thieved and cheated the gallows tries to steal a second time. So he thus thinks within himself: "My undertaking has succeeded once and again, why should it not succeed a third and a fourth time?

24 If God has once restored what had perished. He will restore it a second and a third time. If in my first misery I have not been deserted, I shall not be in my second or my third." All this does the animal man who is the servant and slave of the stars; who is swayed backwards and forwards by the stars like a reed in the waters.

24.2 This is the reason why he has to spend his life in misery and so to die in dishonour. Who, then, would bear so disgraceful a slavery and not extricate himself from so squalid a prison? For by bringing to bear his own wisdom, and with the help of his star, anyone can free himself.

24.3 Look at the matter thus: A fowler, relying on his own prudence, and by the assistance of his star conquering another star, has no need to pursue birds, for the birds will follow him, and though their nature rebel they will fly together to unaccustomed places.

24.4 In like manner, to the fisherman at his ease and relying on his wisdom, the fishes will swim of their own accord, so that he can catch them with his hands. The hunter exerting his wisdom by means of his star so collects the wild beasts that he has no need to pursue them; they pursue him, contrary to the guidance and impulse of Nature. And so also with other living creatures.

25 In order to grasp these things it must be remembered that stars are of two kinds, terrestrial and celestial. The former belong to folly, the latter to wisdom. And as there are two worlds, the lesser and the larger, and the lesser rules the larger, so also the Star of the Microcosm governs and subdues the celestial star.

25.2 God did not create the planets and stars with the intention that they should dominate man, but that they, like other creatures, should obey him and serve him. And although the higher stars do give the inclination, and, as it were, sign man and other earthly bodies for the manner of their birth, yet that power and that dominion are nothing, save only a predestined mandate and office, in which there is nothing occult or abstruse remaining, but the inner force and power is put forth through the external signs.

26 But to return to our proposition concerning the physical signs of men: know that these are twofold, like indeed in outward form, but dissimilar in power and effect. Some are from the upper stars of heaven; others from the lower stars of the microcosm. Every superior star signs according to birth up to mid-age.

26.2 That signature is predestined, and is not without its own peculiar force. It is attested by a man's nature and condition of life. But whatever the lower star of the microcosm signs from birth has its origin from the father and the mother, as often as the mother affects by her imagination or appetite, her fear or dread, the unborn child in her body with supernatural signs by means of their own close contact.

26.3 These are called mothers' marks, or uterine marks. We have spoken of these before, so spare ourselves the labour of repetition, since it is our purpose to treat of physiognomical signs alone, among which we understand those signs of men the like whereof neither the father nor the mother have borne in their body.

26.4 Of this class are black or grey eyes, too small or too large; a long, crooked, or sharp-pointed nose; hollows in the jaws, high cheekbones, a flat or broad nose, small or large ears, a long neck, an oblong face, a mouth large and drawn down; hair thick or fine, abundant or scanty, black, yellow, or red, etc.

26.5 Of these signs, if one or more appear in a man, be sure that he will not lack the qualities signified thereby.

27 Only you must judge them according to the rules of physiognomy, and have had experience in the art of signature, according to which you can judge a man by outward signs.

28 Descending, then, to the practical portion of our subject, let us repeat a few of these signs and their signification.

29 Black eyes not only denote a healthy constitution, but also, for the most part, a constant mind free from doubt and fear, healthy and hearty, truthful and loving virtue.

30 Grey eyes are the sign of a crafty man, ambiguous and inconsistent. Weak eyes denote good counsels, clever and profound deliberations, and so on. Bright eyes, which turn up, down, and to both sides, denote a false,

clever man, who cannot be deceived, faithless, shirking work, desirous of ease, seeking to gain his livelihood in laziness, by gambling, usury, impurity, theft, and the like.

31 Small eyes, somewhat deeply sunk, indicate weak sight, and often impending blindness in old age. At the same time, they denote brave men, bellicose, crafty, and adroit, factious, capable of enduring misfortune, and whose departure from life is, for the most part, of a tragic character.

32 Large eyes denote a greedy, voracious man, especially if they project far out of the head.

33 Eyes which are constantly winking indicate weak sight, a timid and careful man. Eyes which move quickly hither and thither, under the glance of men, indicate an amorous heart, provident, and of quick invention.

34 Eyes continually cast down show a reverential and modest man.

35 Red eyes show a bold, brave man.

36 Glittering eyes, which do not move readily, point out a hero, a high-minded, brave, quick man, formidable to his foes.

37 Large ears indicate good hearing, retentive memory, attention, diligence, a healthy brain and head.

38 Depressed ears are a bad sign. For the most part they point out a man who is malicious, fraudulent, and unjust. They indicate bad hearing, treacherous memory, and a man who readily exposes himself to danger.

39 A long nose curved downwards is a good sign. It denotes a strenuous, provident man, occult and cruel, but still just.

40 A flat nose indicates a malignant man, false, lustful, untruthful, inconstant.

41 A pointed nose indicates a changeable person, given to mockery.

42 A long nose shews a man slow in business, yet of good odour.

43 Hollow cheeks denote a talkative, contemptuous, contentious person.

44 An oblong chin, with a long face, shews an irritable man, one who is slow at his work.

45 A cleft chin shews a faithful man, officious, of abstruse and diversified speech; a man who says one thing and means another; quick at anger, yet repenting of his passion; ingenious and inventive.

46 A large, wide mouth shews a gluttonous man, insipid, fatuous, shameless, and fearless. A small mouth indicates the contrary.

47 Lips drawn together, when the upper is larger than the lower, shew an irritable man, pugnacious, courageous; yet for the most part of heavy, unchaste character, like a pig.

48 Lips larger below shew a dense, stupid, slow person.

49 Concerning the hair of the head or beard, the signs are not very plain, since experience teaches us that this can be marvellously varied according as it is black, yellow, red, or white, and hoary, or curled. So, too, hair is rendered soft or hard according to people's wish.

49.2 Hence it is that many persons, who are in other respects well-skilled in physiognomical science, are woefully deceived when they rashly pass judgment from the hair, imputing to the stars what should rather be as-

cribed to men. Still it cannot be denied that hair firmly fixed on the head shews good health, both of the head and of the whole body.

49.3 This is why people who buy horses pluck their tails so as to judge of their soundness. So swine are judged by their bristles, fish from their fins and scales, a bird by its feathers, and so on.

50 If the neck is unusually long, transcending the limits of Nature, it denotes a careful man, prudent and attentive.

51 Broad shoulders and back shew a man who is strong for carrying and moving things. Muscular arms also shew a man who is strong and robust in beating, thrusting, throwing, and the like.

52 Hard hands bespeak a laborious, mercenary man; soft hands, the contrary.

53 A short body and long legs denote a good runner, one who is easily satisfied with food and drink, but generally a man of somewhat short life.

54 Large and conspicuous veins in a man below mid age signify that he is full of blood and bodily juices; but above middle age they denote a sickly man who is still, however, vivacious.

55 With reference to manners and gesture, a man cannot be so easily known or judged from these. Experience teaches us that these can be changed every moment, so as to deceive the signator, and lead him to an erroneous judgment.

56 This is what astronomers hitherto have not observed with sufficient accuracy. The signator's business is not always to look at the manners and actions, but rather at other bodily signs which are fixed, and cannot by any

artifice be counterfeited or changed.

56.2 For if red hair, motion of the forehead and eyebrows, frequent agitation of the mouth, strong and deliberate step, and light spirits, indicate of necessity a generous, active man, or soldier, such as any one could easily shew himself by his own activity, and so stand better when put to the proof, and command higher pay, so, likewise, must judgment be passed on other manners which betoken wisdom, folly, truth, falsehood, fortune, victory, and the rest.

57 Concerning the Astral Signs or Chiromancy.

58 Concerning the signs of chiromancy it should be held that they arise from the higher stars of the seven planets, and all of them ought to be learnt and judged from the seven planets.

58.2 Now, Chiromancy is a science which not only inspects the hands of men, and from their lines and wrinkles makes its judgment, but, moreover, it also considers all herbs, woods, flints, earths, and rivers— in a word, whatever has lines, veins, and wrinkles. But neither is this science free from its errors, which astronomers have alleged against it.

58.3 For they have assigned the fingers of both hands to the planets and the principal stars, when, notwithstanding, there are on one hand only five fingers but on both hands ten, while the planets are only seven in number. How can these things be made to agree? Now, if there were seven fingers on each hand, then it might be possible to assign a finger to each of the planets.

58.4 It happens, indeed, very often that a man only has seven fingers on his two hands, the others being lost by some accident. But still the stumps exist, and, moreover, the persons were not born in this way, so this matter

has no relevance here.

58.5 Besides, if it did so happen that a man was born with seven fingers either on one hand or on both, that would be a monstrous birth, not according to Nature, and therefore not to be assigned to the stars. So here, again, no comparison can be instituted.

59 It would have been better, then, that the planets should cast lots and see which two ought to retire. This, however, could not be done, because the planets had neither dice nor lots up in the firmament; so one wonders who took it upon him to allot the planets by name, giving the thumb to Venus, the index finger to Jupiter, the middle finger to Saturn, the ring finger or medicus to the Sun, and the little finger to Mercury.

59.2 Meanwhile, Mars and the Moon were, so to say, banished. Would one be surprised, then, if in righteous indignation Mars bade his sons kill that allotter, or keep up continual strife with him: or who would wonder if the Moon weakened his brain, or took his wits away altogether? And this is the first error which we say has been committed in chiromancy.

60 The second mistake is this. It often happens that the original natural lines of the hands are changed by injuries or chance accidents, or become larger or smaller, or appear in other places. It is just as if a road were blocked with some obstacle, or covered by a mountain falling on it, or destroyed by an inundation. Men would make another road near it.

60.2 So with the old lines of the hand. Sometimes when wounds or ulcers have healed, along with the new flesh new lines come into existence, and the old ones are altogether blotted out. In the same way, by hard work lines are obliterated, or those which were there originally enlarged. Then the same thing happens as with trees.

60.3 If the growing tree puts forth many leaves, a number of them are cut off and the tree is enlarged in size.

61 And now let us pass on to the practical part of this science of chiromancy, and in a few words disclose our opinion. I would have you know that, so far as relates to hands, I make no change therein, but I acquiesce with the observations and descriptions of the ancients.

61.2 But in this practical chiromancy I have undertaken to write only of those matters which the ancients have not mentioned, as concerning the chiromancy of herbs, woods, stones, and the like. And first it should be remarked that all herbs, of whatever kind they are, belong to one and the same chiromancy.

61.3 If their lines are unlike, and appear greater or less in some than in others, this is through their age. We expressly avow that the chiromancy of herbs confers no other advantage beyond enabling us to know the age of any herb or root.

62 Someone in arguing may urge and assert that no herb as long as it adheres to its root can be more than four or at the most five months old, that is, reckoning from May to autumn, after which time every herb perishes and drops away from its root.

62.2 To this I answer that a unique virtue exists in the root, which is the first essence and spirit of the herb, from which the herb is born and sustained to its predestined time, and so is exalted right up to the production of the seed. And this is the sign or indication that the virtue goes back again into the root, and thus the herb withers.

62.3 But as long as that spirit, which is the supreme force of the herb, remains in the root, every year that herb is renewed, unless it happens that the spirit is taken away, and withers along with the herb. Then for that herb there is no renovation. The root is dead, and no longer has life in it.

62.4 But how that spirit is taken away with the herb from the root, or with the root from the earth, so that its virtue goes back either into the root, or from the root into the earth, must not be discussed in this place.

62.5 It is Nature's sublime mystery, not to be put forth for the benefit of sophistical physicians, for whom such secrets are not only a mockery but a cause of contempt. What we here omit we will give in the Herbary. The younger and less full of years herbs are the more do they excel in their force and their faculties.

63 For just as man is enervated by old age, and fails in his natural powers, so also is it with herbs.

64 But in order to know what is the chiromancy, and what the age, of herbs and similar bodies, long experience is required, since the number of years is not written upon them but has to be divined solely by chiromancy, as we have said. Now chiromancy supplies, not numbers, not letters, not characters, only lines and veins and wrinkles, as a means of reckoning the age.

64.2 The older anything is the larger and more visible are the lines exhibited, and the virtue and operation of the thing are less active. For as a disease of one month or one year is more easily cured than one of two, three, four, five months or years, so a herb of one year more quickly cures its disease than one of two or three years.

64.3 And on this account for old ills young herbs and those which have fewer years should be given, but for recent ailments old herbs and medicines should be administered. For if old be joined to old, the blind leads the blind and both fall into the ditch. This is the reason why many medicines are inoperative.

64.4 They are in the body and they fill the limbs, but only as mud sticks to the shoes. Hence the diseases are often doubled.

65 Now here is a matter which, up to this time, has never been thought out by unskilled sophists, while by their ignorance they have lost more patients than they cured. The very first thing you physicians ought to know is that the medicine must always be younger than the disease, in order that it may get the better of it, and be stronger in expelling it.

65.2 If the medicine be more powerful than the disease, the disease will be expelled, as fire will be extinguished by water. If the disease be more powerful than the medicine, that medicine turns into a poison, and afterwards diseases are redoubled and made more severe. Thus, if the disease be of iron, the medicine must be steel. Steel cannot be conquered by iron. The more powerful conquers, the weaker is subdued.

66 Although, therefore, it was no part of my original plan to write in this place anything about medicine, still, for the sake of true and genuine physicians, I could not pass by these matters in silence.

67 Concerning Mineral Signs. Minerals and metals, apart from fire and dry material, show their indications and signs which they have received at once from the Archeus and from the higher stars, each one telling its

genus by differences of colour and of earth. The mineral of gold differs from the mineral of silver. So the mineral of silver differs from the mineral of copper.

67.2 The mineral of copper differs from the mineral of iron. So also that of iron from that of tin and of lead. And so with the rest. None can deny, then, that by means of chiromancy all minerals and metallic bodies of mines, which lie hid in secret places of the earth, may be known from their external signs.

67.3 That is the chiromancy of mines, veins, and lodes, by which not only those things which are hidden within are brought forth, but also the exact depth and richness of the mine and yield of metal are made manifest. Now, in this chiromancy three things are necessary to be known, the age, depth, and breadth of the veins, as was said just now in the case of herbs.

67.4 For the older its veins, the richer and more abundant in metals is the mine. On this subject one would reason that all metals, so long as they remain in their matrix, so long do they continually increase.

67.5 Whence this, too, is clear, that any growing thing, even when placed outside its matrix, cannot grow less, but is thereupon increased, that is, multiplied, and goes on growing in substance, measure, and weight up to its predestined time.

68 This predestined time is a third part of the destined age of all minerals, vegetables, and animals, which are the three chief genera of all terrestrial things. That which is still in its matrix grows until the matrix itself dies. For there is a predestined period of living and dying, even for the matrix, provided only it be subjected to the external elements.

68.2 That which is not so subjected has no period, no terminus, other than the elements themselves have, together with which, at the last day, which is the end of those elements, it will perish. Hence it follows that all things which are below the earth are in the least possible degree subjected to the elements.

68.3 For they feel neither heat nor cold, moisture nor drought, wind nor air, by which they may be destroyed. Bodies so situated, therefore, cannot decay, nor do they gather rust and corruption, nor perish, so long as they remain below the earth in their own chaos.

68.4 This relates so far to metals and stones, but it applies also to men, many of whom have supported themselves for a hundred years in mountain-caves, as did the giants and the pigmies, concerning each of which I have written a book. In pursuit of our present purpose, then, I pass on to a very brief practical exposition concerning the chiromancy of mines.

68.5 The deeper and broader the veins are, the older they may be known to be. When the tracts of the veins are stretched to a very long distance, and then gape, it is a bad sign.

69 For as the courses of the veins gape, so the mines themselves gape, which fact they indicate by their depth. Although sometimes good mines are found with a very deep descent, they for the most part vanish more and more, so that they cannot be worked without great expenditure of toil.

69.2 But where those veins are increased by other accessory ones, or in any other way are frequently cut off, that is a fortunate sign, indicating that the mines are good not only on the surface, but that they increase in depth and are multiplied, so that they are rendered rich mines, and yield most ample treasure.

70 It is not altogether beside the subject that many metallurgists praise those mines whose course is straight down, and which verge from east to west. But then reasoning and experience in the mines themselves also teach us that very often veins which stretch from west to east, or from south to north, or, contrariwise, from north to south, abound in metal no less than others. No one vein, then, is to be preferred before another, nor is there any need of further discussion on this point.

71 Then with regard to those signs which concern the colours of minerals and inner earth, one may dispose of them briefly. When miners come upon clayey soil, from which issues a vein of pure and fresh metal, that is a very good sign, indicating that the metal of which this is a vein is now not far off.

72 In like manner, if the earth which is dug out lacks metal, indeed, but is fat, and of a white, black, clayey, red, green, or blue colour, then that, too, is a favourable sign of good metal lying hid there. Then the work which has been begun should be briskly carried on, and no pause be made in the digging.

72.2 Metallurgists especially regard brilliant, glittering, and primary colours, as are green earth or chrysocolla, copper green, lazurium, cinnabar, sandarach, auripigment, litharge of gold and silver, etc. Nearly every one of these points out some special metal and mineral. Copper green, chrysocolla, and green earth indicate generally copper.

72.3 So, too, lazurium, or white arsenic, or litharge of silver, mark copper metal. So cinnabar and sandaracha point out sometimes gold, sometimes silver, or the two together in combination. In the same way, auripigment, red sulphur, or litharge of gold, for the most part portend gold.

72.4 So, too, when chrysocolla with lazurium, or lazurium with chrysocolla and auripigment, are found mixed and combined, excellent and rich minerals are generally indicated. When stones and earths of a ferruginous colour are seen they certainly designate iron mineral.

73 It should be remarked that it sometimes happens the Archeus of the earth occasionally thrusts forth, and, as it were, eructates from the lower earth some metal or other through a hidden burrow. That is a good sign when it appears. Diggers, therefore, should not relax their labours in face of such a sure and remarkable hope of hidden metal. If, moreover, slight metallic foliage, like talc, adheres to the stones or rocks, it is a sure and a good sign.

74 Then as to coruscations. These should be carefully and closely watched. They are most certain signs that lodes of some particular metal exist, also of their extent, and of that special kind of metal. Here, too, it should be remarked, that metals of this kind have not yet come to perfect maturity, but are still in their first essence. In whichever direction the coruscation extends, in that direction also extends the metallic lode.

75 Then, too, it must be known that the coruscation is threefold in colour, as, for instance, white, yellow, and red, for example, like white Luna. In this way all the metals which they indicate to us are recognised. A white coruscation points out white metals, such as tin, lead, silver. A red coruscation denotes red metals, like copper and iron.

75.2 A yellow coruscation reveals golden metals. Add to this that a slight and subtle coruscation constitutes the best sign. It is just as you see in the case of trees; where there are fewer flowers you get better fruit. So, too,

small and subtle coruscations indicate subtle and excellent metals, and vice versa.

75.3 In addition to this, it should be known that so long as these effulgences appear, be they great or small, of this colour or of that, the metal is not yet perfect and matured in its ore, but still exists in its first essence, like the man's sperm in the matrix of the woman.

76 Now let us explain what this coruscation is. It appears sometimes during the night in mines like scintillating fire, just as gunpowder, scattered in a long train and when lighted at one end, exhibits a protracted fire.

76.2 In the same way, this coruscation, or scintillation, is borne along its own track, sometimes from east to west, or, contrariwise, from west to east, from south to north, or vice versa. And so, a straight line drawn from any hour or part of the mountain map towards the nearest hour opposite, divides into two parts the map which is marked off into twenty-four hours or parts.

77 All these coruscations, whenever they appear, afford most reliable indications of metallic lodes, so that from them may be recognised the metals too as certain gifts of God coming out of the earth. For whatever God has created for the use of men that He has put in man's hands as a property, so that it should not remain hidden.

77.2 And although He has created it hidden, yet He has added these particular outward signs leading to investigation. Here His marvellous predestination ought to be recognised. Just in the same way, men themselves, if they bury treasure, mark the place by the addition of some sure signs.

77.3 They bury them at landmarks, or statues, or fountains, or some other object, so that, if need be, they themselves can find them again and dig them up. The old Chaldeans and Greeks, if in time of war they feared siege and exile, buried their treasures, and only marked the place by proposing to themselves a certain fixed day, hour, and minute of the year.

77.4 They waited until the sun or the moon cast a shadow there, and in that spot they hid or buried their treasures. This art they called Sciomancy or the Art of Shadows. From these studies of shadows many arts arose, and many occult matters were revealed, as, for example, the methods by which all spirits and sidereal bodies might be distinguished. These are the infallible cabalistical signs; and should be carefully watched.

78 You must take particular care, however, not to let yourselves be beguiled by divinations obtained through uncertain arts. These are vain and misleading; and among the first of them are the divining rods, which have deceived many miners. If they once point out rightly, they deceive ten or twenty times.

78.2 In like manner, no confidence should be placed in other deceitful signs of the devil, which appear by night or at unseasonable times, out of the way of Nature, such as are spectres, visions, and the like. Be sure that the devil gives these signs merely from fraud, and with intent to trick you.

78.3 No temple is ever built where the devil does not have his chapel; no chapel where he has not his altar. Good seed is never sown, but he sows tares along with it. That is the meaning of visions and supernatural apparitions, the same in all, be it in crystals, mirrors, waters, or the like.

78.4 The ceremonial necromancers have foully abused the commandment of God and the light of Nature itself in this way. Visions, however, are not altogether to be rejected. They have their place, but only when produced by a different method. We are now no longer living in the first but in the second generation.

78.5 By us Christians then, in our regenerate state, ceremonies and conjurations are no longer to be used, as the ancients used them in the Old Testament, for these people were living in the first generation. These men were foreshadowings for us who were to live under the New Testament.

79 Whatever, therefore, the ancients, under the Old Testament, or the first generation, accomplished by means of ceremonies and conjurations, all these things, we Christians, who belong to the second generation, and live under the New Testament, ought to obtain by prayer, that is, we should seek it in faith by praying, knocking, and asking.

79.2 In these three primary points consists the whole foundation of magical and cabalistical science, by which we can gain all we desire, so that to us as Christians nothing shall be impossible. Having written, however, much about this in the book on Visions, and other cabalistical institutions, I forbear to repeat it here.

79.3 See how wonderfully, in His love for us, Christ, the Son of God, works in us, faithful Christians, by means of His angels, and how fraternally He associates with us. We are very angels, and members of Christ, since He is our head, that is, He lives in us, that so we may live in Him, as is handed down in the books on The Lord's Supper.

79.4 But to return to our subject of mineral signs, and especially to the coruscations from metallic veins. Know that as all metals which are still in their first essence exhibit their coruscations, that is, their signs, so also the Tincture of the Philosophers, which transmutes all imperfect metals into good silver or gold (white metals into silver, red into gold), removes all these particular signs, such as coruscations, if it be astrally perfected and prepared.

80 For as soon as ever a little morsel of it is thrown into the fused metal, so that the two meet in the fire, a natural coruscation or brightness arises, just as fine gold or silver flashes in the vat or vessel, which is a sign that this gold or silver is free and purified from all admixture of other metals.

80.2 But how our Philosophic Tincture is rendered astral is a thing that ought to be learnt. Every metal, so long as it lies hid in its first essence, has its own peculiar stars. Gold has the stars of the sun; silver the stars of the moon; copper the stars of Venus; iron the stars of Mars; tin the stars of Jupiter; lead the stars of Saturn; quicksilver the stars of Mercury.

80.3 As soon, however, as they have come to their perfection, and are coagulated into a fixed metallic body, their stars withdraw from every one of these, and leave their body dead. Hence it follows that all the bodies alike are dead and inefficacious, and that the unconquered star of the metals subdues all of them, converts them into its own nature, and so makes them all astral.

80.4 For this reason, our gold and silver, which are tinged and prepared with our tincture, are much more noble and more excellent for the composition of medicinal arcana, than that gold itself which Nature generates in mines, and afterwards segregates from other metals. So also corporal

Mercurius, made astrally from another metal, is much nobler and more fixed than common mercury. In the same way you may judge of other metals.

81 I assert, therefore, that every alchemist who has the star of gold, turns all red metals into gold by tingeing them. So by the star of silver, all white metals are turned into silver; by the star of copper, into copper; by the star of quicksilver, into corporal Mercury; and so with the others. How all these stars are prepared by Spagyric art, it is no part of our present purpose to declare. The explanation belongs to the book on the Transmutation of Metals.

82 So far as relates to the true signs of these, I would have you know that our red tincture, which contains within itself the stars of gold, is of a substance fixed above all consistency, of most rapid penetration, and deepest redness, its powder recalling the colour of the saffron, and its entire body that of the ruby. Its tincture is fusible as resin, clear as crystal, brittle as glass, but very heavy in weight.

83 The white tincture, which contains the stars of Luna, is, in the same way, of fixed substance, of changeless increment, of consummate whiteness, fluid as resin, clear as crystal, brittle as glass, in weight like the adamant. The star of copper is of supreme citrine colour, like emerald, fusible as resin, and much heavier than its own metal.

84 The star of tin is whiteflowing as resin, somewhat dark, and suffused with a claylike colour. The star of iron is of remarkable redness, clear as granatum, fusible as resin, brittle as glass, of fixed substance, and much heavier than its own metal.

84.2 The star of lead is like cobalt, black, but transparent, fluid as resin, brittle as glass, equal to gold in weight, heavier than other lead. The star of quicksilver is of a white, glittering colour, like snow in a deep frost, very subtle, penetrating, and of corrosive sharpness, clear, like crystal, easily melted as resin, very cold to the touch, but extremely warm within the fire, volatile, moreover, and of a substance which easily flies before fire.

85 From this description you will know the stars of the metals, and you will understand that for the preparation of either tincture, the red or the white, you must take at first, not the body of gold or of Luna, but the first essence of gold or of Luna. If a mistake is made at the outset, all the subsequent work and labour will be thrown away.

86 Moreover, this fact applies to metals, that each of them in the fire puts forth some peculiar sign by which it can be recognised. Among these are, sparks, flames, brightness, colours of the fire, smell, taste, etc. For instance, in the reverberation of gold or silver, the genuine sign is a brightness above the vessel or vat.

86.2 When this appears, it is certain that the lead, and other accessory metals, have disappeared in the fumes, and so the gold and silver are thoroughly purified. Iron, which is completely fused in the furnace, sends forth limpid, clear sparks, which rise to a height. As soon as these appear, unless the iron be at once removed from the fire, it will be burnt up like straw.

87 In the same way, every earthly body exhibits its own peculiar and distinct signs in the fire, whether it has any Mercury, sulphur, or salt, and of which of these three principles it has most. If it smokes before it bursts into flame it is a sign that it contains more Mercury than sulphur.

87.2 If, on the other hand, it burns with a flame and blazes forth without any smoke, it is a sign that a good deal of sulphur, and no Mercury, or very little, lies hidden within it. This you see take place with fatty substances, as with fat itself, oil, resin, and the like.

87.3 But if without any flame nothing goes forth through the fumes, it is a sign that much Mercury and very little sulphur exists therein. This you see take place with herbs, flowers, and the like; and also with other vegetable substances and volatile bodies, such as minerals and metals, as yet in their first essence, and not yet mixed with corporeal sulphur. These send forth only smoke, and no flame.

88 Minerals and metals which in the fire emit neither fume nor flame—that is, neither smoke nor blaze — shew an equal mixture of Mercury and sulphur, and a fixity and perfection beyond all consistency.

89 Concerning Certain Particular Signs of Natural and Supernatural Things.

90 We must now, in due course, speak of some peculiar signs, concerning which nothing up to this time has been handed down. In this treatise it will be very necessary that you who boast your skill in the science of signatures, who also wish to be yourselves called signators, should rightly understand what we say. In this place we are not going to speak theoretically, but practically, and we will put forth our opinion comprised in the fewest possible words for your comprehension.

91 First of all, know that the signatory art teaches how to give true and genuine names to all things. All of these Adam the Protoplast truly and entirely understood.

91.2 So it was that after the Creation he gave its own proper name to everything, to animals, trees, roots, stones, minerals, metals, waters, and the like, as well as to other fruits of the earth, of the water, of the air, and of the fire. Whatever names he imposed upon these were ratified and confirmed by God.

91.3 Now these names were based upon a true and intimate foundation, not on mere opinion, and were derived from a predestinated knowledge, that is to say, the signatorial art. Adam is the first signator.

92 Indeed, it cannot be denied that genuine names flow forth from the Hebrew language, too, and are bestowed upon each thing according to its nature and condition. The names which are given in the Hebrew tongue indicate by their mere bestowal the virtue, power, and property of the very thing to which they belong.

92.2 So when we say, "This is a pig, a horse, a cow, a bear, a dog, a fox, a sheep, etc.," the name of a pig indicates a foul and impure animal. A horse indicates a strong and patient animal; a cow, a voracious and insatiable one; a bear, a strong, victorious, and untamed animal; a fox, a crafty and cunning animal; a dog, one faithless in its nature; a sheep, one that is placid and useful, hurting no one.

92.3 Hence it happens that sometimes a man is called a pig on account of his sordid and piggish life; a horse, on account of his endurance, for which he is remarkable beyond all else; a cow, because he is never tired of eating and drinking, and his stomach knows no moderation; a bear, because he is bigger and stronger than other people; a fox, because he is versatile and cunning, accommodating himself to all, and not easily offending anybody; a dog, because he is not faithful to anything beyond his own

mouth, and shews himself unaccommodating and faithless to all; or a sheep, because he hurts nobody but himself, and is of more use to anyone else than to himself.

93 In the same way many herbs and roots have obtained their names. So the euphrasia or herba ocularis is thus called because it cures ailing eyes. The sanguinary herb is thus named because it is better than all others to stop bleeding. The scrofulary (chelidonium minus) is so called because it cures the piles better than any other herb. And so with many other herbs, of which I could cite a vast number, all of which were named on account of their virtue and faculty, as I have shewn more at length in my Herbary.

94 Then, again, many herbs and roots got their names, not from any one inborn virtue and faculty, but also from their figure, form, and appearance, as the Morsus Diaboli, Pentaphyllum, Cynoglossum, Ophioglossum, Hippuris, Hepatica, Buglosum, Dentaria, Calcatrippa (consolida regalis), Perforata, Satyrion or Orchis, Victorialis, Syderica, Perfoliata, Prunella, Heliotrope, and many others which need not be recounted here, but separately in the Herbary.

95 The same is true as to the signs of animal matters, because, in like manner, from the blood and its circulation, from the urine and the circulation thereof, all diseases which lie hid in men are recognised. From the liver of a slaughtered animal all its flesh can be judged whether it is fit for food or not.

95.2 For if the liver be not clear and of a red colour, but livid and yellow, rough and perforated, it is inferred that the animal was sick and that, on this account, its flesh is unwholesome. It is no marvel that the liver indicates this by natural signs.

95.3 The origin of the blood is in the liver, and hence it flows forth through the veins over the whole body, and is coagulated into flesh. For this reason, from a sickly and ill-affected liver no healthy and fresh blood can be produced, just as from morbid blood no wholesome flesh can be coagulated.

95.4 But, nevertheless, even without the liver, the flesh, as well as the blood, can be distinguished. If both are sound, they have their true and natural colour, which is purple and bright, with no extraneous colour, such as yellow or livid. These extraneous colours always indicate sickness and disease.

96 But, moreover, there are other signs which are worthy of our wonder, when, for example, the Archeus is the signator and signifies on the umbilical cord of the foetus by means of knots, from which it can be told how many children the mother has had or will have.

97 The same signator signs the horns of the stag with branches by which its age is known. As many branches as the horns have, so many years old is the stag. Since there is an addition of a new branch to the horn every year, the age of the stag can be set down as twenty or thirty years.

98 So, too, the signator marks the horns of the cow with circles from which it is known how many calves she has borne. Every circle indicates one calf.

99 The same signator thrusts out the first teeth of the horse so that for the first seven years its age can be certainly known from its teeth. When the horse is first born it has fourteen teeth, of which it sheds two every year, so in seven years all of them fall out. For this reason a horse more than seven years old can only be judged by one who is very skilled and practised.

100 The same signator marks the beak and talons of a bird with particular signs, so that every practised fowler can judge its age from these.

101 The same signator marks the tongues of pigs with blisters, by which their impurity can be known. If the tongue is foul, so is the whole body.

102 The same signator marks the clouds with different colours, whereby the tempests of the sky can be prognosticated.

103 So also he signs the circle of the moon with distinct colours, each one of which has its own special interpretation. Redness generally indicates coming wind; greenness or blackness, rain. The two mixed, wind with rain. At sea this is a sign which generally portends tempests and storms. Brightness and clear whiteness are a good sign, especially on the ocean. For the most part they presage quiet and serene weather.

104 So far we have confined our remarks to natural signs. With regard to supernatural signs this is a matter of special science and experience, as Magical Astronomy and the like. Now here it is most necessary to have certain knowledge.

104.2 Hence proceed many arts, such as geomancy, pyromancy, hydromancy, chaomancy, and necromancy, each of which has its own particular stars, and these stars sign in a supernatural manner. The stars of geomancy sign or impress their marks on the terrestrial bodies of the whole world in many and various ways.

104.3 They change the earth, produce earthquakes and landslips, make hills and valleys, bring forth many new growths, produce gamahei on nude figures and images having remarkable powers and potencies, which

they receive from the seven planets, just as the shield or target receives the pellet or the dart from a slinger.

104.4 But to know how these signs and images of the gamahei may be distinguished one from the other, and what they signify in magic, requires great experience and knowledge of Nature, nor can it be in any way perfectly dealt with here.

104.5 But this must be noticed, that every stone or gamaheus possesses only the power and properties of one planet, and so can be endowed only by that one planet. And though, indeed, two or more planets may be conjoined in earthly bodies, as in the higher firmament, nevertheless, one is oppressed by the other.

104.6 For as one house cannot have two masters, but the one thrusts out the other, so is it here also.

105 One remains master; the other becomes a slave. Or as when one is keeping a house another comes upon him, thrusts him out by force, and makes himself master, arranging all things by his will and pleasure, while the other is reduced to slavery, so also one star expels the other, one planet the other, one ascendant the other, one influence another, one impression another, and one element another.

105.2 As water extinguishes fire, so one planet strikes out the property of the other and brings in its own. And so is it with their signs, which are manifold, and not only characters, as some think, but all those which are found in the entire map of the planets, that is, everything which is cognate with those planets or subject to them.

106 To make myself more easily understood, let me add an example. To the planet Sol there belong the crown, the sceptre, the throne, all the royal power and majesty, all the domination, all the riches, treasures, ornaments, and paraphernalia of this world.

107 To the planet Luna are subject all agriculture, navigation, travelling, and travellers, and everything concerned with matters of this kind.

108 To the planet Mars are subject munitions (as they call them), all breastplates, cuirasses, spears, and all arms, with everything relating to war.

109 To the planet Mercury are subjected all literary men, all mechanical instruments, and every requirement of art.

110 To the planet Jupiter are subject all judgments and laws, the whole Levitical order, all ministers of the church, the decorations of temples, ornaments, and whatever else belongs to this class.

111 To the planet Venus are subject all things relating to music, musical instruments, amatory exercises, loves, debaucheries, etc.

112 To the planet Saturn are subjected all those who work in and under the earth, as metallurgists, miners, sextons, well-diggers, with all the tools used by them.

113 Pyromancy puts forth its signs by the stars of fire; in common fire by sparks, flames, crackling, and so forth; in mines by coruscations; in the firmament by stars, comets, thunder and lightning, nostoch, and the like; among spectres by salamanders, ethnic, and other similar spirits which appear in the form of fire.

114 Hydromancy gives its signs by the stars of water, by waves, inundations, droughts, discolorations, lorindi, new floods, washing away of territory. In magic and necromancy by nymphs, visions, and supernatural monsters in the waters and the sea.

115 Chaomancy exhibits its signs by the stars of the air and the wind, by discoloration, the loss and destruction of all tender and subtle things, to which the wind is opposed, by shaking off and stripping flowers, leaves, fronds, stalks. If the stars of chaomancy are excited the Necromicse fall down from the upper air, and frequently voices and answers are heard.

115.2 Trees are plucked up from the earth by their roots, and houses are thrown down. Lemurs, Penates, Undines, and Sylvans are seen. So also Tereniobin, Tronosia, and Manna fall upon the trees.

116 Necromancy puts forth its signs by the stars of death, which we also call Evestra, marking the body of the sick and those about to die with red, livid, and purple spots, which are certain signs of death on the third day from their appearance.

116.2 They also sign the hands and fingers of men with clay-coloured spots, which are sure signs of something, good or bad, about immediately to happen. When the stars of necromancy are moved, then the dead give forth miracles and signs, the deceased bleed, dead things are seen, voices are heard from graves, tumults and tremblings arise in the charnel-house, and the dead appear in the form and dress of the living, are seen in visions, mirrors, beryls, stones, and waters under different appearances.

116.3 Evestrum and Tarames give signs by knocking, striking, pounding, falling, throwing, and so on, where only a disturbance or sound is heard, but nothing seen. All these are sure signs of death, presaging it for him in

whose dress the spectres appear, or for some one in the place where they are heard.

117 Concerning these signs much more could be set down than has so far been said. But since these bring with them bad, hurtful, and dangerous phantasies, imaginations, and superstitions, which may be the cause not only of misfortune, but even of death, we pass them over in silence. We are forbidden to reveal them, since they belong only to the ancient school and to the Divine power. So now we bring this our book to an end.

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