A Briefe of the Golden Calf, or, The World's Idol, Discovering the Rarest Miracle of Nature.

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A BRIEFE OF THE GOLDEN CALF. OR THE Worlds Idol.

DISCOVERING
The Rareſt Miracle of

NATURE.

How in leſs then a quarter of an hour by the ſmalleſt proportion of the Philoſophers Stone, a great piece of Common Lead was totally transmuted into the pureſt tranſplendent Gold. With other moſt Rare Experiments and Tranſmutations.

Written in Latin by Dr. *Frederick Helvetius*, And Printed at the *Hague*, 1666.

And now Engliſhed and abbreviated for the eaſe of the Readers.
By *W. C.* Eſquire.

Laurum Amice Eligis Rus.

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Reader,

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THE EPISTLE Of VV. C. TO THE READER.

Reader,

I Have taught *Helvetius* with his *Golden Calf*, our Engliſh Tongue, to perſwade thee (by theſe experiments from a true Adeptiſt) Of the reality of the Philoſophers Stone, & Univer-

Universal Medicine, and consequently to esteem the Noble Art of Chymistry by which it is wrought; And I heartily wish the laws were not so strict, nor the snares so many, against the honest Practisers of this Art, but to punish the others more severely that abuse the same, then I question not the further demonstration hereof. But the Golden Calf and Fleece are sufficiently divulged almost in every language, and many rare English Philosophers collected by our worthy Countryman *Elias Ashmole* Esq; in his *Theatrum Britannicum.* There is also published a Manuscript of a most rare *Anonymon* (probably yet living) who like a miracle of nature, attained the *Elixir* at 23 years of Age, 1645. And as a true *Elias* (or fore-runner) hath taught the same, in his Book Entituled, *Secrets Revealed*, or *an open entrance to the shut Pallace of the King.* We have likewise the bright Sun of our age, and lover of mankind, *John Rodolph*

dolph Glauber, *Basilius Valentinus*, and *Cosmopolite Sendivogius*, brave *Helmont*, *Paracelsus*, with several other Translations in English, wherein many rare secrets are revealed for the honour of this Art, Improvement of our English Nation, and to establish a belief of the said Stone. This Worthy *Helvetius* it seems, had formerly a misprision of this Art, but by these demonstrations mentioned in his book, he was convinced, and as worthily recanted to prefer the Truth, and Gods Honour before his own Repute, by which he hath gained more repute amongst all vertuous learned men. Now if these Experiments shall gain the like credit with you (as I doubt not but they may) you will not any ways detract or scandalize this almost *D*ivine Art. Nevertheless I do not perswade thee (with the murmuring Idolatrous Jews to adore this Ass or Golden Calf (the workmanship of mens hands) though termed the

the God of this world) Nor with *Jason* or *Hercules* to hazard thy self, or any Limb, for the Fleece, or branch of the Golden Tree; but diligently to read and consider these and other learned Authors to find a true coherence amongst them, and how with *Moses*, or these *Elias Artista*'s to wash the *Læton*, and burn the Golden Calf, and not thy Books; but beware thou sling not away thy mony before thou understandest the Roots of Nature, and the full art to proceed. If thou intendest the thing herein mentioned, least thou come off with loss and blaspheme the truth; neither slight these Reliques of the Fleece as common dirt or dust, but rather magnifie the great Creator, who hath not only given us this pretious Stone for our health and wealth, but withal a most glorious white Stone, clothed in Scarlet, *viz.* his Son Christ Jesus for the Example, Redemption, and Eternal Salvation of all men of that Spirit, in

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and with whom are all bleſſings for Male and Female, Poor and Rich. But methinks theſe bright *S*tars thus eminently appearing, with other manifeſt Tokens would perſwade us that the time is come, or not far off, when the true *Elias* is or will be revealing this and all other Arts and Myſteries more plainly and publickly then before, though not perchance in or by any ſingle perſon, but in ſome publick Adminiſtration of Spirit (like a ſecond *John Baptiſt* in a Fiery Chariot) to prepare the way for a higher deſign, by which men may forſake their vain luſts and pleaſures, to follow this and other laudable Arts. And Exerciſe more Juſtice, Honeſty, and Love to their Neighbours, (hitherto very cool and remiſs) till they come to be transformed into the perfect Image of Chriſt, in, by, and with whom he will Reign ſpiritually; or elſe may find the ſmart of their vices by their violent Fiery *F*uries, and the Stone out of the

Rock

Rock or Mountain, *Dan.* 2. 45. cut out without hands, to fall upon them in Judgment, till they and their Idols, Gold and Vanities be turned to dirt, or of no esteem, and afterwards the truth of Religion in Righteousness to flourish and cover the earth, as the waters do the Seas, and then God will even delight to dwell in and amongst the Sons and Daughters of men, as the Members of his beloved Son, Christs body, the true Catholick Church and Christs Kingdom; Though in some small differing outward forms, and that this his Kingdom may come and hasten, is the prayer of

Your well wishing friend,

W. C.

Or twice five hundred.

Laurum amice elegis Rus.

The

THE EPISTLE DEDICATORY

Of Doctor *John Frederick Helvetius.*

To the most Excellent and Learned, Doctors, Dr. *Theodosius Retius*, at *Amsterdam*, Doctor *John Casper Fausius*, at *Heidlebergh*, and Doctor *Christianus Mentzelius*, at *Brandenburgh*, My Honoured Friends and Patrons.

MOst Noble and Acute Searchers into the Vulcanick Anatomy: I would not be wanting to manifest the glory and riches of this ancient Spagyrick Art, which I have seen and done, by projecting a very little of the Transmuting Powder on a piece of impure Lead, (which in a moment) was thereby changed into the most fixt pure Gold, enduring the sharpest examination of fire, so that none need doubt, but certainly know the first material Mercury of Philosophers is to be found, and is as a fountain overflowing with admirable effects. Yet it is not in my thoughts to teach any man this Art, of which I my self am yet ignorant, but only to rehearse the proceedings I have seen. For it is only the part

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of Bruits to spend their life in silence, and not to declare that which might propagate the honour of the most Wise, Omnipotent God our Creator: It being ungrateful for men, (who ought to participate of the divine nature) not to glorifie their maker. I shall therefore without flourishing, faithfully relate whatever I saw and heard from Elias Artista, *touching this miracle. For truly I was not so intimate, that he would teach me to prepare the Universal Medicine throughout the Artificial, Chymical, Physical Method, yet he vouchsafed such a rational Foundation in the Method of Physick, that I shall never sufficiently extoll his praise. Receive therefore this small present which I officiously Dedicate to you for admiration. Farewell.*

N. E. E. D. V.

Your most humble Servant.

John Frederick Helvetius.

CHAP.

CHAP. I.

BEfore I deſcribe the Philoſophical Pigmy conquering Gyants in this Theatre of Secrets, ſuffer me to tranſcribe ſome of *Helments* words, out of his Book of *The Tree of Life, fol.* 630

I am conſtrained (ſaith he) to believe there is a Stone to make Gold and Silver, though I know many exquiſite Chymiſts have conſumed their own and other mens goods in ſearch of this Myſtery; and to this day (alas) we ſee theſe unwary and ſimple Laborants cunningly deluded by a Diabolical Crew of Gold and Silver, ſucking Flyes or Leeches. But I know many Stupid men will contradict this truth. This man will have it to be a work of the Devils, another a hodge-podge, another to be the ſoul of gold; ſo that with one ounce of this Gold may again be tinged only one ounce of Lead, and no more; but this is repugnant to *Kifflers* atteſtation, and others as I ſhall ſhew you: Another perhaps believes it poſſible, but ſays, The Sawce is dearer then the meat; Yet I wonder not at all, for according to the Proverb,

Things that we understand not, we admire;
But things that please our fancy, we desire.

Now what will man do in natural things, who is fallen from the fountain of light into the bottomless pit of darkness, especially in this Philosophick natural Study. Nay, if they understand a thing, they despise it, not knowing that more is to be sought then is possessed. Wherefore *Seneca* said right, in his book of Manners, Thou art not yet happy if the ruder sort deride thee not. But whether men believe deride or contradict, there is a certainty of the transmutation of Metals; for mine eyes have seen it, my hands done it, and handled this spark of Gods everlasting wisdom, or the true Catholick, Saturnine, Magnesia of Philosophers (a very Fire sufficient to pierce Rocks) a treasure equivalent to 20 Tun of Gold. What seekest thou more? I believed it with the eyes of *Thomas* in my fingers, I have seen I say in nature, That most secret supernatural Magical Saturn known to none but a Cabalist Christian: And we judge him the happiest of all Physicians, to whom this Soveraign Potion of our Medicinal Mercury is known; or of the Medicine of the *Sun* of our *Æsculapius*, against the violence of death, for which else grows no better *Panacea* in all the Gardens. But the great God reveals not promiscuously these his Solomonical gifts; for it seems to most men a wonder, when they see the creature, by an Occult implanted magnetical virtue of it's like, to be brought into a real activity,

As for example. The ingenerated magnetical, potential vertue, in Iron from the Loadstone; in gold from Mercury; in Silver from Copper; and so consequently

ſequently in all the Metals, Minerals, Stones, Hearbs and Plants, &c.

But here I may deſervedly ask, Which of the wiſeſt Philoſophers is ſo acute, to perceive by what means or obumbration the Imagination in any woman with Child doth tinge venomous or monſtrous things, and diſpatcheth its work within a very moment, if it be brought to activity by any external object, I believe many will ſay, it is a Morto-Magical diveliſh work; but ſuch Bablers are afraid of the Reſplendency of the Eſſential Light of Truth, wherewith their Owl-like Eyes are lamentably afflicted. But as I may affirm, the Stars are a cauſe of this matter, though thou or I perhaps cannot comprehend their heavenly Influences; neither are the Plants which the earth affords to be ſlighted herein, although I or thou cannot rightly judge from their external Signatures, the effects of their ingenerated virtues, which they eminently ſhew according to their degrees of Power, in the healing and preſerving of mens bodies. But are all men defective in their light of underſtanding, becauſe I or thou are wanting in knowledge, how the Powers Created to one and the ſame end may be brought into activity. Thouſands of ſuch things might be inſtanced; although thou doſt not know the ſplendor in the Angels, the candid brightneſs in the Heavens, the Perſpicuity in the air, the clear Limpidity in the waters, the variety of colours in the Flowers, the hardneſs in Stones and Metals, the Proportion in living Creatures, the Image of God in regenerated men, Faith in true Believers, and Reaſon in the Soul: Yet is there in them ſuch a beauty, which very few mortals have throughly perceived, or plainly known.

Now why ſhould there not be ſuch an admirable

virtue in the true Philosophers Stone, which truly I have seen and known to be so. Yet hereby I endeavour not to perswade the worthy and unworthy alike, to labour in this work. I rather dehort busie searchers, from this most perillous secret, like as from some Holy of Holies; Yea, let every discreet Student be exceeding cautious in reading and keeping company with Sophisticate false Philosophers. Nevertheless to satisfie curious Naturalists, I shall communicate faithfully whatsoever was acted between *Elias* the Artist, and Me, concerning the nature of the Philosophers Stone.

It is a thing much brighter then *Aurora*, or a Carbuncle, more splendid then the Sun or Gold, and more beautiful then the Moon or Silver; Insomuch that this most recreating light, can never be blotted out of my mind, though it should not be believed by Learned Fools, or Illiterate Asses, babling nothing but the gloss of haughty proud eloquence. For in this exulcerated old malignant Age, nothing can be secured from slanderous Carpers; But all such Batts and Bratts do err from Truth, and in progress of time vanish, miserably ensnared in their own errors, yet our assertion shall stand till the very end of all generations, being built upon the eternal foundation of Triumphant Truth. And although this Art be not yet known to all, the Adept do assert according to experience, That this natural Mistery is only to be found with the great *Jehovah*, Saturninely placed in the Center of the World In the interim, we account them happy, who by the help of art, are careful how they may wash this Philosophical Queen, and circulate the Catholick Virgin Earth, within a Magick, Physicall Christalline Artifice; Nay, as *Khunrade* saith, they aone shall see the Philosophers King crowned with

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all the colours of the world, and coming forth of his Bedchamber, and glassy Sepulchre, more then perfect in his external glorified fiery body, shining like a bright Carbuncle, or a compact, and Ponderous transparent Christal; These shall see the Salamander casting out waters, and washing therewith, the Leprouse Metals in the fire, as I my self have seen. What shall I say? These shall see the Abyss of the Spagyrick Art, where this kingly art did rest and lye hid so many years in the Minerel Kingdom, as in their safest bosom. Assuredly the true Sons of this Art shall not only manifest such a river of *Numitius*; in which long since *Æneas* (being washt, and absolved from his mortality, by the command of *Venus*, was presently transformed like to an immortal God, but also the whole *Lydian* River (called *Pactolus*) transmuted into gold, as soon as *Aegydonian Mydas* hath washed himself in the same. Also in a long Series they shall partly see the Bath of naked *Diana*, and the Fountain of *Narcissus*; yea, *Scylla* walking in the Sea without her clothes, by reason of the fervent rayes of the Sun; and shall gather the blood of *Pyramis* and *Thysbe*, by whose help the white Mulberries were tinged into red. Partly also the blood of *Adonis*, transformed by the descending Goddess *Venus*, into the *Anemone Rose*: Partly also the blood of *Ajax*, out of which did spring the fairest Flower of *Hyacinth* or Violet: Partly also the blood of the Gyants, struck by *Jupiters* Thunderbolt: partly also the tears of *Althea*, shed when she had divested her self of her Golden Robes, and laid them down: Partly also the drops from *Medea*'s decocted water, out of which green things did presently sprowt out of the earth: Partly also *Medeas* Potion boyled out of many hearbs, gathered three days before the Full Moon, for the healing of her good old Father *Jason*: Partly

alſo the Medicine of *Æſculapius* ; Partly alſo the leaves by whoſe taſte *Glaucus* was transformed into *Neptune:* Partly alſo the expreſſed juice of *Jaſon*, by whoſe benefit he got the Golden Fleece, in the Land of *Colchos*, after he had fought generouſly in the Field of *Mars*, not without great danger of his Life: Partly alſo the Garden of *Heſperides*,, from whoſe Trees might be gathered Apples of Gold : Partly alſo, *Hippomines* running a Race with *Atalanta*, delaying and conquering her, by throwing down three Golden Apples, given him by *Venus*: Partly alſo the *Aurora* of *Cephalus*; Partly alſo as it were, *Romulus* transformed by *Jupiter* into a God: Partly alſo the Soul of *Julius Cæſar*, transfigured by *Venus* into a Comet, and placed amongſt the Stars : partly alſo *Pytho* the Serpent of *Juno*, ſpringing up after *Deucalions* deluge out of the putrified Earth, heated by the rayes of the Sun: partly alſo the Fire, whereby *Medea* lighted ſeven Candles : partly alſo the Moon inflamed by the great burning of *Phaeton* ; partly alſo the dryed ſhrub or branch of the Olive Tree, new greening with berries as a new and tender tree : partly alſo *Arcadia*, wherein *Jupiter* was uſed to walk : partly alſo the dwelling place of *Pluto*, at whoſe entrance the three headed *Cerberus* did watch : partly alſo that Mountain where *Hercules* burnt all his Members he had from his Mother upon a Pile of Wood, when the Fathers parts did remain fixt and incombuſtible in the fire, yet was he not one jot impaired in his life, but at length was changed into the likeneſs of a God. Further, theſe true children of the Philoſophers, ſhall at laſt enter into the Temple of the transformed ruſtick houſe, whoſe roof was built out of fine gold. Indeed I cannot do leſs then once more proclaim aloud with

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the Adeptists. O happy, and thrice happy is this Artist, who by the most gracious blessing of the most high *Jehovah* obtains this art to prepare and make this almost divine Salt, by whose efficacious operation, the metallick body or mineral is broke open, destroyed and killed, yet its soul is revived to the glorious resurrection of the *Philosophick* body : Most happy therefore is he who obtains this Art of Arts, to the glory of God, by earnest constant prayers : For certainly the knowledge of this Mystery cannot be obtained, unless drawn and suckt out of the Fountain of Fountains, which is God. Therefore every serious Lover of this inestimable art should believe the chief of his business is, That with uncessant desires and prayers in a living Faith, he implore, and adore the most Soveraign grace of Gods Holy Spirit in all his works : for it is the solemn custom of God to communicate his gifts candidly and liberally, only to candid and liberal men, mediately or immediately : for by this only holy way of the practice of Piety, all Students of difficult arts find what they desire. But they must exercise solitary Philosophical and Religious pleadings with *Jehovah*,, with a pure mouth and heart : For the heavenly wisdom *Sophia* embraceth our friendship, offering us her Rivers of gratious goodness and bounty, never to be drawn dry. And most happy is he to whom the true kingly way shall be shewed by an Adept Possessor of this great Secret But I foresee this small Preface will not satisfie my Readers alike ; some perchance taxing me for presuming as it were to teach them an art unknown to my self, when this hath been my only purpose to relate a History : yet I doubt not but this study of divine wisdom, will be sweeter to some then any Nectar, or *Ambrosia*. I say no more, but

conclude with that of *Julius Cæsar Scaliger*, That the end of truly wise men is the communicating of wisdom: According to that of *Gregory Nyssen* He that is good, Communicates willingly his goods to others, for the property of good men is to be profitable to others.

CHAP. II.

The Testimony of divers illustrious Authors of this Arcanum.

FIrst, *Paracelsus* in the *Signature of Natural things*, fol. 358 This is a true sign of the tincture of Philosophers. That by its transmuting force, all imperfect metals are changed, *viz.* (the white) into Silver, and (the red) into the best Gold, if but the smallest part of it be cast into a Crusible upon melted metal, &c.

Item, For the invincible *Astrum* of metalls conquereth all things and changeth them into a nature like to its self, *&c.* And this Gold and Silver is nobler and better then that brought out of the Metallick Mines; and out of it may be prepared better Medicinal *Arcana's*.

Item, Therefore every Alchymist who hath the *Astrum* of the Sun, can transmute all red Metals into Gold, *&c.*

Item, Our Tincture of Gold hath Astral Stars within it: It is a most fixt substance and immutable in the Multiplication. It is a powder having the redder

deſt colour, almoſt like Saffron, yet the whole corporeal ſubſtance is liquid like Roſin, tranſparent like Chriſtal, frangible like glaſs. It is of a *Ruby* colour and of the greateſt weight, &c.

Read more of this in *Paracelſus Heaven of Philoſophers.*

Item, Paracelſus in his ſeventh book of Tranſmutation of natural things ſaith, The Tranſmutation of Metals is a great natural miſtery, not againſt natures courſe, nor againſt Gods order, as many falſely judge. For the imperfect Metals are tranſmuted into Gold, nor into Silver, without the Philoſophers Stone.

Item, Paracelſus In his Manual of the Medicinal Stone of Philoſophers ſaith, Our Stone is a heavenly Medicine, and more then perfect, becauſe it cleanſeth all filth from the Metals, *&c.*

Secondly, *Henry Khunrade*, in his *Amphitheater of the eternal wiſdom.*

I have travelled much and viſited thoſe eſteemed to know ſomewhat by experience, and not in vain, *&c.* (Amongſt whom, I call God to witneſs) I got of one the univerſal Green Lyon, and the blood of the Lyon : That is Gold, not vulgar but of the Philoſophers. I have ſeen it, touched it, taſted it, and ſmelt it. O how wonderful is God in his works! I ſay they gave me the prepared Medicine, which I moſt fruictfully uſed towards my poor neighbour in moſt deſperate caſes, and they did ſincerely reveal to me the true manner of preparing their medicine.

Item, This is the wonderful method which God only hath given me immediately & mediately, yet ſub-

ordi-

ordinately through Nature, Fire, Art and masters, help (as well living as silent) corporal and spiritual watching and sleeping.

Item, *Fol.* 202. I write not Fables, with thine own hands shalt thou handle, and with thine eyes see the *Azoth*, *viz.* the Universal Mercury of the Philosophers, which alone, with its internal and external fire, is sufficient for thee to get our Stone; nevertheless with a sympathetick Harmony, being Magick-physically united with the Olympick fire, by an inevitable necessity, *&c.*

Item, Thou shalt see the Stone of the Philosophers (our King) go forth of the bed-chamber of his Glassie Sepulchre, in his glorified body, like a Lord of Lords, from his Throne into this Theater of the world: That is to say, regenerated and more then perfect; a Shining Carbuncle; a most temperate splendour, whose most subtile and depurated parts are inseperably united into one, with a concordial mixture exceedingly equal, Transparent like a Chrystal, Compact and most ponderous, easily fusible in fire, like rosin, or Wax, before the flight of quick silver: yet flowing without smoak, entring into solid bodies, and penetrating them like oyle through Paper, dissoluble in every liquor, and comiscible with it, fryable like glass, in a powder like Saffron: but in the whole Mass shining red like a *Rubie* (which redness is a sign of a perfect fixation and fixed perfection) Permanently colouring or tinging; fixt in all temptations and tryals, yea in the examination of the burning Sulphur its self, and the devouring waters, and in the most vehement persecution of the fire, always incombustible, and permanent as a *Salamander*, &c.

Item, The Philosophers Stone being fermented in its parts in the great world, transforms it self into what-

whatſoever it will by the fire; hence a Son of art may perceive, why the Philoſophers have given their *Azoth* the name of *Mercury*, which adheres to bodies, &c.

And further, in the ſame place it is fermented with Metals, *viz.* The Stone being in its higheſt whiteneſs, is fermented with pure Silver to the white. But the Sanguine Stone, with pure Gold to the red. And this is the work of three days, &c.

Thirdly, *Helmont* in the Book of *Eternal Life, Fol.* 590.

I have oft ſeen the Stone and handled it, and have projected the fourth part of one grain wrapped in paper, upon eight ounces of quink ſilver boyling in a cruſible, and the quickſilver with a ſmall noiſe preſently ſtood ſtill from its Flux, and was congealed like to yellow wax, and after a flux by blaſt, we found eight ounces wanting, eleven grains of the pureſt Gold; Therefore one grain of this powder would tranſmute nineteen thouſand, one hundred and eighty ſix parts of Quickſilver into the beſt Gold: ſo that this powder is found to be of Similary parts amongſt Terreſtrials, and doth transmute infinite plenty of impure metal into the beſt Gold, uniting with it, and ſo defends it from Canker, ruſt, rottenneſs, and death; and makes it in a manner immortal againſt all tortures of fire and art, and transfers it to a Virginean purity of Gold, requiring only a fervent heat,

Item, In his *Tree of Life, fol.* 630. I am conſtrained to believe there is a Gold and Silver making Stone or powder; for that I have divers times made projection of one grain thereof, upon ſome thouſand

grains

grains of boyling quicksilver, to a tickling admiration of a great multitude. And further as before is rehearsed in the first Chapter. He also saith,

He who gave me that powder had so much at least as would transmute two hundred thousand pounds worth of Gold.

Item, He gave me about half a grain and thence were transmuted nine ounces and three quarters of quicksilver into gold, and he who gave it me was but of one evenings acquaintance, &c. Besides,

The most noble expert man in the art of Fire, Doctor *Theodor. Retius* of *Amsterdam*, gave me *John Helvetius* a large medal with this inscription, *Theo-Divine Metamorphosis*, &c. It was of Count *Russ* his making of *Styria*, and *Carynthia* in *Germany*, of which one grain transmuted three pound of quicksilver into pure Gold at all assayes.

Item, It is written that sixty years since *Alexander Scotus* made such a projection at *Hanaw* in high *Germany*, &c.

I cannot here pass by Dr. *Kufler* in an extract of his Epistle.

First I found (in my Laboratory) an *Aqua fortis*, and another in the Laboratory of *Charles de Roy*; I poured that *Aqua Fortis*, upon the Calx of gold prepared after the vulgar manner, and after its third Cohobation, The Tincture of that gold did rise and sublimed into the neck of the retort, which I mixed with two ounces of silver precipitated in a common way, and I found that ounce in an ordinary Flux transmuted an ounce and half of the said Silver into the best gold, and a third of the remainder into white gold, and the rest was the purest silver fixt in all examinations of the Fire; but after that time I could never find more of that *Aqua-*

fortis

fortis. And I *Helvetius* saw this white gold.

Item, Another rare Experiment done at the *Hague.*

There lived at the *Hague* 1664. a Silver Smith, named *Grill*, well exercised in *Alkymy*, but poor according to the custome of Chymists. This *Grill* got some Spirit of Salt, not of a vulgar preparation, from one *Caspar Knotner* a Cloth Dyer, to use as he said for metals. The which afterwards he poured upon one pound of common Lead in an open glass, dish or platter, usual for confections or conditures; and after two weeks there appeared a most curious Star of Silver, swimming upon it, as if it had been delineated with a Pensel and pair of Compasses by some ingenious Artist. Whereupon the said *Grill* told us with joy he had seen the Signat Star of the Philosophers, whereof by chance he had read in *Basilius*: I with many others saw the same to our great admiration. The Lead in the interim remaining in the bottom of an ashy colour. After seven or nine days in *July*, the Spirit of Salt being exhaled by the heat of the air, the Star setled on the Lead or Feces in the bottome, and spread it self upon it, which many people saw. At last the said *Grill* took a part thereof, and out of that pound of Lead, he found by computation twelve ounces of cupelled Silver; and out of that twelve ounces, two ounces of the best Gold; and I *Helvetius* can shew some part of that spongeous Lead with part of the Star upon it, and also some of the said Silver and Gold. Now whilst this envious Silly *Grill*, concealing the use, endeavoured to get more of that spirit of Salt from *Knotner*, the said *Knotner* having forgot what sort it was or else not finding it suddenly; was shortly after drowned, and *Grill* with his family dyed of the *Plague*; so that none could make

further

further benefit or tryal of the ſaid Progreſs afterwards. Indeed it would move admiration, that the Leads inward nature ſhould appear in ſuch a noble outward form by the ſimple maturation of the ſaid ſpirit of Salt; neither is it leſs wonderful, that the Philoſophers Stone ſhould ſo ſuddenly tranſmute all Metals to Gold or Silver, having its vertue potentially implanted within its ſelf, and raiſed into an active power; as is manifeſt in Iron toucht with the Load Stone.

But enough of this.

CHAP. III.

The ſooner a thing promiſed is performed, the more grateful. Wherefore I return to my predeſtinated Hiſtory.

THe twenty ſeventh of *December*, 1666. in the afternoon, came a Stranger to my houſe at the *Hague*, in a Plebeick habit, honeſt Gravity, and ſerious authority; of a mean Stature, a little long face, with a few ſmall Poek holes, and moſt black Hair, not at all curled, a Beardleſs Chin, about three or four and forty years of age (as I gueſſed) and born in *North Holland*. After ſalutation he beſeeched me with a great reverence to pardon his rude acceſſes, being a great lover of the Pyrotechnyan Art; adding, he formerly endeavoured to

visit

visit me with a friend of his, and told me he had read some of my small Treatises, and particularly, that against the Sympathetick Powder of Sir *Kenelm Digby*, and observed my doubtfulness of the philosophical Mystery, which caused him to take this opportunity, and asked me if *I* could not believe such a Medicine was in nature, which could cure all Diseases, unless the principal parts (as Lungs, Liver, &c.) were perisht, or the predestinated time of death were come. To which I replyed, I never met with an Adept, or saw such a Medicine, though I read much of it, and have wished for it. Then I asked if he were a Physitian, but he preventing my question, said, he was a Founder of Brass, yet from his youth learnt many rare things in Chymistry, of a friend particularly, the manner to extract out of Metals many Medicinal Arcana's by force of fire, and was still a lover of it. After other large discourse of experiments in Metals, This *Elias* asked me if I could know the Philosophers Stone when I see it, I answered not at all, though I had read much of it in *Paracelsus*, *Helmont*, *Basilius*, and others; yet dare I not say *I* could know the Philosophers Matter. In the Interim he took out of his Bosome Pouch or Pocket, a neat Ivory Box, and out of it took three ponderous pieces or small Lumps of the Stone, each about the bigness of a small Wallnut transparent, of a paile Brimstone colour, whereunto did stick the internal scales of the Crucible, wherein it appeared this most noble substance was melted; The value of them might be judged worth about Twenty Tuns of Gold, which when I had greedily seen and handled almost a quarter of an hour, and drawn from the owner many rare secrets of its admirable effects in hu-

ane

mane and Metallick bodies, and other Magical properties, I returned him this Treasure of Treasures; truly with a most sorrowful mind, after the custom of those who conquer themselves, yet (as was but just) very thankfully and humbly, I further desired to know why the colour was yellow, and not red, ruby colour, or purple, as Philosophers write; he answered, that was nothing, for the matter was mature and ripe enough. Then I humbly requested him to bestow a little piece of the Medicine on me, in perpetual memory of him, though but the quantity of a Coriander or *Hemp* Seed, He presently answered, Oh no, no, this is not lawful though thou wouldst give me as many Duckets in Gold as would fill this room, not for the value of the matter, but for some particular consequences, nay, if it were possible (said he) that fire could be burnt of fire, I would rather at this instant cast all this substance into the fiercest flames. But after he demanding, if I had another private chamber, whose prospect was from the publick Street, I presently conducted him in to the best furnished room backwards, where he entred without wiping his Shooes (full of snow and dirt) according to the custom in *Holland*, then not doubting but he would bestow part thereof, or some great secret treasure on me, but in vain; for he asked for a little piece of gold and pulling off his Cloak or Pastoral habit, opened his Doublet, under which he wore five pieces of Gold hanging in green silk Ribons, as large as the inward round of a small Pewter Trencher: and this Gold so far excelled mine, that there was no comparison, for flexibility and colour; and these Figures with the Inscriptions ingraven, were the resemblance of them, which he granted me to write out.

I being

1

Amen
Holy holy holy
is the Lord our God and
all things are full of
his honour
Leo. Libra.

2

The maruelous
wisdome of the wonderfull
Iehovah in the vniuersall
Booke of nature I am
made the 26.th of
August.
1666

3

☉ ☿ ☽

The wonderfull
God; Nature and
the spagyricall Art
make nothing
in vain.

4

To the Honour
of the Euerlasting, Inuisible
triune only wise most high
& Omnipotent, God of Gods,
holy, holy, holy Gouernor
and praiseworthy
Preseruer of all

5

Holy art thou
O holy spirit, Halleluiah,
ffye vpon the Diuell
and neuer speake of
God without light
Amen.

I being b
fired to kno
answered, A
in my Houſ
and came to
Arts; Firſt, h
to make *Ru*
fairer then t
hour to ma
would infal
Bloody Flux
moſt certai
days: as alſo
by which in
extract the
ſuch like me
My mind be
derſtand he
of the metals
the water
in his mo
ſter cauſed
and ſetch ſo
which there
hour, like Ic
to me the h
had not ſo
thought I
asked if this
fore we dra
be ſo curio
ſaid Maſters
Pipe, Gutt
little ſuch f

I being herewith affected with great admiration, desired to know where and how he came by them. Who answered, An outlandish friend who dwelt some days in my House (giving out he was a Lover of this art, and came to reveal this art to me) taught me various Arts; First, How out of ordinary Stones and Christalls, to make Rubies, Chrysolites and Sapphires, &c. much fairer then the ordinary. And how in a quarter of an hour to make *Crocus Martis*, of which one dose would infallibly cure the Pestilential Dissentary (or Bloody Flux) and how to make a metallick Liquor most certainly to cure all kinds of Dropsies in four days: as also a limpid clear water sweeter then hony, by which in two hours of it self, in hot sand, it would extract the Tincture of *Granats*, *Corals*, *Glasses*, and such like more, which I *Helvetius* did not observe. My mind being drawn beyond those bounds, to understand how such a noble juice might be drawn out of the metals, to transmute Metals; but the shade in the water deceived the dog of the Morsel of Flesh in his mouth. Moreover he told me his said Master caused him to bring a glass full of rain water, and fetch some refined Silver laminated in thin plates, which therein was dissolved within a quarter of an hour, like Ice when heated: And presently he drank to me the half, and I pledged him the other half, which had not so much taste as sweet milk; whereby me thought I became very light hearted. I thereupon asked if this were a Philosophical drink, and wherefore we drank this Potion? He replied I ought not to be so curious. And after he told me that by the said Masters directions, he took a piece of a Leaden Pipe, Gutter or Sistern, and being melted put a little such sulphurious powder out of his Pocket, & once

again put a little more on the point of a Knife, and after a great blast of Bellows in short time poured it on the red stones of the Kitchin Chimney, which proved most excellent pure Gold; which he said brought him into such a trembling amazement, that he could hardly speak: But his Master thereupon again incouraged him, saying, Cut for thy self the sixteenth part of this for a memorial, and the rest give away amongst the poor, which he did. And he distributed so great an Alms as he affirmed (if my memory fail not) to the Church of *Sparrenda*: But whether he gave it at several times or once, or in the Golden Masse, or in Silver Coyn, I did not ask. At last said he (going on with the story of his master, he taught me throughly this almost Divine Art. As soon as this his History was finisht, I most humbly beg'd he would shew me the effect of Transmutation to confirm my faith therein, but he dismissed me for that time in such a discreet manner, that I had a denial. But withall promising to come again at three weeks end, and shew me some curious Arts in the Fire, and the manner of projection, provided it were then lawful without prohibition. And at the three weeks end he came, and invited me abroad for an hour or two, and in our walks having discourses of divers of natures secrets in the fire; but he was very sparing of the great *Elixir*, gravely asserting, that was only to magnifie the most sweet fame, and name of the most glorious God; and that few men indeavored to sacrifice to him in good works, and this he expressed as a Pastor or Minister of a Church; but now and then I kept his ears open, intreating to shew me the Metallick transmutation; desiring also he would think me so worthy to eat and drink and lodge at my house, which I did prosecute so eagerly, that scarce any Suiter could

plead

plead more to obtain his Miſtreſs from his Corrival; but he was of ſo fixt and ſtedfaſt a Spirit, that all my endeavors were fruſtrate: yet I could not forbear to tell him further I had a fit laboratory, and things ready and fit for an experiment. and that a promiſed favour was a kind of debt; yea, true ſaid he, but I promiſed to teach thee at my return with this proviſo, if it were not forbidden.

When I perceived all this in vain, I earneſtly craved but a moſt ſmall Crum or Parcel of his pouder orStone, to tranſmute four Grains of Lead to Gold; and at laſt out of his Philoſophical commiſeration, he gave me a Crum as big as a Rape or Turnip ſeed; ſaying, receive this ſmall Parcel of the greateſt Treaſure of the World, which truly few Kings or Princes have ever known or ſeen: But I ſaid, This perhaps will not tranſmit four Grains of Lead, whereupon he bid me deliver it him back, which in hopes of a greater Parcel I did; but he cutting halfe off with his Nail, flung it into the fire, and gave me the reſt wraped neatly up in Blew Paper; ſaying, It is yet ſufficient for thee. I anſwered him (indeed with a moſt dejected Countenance) Sir, what means this; the other being too little, you give me now leſs. He told me, If thou canſt not mannage this; yet for its great proportion for ſo ſmall a quantity of Lead, then put into the Cru. ſible two Drams, or halfe an Ounce, or a little more of the Lead; for there ought no more Lead be put in the Crucible then the Medicine can work upon, and tranſmute: So I gave him great thanks for my diminiſhed Treaſure, concentrated truly in the Superlative degree, and put the ſame charily up into my little Box; ſaying, I meant to try it the next day; nor would I reveal it to any. Not ſo, not ſo; (ſaid he) for we ought to divulge all things to the Children of Art;

which may tend to the ſingular honour of God, that ſo they may live in the Theoſophical truth, and not at all die Sophiſtically. After I made my confeſſion to him, that whilſt this Maſſe of his Medicine was in my hands, I indeavoured to ſcrape a little of it away with my Nail, and could not forbear; but ſcratcht off nothing, or ſo very little, that it was but as an indiviſible Atome, which being purged from my Nail, and wrapt in a Paper; I projected on Lead, but found no tranſmutation; but almoſt the whole Maſſe of Lead flew away, and the remainder turned into a meer glaſſy Earth; at which unexpected paſſage, he ſmiling, ſaid, thou art more dextrous to commit Theft, then to apply thy Medicine; for if thou hadſt only wraped up thy ſtollen prey in Yellow Wax, to preſerve it from the ariſing fumes of Lead, it would have penitrated to the bottom of the Lead, and tranſmuted it to Gold; but having caſt it into the fumes, partly by vi lence of the vaprous fumes, and partly by the Sympathetick alliance, it carryed thy Medicine quite away: For Gold, Silver, Quick-ſilver, and the like Metals, are corrupted and turn brittle like to Glaſs, by the Vapours of Lead. Whereupon I brought him my Cruſible wherein it was done, and inſtantly he perceived a moſt beautiſul Saffron like Tincture ſtick on the ſides; and promiſed to come next morning, by nine in the Morning, and then would ſhew me my error, and that the ſaid Medicine ſhould tranſmute the Lead into Gold. Nevertheleſs I earneſtly prayed him in the interim to be pleaſed to declare only for my preſent inſtruction, if the philoſophick work coſt much, or required long time. My friend, my friend, (ſaid he) thou art too curious to know all things in an inſtant, yet will I diſcover ſo much; that neither the great charge, or length of time, can diſcourage

any,

any; for as for the matter, out of which our Magistery is made, I would have thee know there is only two Metals and Minerals, out of which it is prepared; but in regard the Sulphur of Philosophers is much more plentiful and abundant in the Minerals; therefore it is made out of the Minerals. Then I asked again, What was the *Menstrum*, and whether the operation or working were done in Glasses, or Crusibles? He answered, the *Menstrum* was a Heavenly Salt, or of a Heavenly Virtue, by whose benefit only the wise men dissolve the Earthly Metallick body, and by such a solution is easily and instantly brought forth the most Noble *Elixir* of Philosophers. But in a Crusible is all the operation done and performed, from the beginning to the very end, in an open fire, and all the whole work is no longer from the very first to the last then four days, and the whole work no more charge then three Florens; and further, neither the Mineral, out of which, nor the Salt, by which it was performed, was of any great price. And when I replyed, the Philosophers affirm in their writings, that seven or nine Months at the least, are required for this work. He answered, Their writings are only to be understood by the true Adeptists; wherefore concerning time they would write nothing certain: Nay, without the communication of a true Adept Philosopher, not one Student can find the way to prepare this great Magistery, for which cause I warn and charge thee (as a friend) not to fling away thy Money and Goods to hunt out this Art; for thou shalt never find it To which I replied thy Master, (though unknown) shewed it thee; So mayst thou perchance discover something to me, that having overcome the Rudiments, I may find the rest with little difficulty, according to the old saying. *It is easier to adde to a foundation,*

then begin a new. He anſwered, In this Art 'tis quite otherwiſe; for unleſs thou knoweſt the thing from the head to the heel, from the Eggs to the Apples; that is, from the very beginning to the very end thou knoweſt nothing, and though I have told thee enough; yet thou knoweſt not how the Philoſophers do make, and break open the Glaſſy Seal of *Hermes*, in which the Sun ſends forth a great ſplendour with his marvelous coloured Metallick Rayes, and in which looking Glaſs the Eyes of *Narciſſus* behold the tranſmutable Metals. for out of thoſe Rays the true Adept Philoſophers gather their fire; by whoſe help the Volatil Metals may be fixed into the moſt permanent Metals, either Gold or Silver. But enough at preſent; for I intend (God willing) once more to morrow at the ninth hour (as I ſaid) to meet, and diſcourſe further on this Philoſophical ſubject, and ſhall ſhew you the manner of Projection. And having taken his leave, he left me ſorrowfully expecting him; but the next day he came not, nor ever ſince: Only he ſent an excuſe at halfe an hour paſt nine that morning, by reaſon of his great buſineſs, and promiſed to come at three in the afternoon, but never came, nor have I heard of him ſince; whereupon I began to doubt of the whole matter. Nevertheleſs late that night my Wife (who was a moſt curious Student and enquirer after the Art, whereof that worthy man had diſcourſt) came ſolliciting and vexing me to make experiment of that little ſpark of his bounty in that Art, whereby to be the more aſſured of the truth; ſaying to me, unleſs this be done, I ſhall have no reſt nor ſleep all this night; but I wiſht her to have patience till next morning to expect this *Elias*; ſaying, perhaps he will return again to ſhew us the right manner. In the mean time (ſhe being ſo earneſt) I commanded a fire to

be

be made (thinking alas) now is this man (though ſo divine in diſcourſe) found guilty of falſehood. *And Se*condly attributing the error of my projecting the grand theft of his powder in the dirt of my Nail to his charge, becauſe it tranſmuted not the Lead that time; *And* laſtly, becauſe he gave me too ſmall a proportion of his ſaid Medicine (as I thought) to work upon ſo great a quantity of Lead, as he pretended and appointed for it, *S*aying further to my ſelf, I fear, I fear indeed this man hath deluded me; Nevertheleſs my wife wrapped the ſaid matter in Wax, and I cut halfe an Ounce, or ſix Drams of old Lead, and put into a Cruſible in the fire, which being melted, my wife put in the ſaid Medicine made up into a ſmall Pill or Button, which preſently made ſuch a hiſſing and bubling in its perfect operation, that within a quarter of an hour all the maſſe of Lead was totally tranſmuted into the beſt and fineſt Gold, which made us all amazed as Planets ſtruck. And indeed (had I lived in *Ovids* Age, there could not have been a rarer Metamorphoſis then this, by the Art of Alkemy. Yea, could I have enjoyed *Argus's* Eyes, with a hundred more, I could not ſufficiently gaze upon this ſo admirable and almoſt miraculous a work of nature; for this melted Lead (after projection) ſhewed us on the fire the rareſt and moſt beautiful Colours imaginable; yea, and the greeneſt Colour, which as ſoon as I poured forth into an Ingot, it got the lively freſh Colour of Blood; and being Cold ſhined as the pureſt and moſt refined tranſplendent Gold. Truly I, and all ſtanding about me, were exceedingly ſtartled, and did run with this Aurified lead (being yet hot) unto the Goldſmith, who wondred at the fineneſs, and after a ſhort trial of Touch, the judged it moſt excellent Gold in the whole

world, and offered to give most willingly fifty Florens for every Ounce of it.

The next day a rumor went about the *Hague*, and spread abroad; so that many illustrious Persons and Students gave me their friendly visits for its sake: *A*mongst the rest the general Say-master, or Examiner of the Coynes of this Province of *Holland*, Mr. *Porelius*, who with others earnestly beseeched me to pass some part of it through all their Customary trials, which I did, the rather to gratifie my own Curiosity. Thereupon we went to Mr. *Brectel* a Silver-Smith, who first tried it *per Quartam*, *viz.* he mixt three or four parts of Silver with one part of the said Gold, and laminated, filed, or gramilated it, and put a sufficient quantity of *Aqua Fort* thereto, which presently dissolved the Silver, and suffered the said Gold to precipitate to the bottom; which being decanted off, and the Calx or Powder of Gold dulcified with water, and then reduced and melted into a body, became excellent Gold: *A*nd whereas we feared loss, we found that each Dram of the said first Gold was yet increased, and had transmuted a Scruple of the said Silver into Gold, by reason of its great and excellent abounding Tincture.

But now doubting further whether the Silver was sufficiently separated from the said Gold, we instantly mingled it with seven parts of Antimony, which we melted & poured into a Cone, & blowed off the *Regulus* on a Test, where we missed eight Grains of our Gold; but after we blowed away the rest of the Antimony, or superfluous *Scoria*, we found nine Grains of Gold more for our eight Grains missing, yet this was somewhat pale and Silver-like, which easily recovered its full Colour afterwards; *S*o that in the best proof of fire we lost nothing at all of this *G*old; but gained as

aforesaid:

aforesaid. The which proof again I repeated thrice, and found it still alike, and the said remaining Silver out of the *Aqua Fortis*, was of the very best flexible Silver that could be; So that in the total, the said Medicine (or *Elixir*) had transmuted six Drams and two Scruples of the Lead and Silver, into most pure *Gold*.

Behold I have now related the full History, from the Philosophical Eggs to the *Golden* Apples, (as the Proverb goes) and though I have the *Gold*, yet where the Philosopher and *Elias* is I know not; but wheresoever he is the Almighty *God* (protector of all Creatures) shelter him from all danger under his wings; and bring him to Eternal bliss and happiness in his heavenly Kingdom, after the end of his full pilgrimage in this life, for the succour and relief of Christendome, and the whole world, Amen.

CHAP.

CHAP. IV.

I betake me now to the Dialogue between Elias *the Artist, and the Phisician, to express what is past, and all other passages.*

Elias. GOd save you *Helvetius*? I have heard of your curious search after natural things, and read thy Books, particularly against *Kenelme Digbys* Sympathetical Pouder, where he glories to to heal all wounds at a distance. Truly I delight incredibly in all such things, which we see in this Look-glass naturally implanted in the Creatures, whether Sympathetick or Antipathetick: for the inexhaustible Treasures of the Divine light and Deity (abundantly granted us) may be perfectly known out of the Creatures under the Sky, or in the womb of the Earth, or in the Seas brought forth. That with all their gifts and powers (protentially in them) they might be be beneficial to restore health and help to mortal man.

Physician. Sir, You are the the welcomest Guest; for a philosophical discourse of nature is the only refreshing of my Spirit, and Salutiferous nourishment; come I pray into this Chamber.

Elias. Sir, It seems you have here a whole shop of the fiery Art of *Vulcan*, and perhaps all Spagyrical Medicines, most exactly drawn out of the Mineral Kingdom,

Kingdom. But Sir? For what end ſo many Medicaments? when by a moſt few we may much ſooner and ſafelyer reſtore the health of man, if the diſtemper be not deadly, either out of defect of nature, or putrifaction of any noble part, or the whole conſumption of the radical humidity; for in ſuch deſperate caſes neither Galenical Cures, nor *Paracelſical* Tinctures can be helpful; but it is not thus in ordinary diſeaſes, where nevertheleſs often men are conſtrained before their fatal Term, to travail out of this moſt ſweet light amongſt the dead, for want of ſpeedy and potent remedies.

Phiſician. Sir, I apprehend by your diſcourſe you are either a Phyſician, or an expert Student in Chymiſtry, Verily I believe there are more excellent Medicaments, and an univerſal Medicine, which might prolong life until the determinate end, and alſo cure and heal all diſtempers in mans body, but who can ſhew the way to ſuch a Fountain, whence ſuch a Medicinal Juice may be obtained, perhaps none amonſt men.

Elias. Truly I am only a Founder of Braſs, yet almoſt from my Cradle my *Genius* prompted me to ſearch Curioſities in the fiery Art, and I have diligently ſearched through the internal nature of Metals, and though now I forbear aſſidual labour and accurate Scrutiny, yet ſuch labours and lovers are delightful to me; and I believe the moſt high, great and good *God*, will in this our Age afford his Spagyrick Sons the Metallick myſteries *gratis* yet, by praying, and labouring to attain them.

Phyſician. I grant *God* affords his commendable good things *gratis*, yet he hath ſeldom given or doth eaſily ſell to his Sons this Medicinal *Nectar* for nothing.

For

For we know certainly that infinite numbers of Chymists have and do still draw water through a Sieve, whilst they presume to prepare the universal Stone of Philosophers, and out of the Books of triumphing Adeptists, none can learn the manner of preparing it, or know their first matter. And whilst one searcheth on the lowest root and foot of the Mountain, he never ascends to the highest top, where only he can eat and drink the *Ambrosia* and *Nectar* of the *Macro-Sophists* or Philosophers. In the Interim it is the part of a good Physician, for want of that universal *Elixir*, to keep a pure and safe Conscience, and apply to diseases such restoring remedies in which he certainly finds the effect and Virtue of Curing them. Therefore in all desprate Diseases I use such most simple Medicaments, that the Patients either speedily recover, or are brought into some way of their former better health.

For there are various kinds of Salts generated in the Glandules and Lymphatick Vessels, after the putrefaction of this or that received nourishment, which afterwards flourish out in various humours, and cause either internal or external distempers, For experience teacheth us, that as many constitutions or Complexions, so many diversities of Diseases, although it be the very same Disease in general. As we have experience in them who drink Wine, where divers operations presently manifest themselves.

For *Peter* having drunk Wine, presently begins to be angry and furious on the contrary: *Paul* seems to have a Lamblike timidity; but *Matthew* sings, and *Luke* weeps.

Item. From the contagious Scorbutical poison, the Radical Juice of *Peter* in his Lymphatick Vessels and Kernels is turned into Acidity, which abstructs the

the paſſages and Organs of all the whole body. From whence ſprings up under the skin diſcolourd Azure or Skie-colour ſpots; but in the time of the Plague they bud forth in the likeneſs of Cornes of Pepper.

But the Juice of the ſame parts in *Paul* is changed into an opening bitterneſs from whence in the skin grow red ſpots under the Arms and Legs, like unto fleabites; but in the plague time Carbuncles.

But the Juice or humidity of the ſame parts in *Mathew* is turned ſomewhat ſweet and eaſie to be putrified, whence bud forth under the skin watry Tumors on his Arms and Legs, the like almoſt you may ſee in Hydropical Patients; but in the peſtilence riſeth peſtilential Tumors.

But of the ſame parts in *Luke*, the Juice is changed into a ſharpe ſalty drineſs, whence come forth under the skin of his Arms and Legs, precipitations of the ordinary ferment of the fleſh, and ſuch exſiccations as commonly fall out in the conſumtive Atrophia; yea; moſt often into the true Atrophia: But in the Plague, come forth moſt ardent ſwellings, with diſtractedneſs until death.

Behold my friend! No Phyſician, by one univerſal Medicine can Cure this only Diſeaſe of the Scorbutick-peſtilential or Febrile-poyſon, but indeed by means of a particular Vegetable or Mineral granted in nature from God, we may; for I can ſuccour and handle all Scorbutical patients, with one Scorbutical Herb, as Scurvy-graſs, or Sorrel, or Fumitary, or *Baccabungia*, called Brooklime or Red Coleworts; yea, much leſs can we ſuccour them with one remedy compounded of all theſe divers ſpecies; for as much as there is ſuch an Antipathy between Scurvy-graſs and Sorrel, as there is between fire and water, and the ſame

Antipathy

Antipathy is alſo obſerved between the Herb Fumitary, and *Baccabungy* : Therefore

The Corrector of *Peters* Scorbutical, colouring Salty, and ſower Poyſon, is made with the bitter Volatile Salt of the Herb Scurvy-graſs.

The Corrector of *Pauls* Scorbutick, tinging, ſalty and bitter poyſon, is made with the fixt ſowr Salt of the Herb Sorel.

And the Corrector of *Mathew's* Scorbutick ſalty tinging ſweet and moiſtening poyſon, is made with the help of the fixt bitter and drying Sulphur of the Herb Fumitary.

But the Corrector of *Luke's* Scorbutical Tingent, Salty, ſharp and drying poyſon, is made by the help of the ſweet moiſtening *Mercury* of the Herb *Baccabungy*, Brooklime or Red Coleworts: As out of the External ſignature of thoſe Herbs is very eaſie to judge the ſpecifick internal remedy, againſt theſe divers Scorbutical Diſeaſes. Verily my feiend; if this be well obſerved, a prudent Phyſician will doubt of the univerſal Medicine.

Elias. I ſhall eaſily grant all which thou haſt Argued, yet the feweſt of Phyſicians obſerve this Method. In the interim it is not at all impoſſible that there is alſo in the Kingdom of Minerals (being the higheſt) an univerſal Medicine, by whoſe only benifit we may effect and afford all which are recounted by thee of many Remedies out of the lowermoſt Kingdom of Vegetables. But our moſt great and good God for ſome weighty Reaſons, hath not given this kind of magnificent Chariſmal gift or ſupereminent Science promiſcuouſly to all Philoſophers; but hath revealed the ſame to a few, though all the Adeptiſts agree that this Science is true, and that none ought to doubt of the truth thereof in the leaſt.

Phyſician.

Physician, Sir besides the mentioned things, there are yet other observations strenuously opposing the operation of an universal medicine; Partly in respect unto mens age and strength; Partly by reason of the Sex, and other circumstances, whilst there is a plain difference between the tender and strong: Either by nature or education, and between the male and the female; young man and maid; and between the beginning, middle, or end of the disease; And it must be known if the disease be inveterate, or but lately have invaded the party; and lastly, if the Ferment in this disease be promoted, or in another be precipitated: For the Effervency of the Ferment is made in the Stomack, or intestines, and indeed many contradictions are against the Universal Medicine, and few Phisitians have *Thomas a Didymus* Spectacles at their fingers ends.

Elias, You have argued very Philosophically; for so many men, so many minds. And as sweet Musick pleaseth not every *Mydas* ears, or the same meats and drinks please every Pallate: So the judgments of unskilful persons are very different concerning this Universal Medicine, both for humane and Metallick Bodies: And certainly the operation of this differs much from particular Medicines; Some whereof nevertheless are in a manner universal, or so esteemed, as the Herb Scurvygrass, curing all sorts of the Scurvy, marked with Azure spots; Sorrel, every Scurvy with red spots; Beccabungia (red Coleworts or Brooklime) Atrophia, or the Consumptive kind: and Fumitary Tumors of another kind: Especially with such Phisicians to whom the abovesaid observations are in high esteem. Besides there is a vast difference between the universal Medicine of true Philosophers, which revives all the vital spirits, and the

particular

particular Medicament of a ſlight cure; where only the venome of humours boyling againſt nature (in this man ſowre; in another bitter, &c. and in one Saline, in another ſharp) is corrected: And if theſe corruptions be not preſently removed by the uſual Emunctories of Mouth, Noſtrils, Stool, Urine, or Sweat; then certainly the Corruption of one, begets another diſeaſe; for every ſpark of Fire having food, and not quencht, will ariſe to the greateſt conflagration But if there be a defect in the motions of the Vital Spirits, then this is impoſſible to be effected by particulars; wherefore it concerns every conſcientious Phiſitian to learn how he may promote the motion of the vital ſpirits, to a natural digeſtible heat, which is moſt ſecurely and beſt performed by our univerſal Medicine, by which the ſick are notably recreated; for as ſoon as this more then perfect Medicine removes the mortifying ſeeds, Nature is reſtored, and ſo loſt health recovered; and that only by a harmonious Sympathy between it and the vital Spirits; Wherefore the Adept do call it the Myſtery of Nature, defence of old Age, and againſt all Sicknesſes, yea, of the very Plague and Peſtilence; For this being a kind of *Salamander*, communicates its virtue and (as a Salamander) makes a man live till his laſt appointed time againſt all the Fiery Epidemical Darts of the angry Heavens or their Malevolent Influences.

Phyſitian, Sir! I underſtand by your diſcourſe, That this Medicine doth nothing to the correcting of depraved or corrupt humours, but only by ſtrengthning the Vital Spirits, and our Balſamick Nature; but other practical Chymiſts teach how to ſeperate he impure from the pure, and ripen the unripe; o make the bitter become a little ſower or Acid, and

and the ſower ſweet, and ſo to turn ſharp into mild; mild into ſharp, ſower into ſweet, and ſweet into ſower. Alſo I underſtand you ſay this univerſal medicine cannot prolong life beyond its prefixed time, but only preſerves it from all venome and deadly ſickneſs, which agrees with the vulgar belief, That the Life depends only upon the will of God. But paſſing by theſe things, my queſtion is ſtill, whether a mans former nature may be converted into another new nature? So that a ſlothful man, may be changed into a diligent nimble man and a Melancholy man by nature be made a merry man; or the like.

Elias, Not at all Sir, for no Medicine hath power to transform the nature of man in ſuch a manner, no more then wine drunk by divers men changeth the perſons nature, but only provokes or deduceth what is in man potentially into Act; For the univerſal Medicine works by recreating the vital ſpirits, and ſo reſtoreth that health which was ſuppreſſed for a time. In the ſame manner the heat of the Sun never transmutes the Hearbs and Flowers, but ſtirs up their potential powers to become active. For a man of melancholly temper is again raiſed up to his natural melancholy diſpoſition, and a merry man to become merry. And ſo in all deſperate diſeaſes, it is a preſent and moſt excellent preſervative. Nay if there could be any prolonging of Life. Then *Hermes*, *Paracelſus*, *Treviſan*, and many others having had the ſaid Medicine would never have undergone the Tyranny of death, but have prolonged their lives perhaps to this very day: It were therefore the part of a mad Lunatick to believe that any Medicine in the world could prolong life longer then God limits.

Phyſitian, Worthy Sir, I agree now cheerfully to

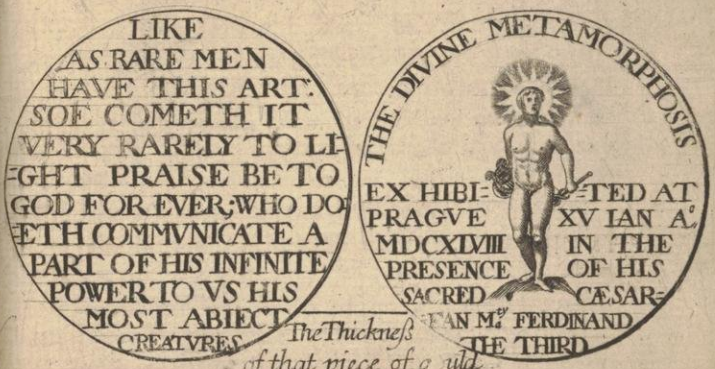
all you have ſaid touching the Univerſal Medicine, being no leſs regular then fundamental; Yet till I can prepare the ſame my ſelf, it profits me not: Indeed ſome Illuſtrious men have written of it ſo cautiouſly in dark Ænygma's, that very few can underſtand their progreſs to the end; and if one could purchaſe all theſe Authors, this ſhort life might be therein conſumed, and not attain the thing. It remains therefore only to pray and labour, *Ora & labora, Deus dat omni horæ*, Work and Pray, God gives every day.

Elias, Seldom indeed can this Art of Arts be pickt out of Books without demonſtration from ſome true Adeptiſt.

But waving this, let us come to Tranſmutation of Metals, by the moſt noble Tincture of which many have written, but 'tis true, few Diſciples attain this *Arcanum*.

Phyſitian, Your convincing Arguments, and my fore going Experiments, I believe all you ſay; for *Dr. Kuffler* with the Tincture of one ounce of gold, projected on two ounces of Silver, tranſmuted as is ſaid, an ounce and half into the pureſt gold, and a third of the remainder into white gold, and the reſt was ſtill the pureſt Silver imaginable. And *Van Helmonts* experiment proves the ſame, But eſpecially *Alexander Scotus*, and *Count Ruſſes* Experiment, well known at *Prague*, and as here you may ſee the inſcriptions done before the Roman Emperour *Cæſar Ferdinando* the Third; Where with one grain of Tincture were tranſmuted three pound of Mercury into the nobleſt pure gold. Yet I confeſs I never ſaw a true Adeptiſt, or projection made, and therefore cannot ſo abſolutely conclude theſe things to be true.

Elias, My Friend, The art will remain true, whether



The Thickness of that piece of gould

Count Rusz, uppermost Hill master in Steyer and Carinthiæ (two Prouinces of high Germany) hath with one only graine of Tincture transmuted three pounds of Quicksiluer into pure gold fixt in all assayes & proofes out of which was cast this piece of Gould

1

Amen
Holy holy holy
is the Lord our God and
all things are full of
his honour
Leo. Libra.

2

The marvelous
wisdome of the wonderfull
Iehovah in the vniuersall
Booke of nature I am
made the 26.th of
August.
1666

3

☉ ☿ ☽

The wonderfull
God; Nature and
the spagyricall Art
make nothing
in vain.

4

To the Honour
of the Euerlasting, Inuisible
trisme only wise most high
& Omnipotent, God of Gods,
holy, holy, holy Gouernor
and praise worthy
Preseruer of all

5

Holy art thou
O holy spirit, Halleluiah,
ffye vpon the Diuell
and neuer speake of
God without light
Amen.

ther you believe or not: For Example. In the ſingular exalted ſulphurous virtue in the Loadſtone (by its only touch derives a ſympathetick vertue into the ſulphurous Iron to become another Magnet or Loadſtone by its touch. So doth it happen in the Philoſophers Stone, in the which is all that the wiſemen ſeek. Now in regard their writings are ſo numerous and dark: it is to be wiſhed one Laconick ſhort Epitomy were extracted out of all for the ſaid Art to be clearly manifeſted in a ſhort time, with little labour and expence; and ſo a moſt eaſie Tranſite made to the beſt Authors. But look here, I will now ſhew you the true matter of Philoſophers to confirm your belief.

Phiſitian, Is this glaſſy yellow Maſſe it indeed? I fear you do but jeſt or dally with me.

Elias, Yea truly, thou haſt now in thy hands the moſt pretious thing in the world, the true Philoſophers ſtone, none ever more real or can be better, neither ſhall any have another, and I my ſelf have wrought it from the very beginning, to the very end. Then ſtepping into a more private Room he ſhewed me theſe five pieces of pure gold, made out of Lead by the Philoſophical Tincture, which ſaith he, I wear in memory of my Maſter: Now by thy great reading canſt thou judge of what matter or ſubſtance it is made and compoſed.

Phyſitian, Sir I cannot judge, but it ſeems you learnt it not of your ſelf, but had a maſter inſtructed you to make it. Now I beſeech you Sir, beſtow a little crum of the ſame upon me, if it be but as much as a Coriander or Hemp Seed, only to tranſmute four grains of Lead into gold.

Elias, I confeſs an honeſt good man firſt ſhewed me the poſſibility, and then the art and manner to pre-

pare the Medicine, but to give thee any of this Medicine is not lawful, though I had for it as many Duckets as would fill this room; not for my esteem of the matter, which is of no price at all, but for other private considerations, and to make it so appear, I would now through all into the fire to be consumed, if it were possible for the fire to destroy fire. Be not therefore covetous, for thou hast seen more then many Kings or Princes that have sought for it. But I must now depart, and purpose to come again at three weeks end, and then if not hindred or forbid, I will abundantly satisfie thy curiosity to see transmutation; in the *Interim*, I warn you not to tamper with this dangerous art, least you lose your fame and substance in the ashes.

Physitian, Sir, What shall I do, if it be not lawful for you to bestow so small a part of your tincture, because of your Philosophical Oath, taken at your drinking the dissolved Silver in the rain water. Yet know I do eagerly desire to learn this, and I believe *Adam* (thrown out of Paradice for eating an Apple) would again desire this golden Fruit out of *Atlantas* Garden, though to hazard the destruction you premonish. And though I have not yet seen transmutation from you, I thank you for your great friendship in forewarning me of the dangers, and shewing me what I have seen, and till your return, I shall delight my self with what is discovered both of your Medicine and Person. But I fear Sir, if any King, Prince, or Potentate should know the same (which God forbid) they would perchance imprison and torture you, till you should reveal all the art to them.

Elias

Elias, I never ſhewed the Stone to any in the world, but to you, except one aged man, and henceforth ſhall not to any ; but if any King, or other, (which I hope God will not permit) ſhould Rack me to pieces, or burn me alive, I would not reveal it to them, neither directly nor indirectly, as many circumferanious Phyſitians, Mountebanks, Vagabonds, and others pretend to do.

Phiſitian, Good Sir tell me in the *Interim*, who are the beſt Authors, in regard by experience you are beſt able to judge.

Elias, Indeed Doctor I have not read many books, but amongſt thoſe I have read, none more curious then *Coſmopolite Sendivogius*, The Dutch *Borger Derwerel*, and Brother *Baſilins* 12 Keys, I can lend thee *Sendivogius* at my return, in whoſe obſcure words the Truth lyes hidd, even as our Tincture lyes incloſed in the minerals and Metallick bodies.

Phiſitian, Sir, I give you moſt hearty thanks for your exceeding kindneſs and love, Believing that marvellous and efficacious Eſſences and Tinctures, lies hid in Metals and Minerals under the external rinds and ſhells of their bodies ; though I find few ſo expert in the Fire, to know how to pick out their Kernel Philoſophically, for (as *Iſaac Holland* writes) the outward body of every Animal, Vegetable, and Mineral, is like to a Terreſtrial Province, within which excellent ſpiritual eſſences do retire and dwell, Wherefore it is needful that the ſons of art ſhould know how, by ſome ſaline, fit, ſutable Ferment (pleaſant and agreeable to the Metallick Nature) to tame and ſubdue, diſſolve, ſeparate, and concentrate, not only the Metallick, Magnetick virtue, wherewith to Tinge ; but alſo Phi-

ſoſophically to multiply the ſame, in their golden or ſilvery Homogenity. For we ſee that the bodies of all creatures are not only eaſily deſtroyed, but as ſoon as they ceaſe to live, they hurry to their graves in putrefaction, *viz.* to their old Chaos and darkneſs of *Orcus*; wherein they were before they were brought to light by Creation in this World. But alas who or what man can or will ſhew us this Art in the Metallick Kingdom.

Elias, Sir I confeſs you judge right of the natural deſtruction of things, and if it be Gods pleaſure, he can (as to me) ſend one (ſooner then thou hopeſt) to ſhew thee the manner to deſtroy Metals and Minerals, in a true Philoſophical manner, and to gather their inward ſouls. In the mean time implore the bleſſing of this great God, who doth all things as he pleaſeth. To whom *I* recommend thee, whoſe watchful eyes are always open, over all his regenerated Sons, in and through Chriſt Jeſus, So be ſure *I* am your friend. and once more Farewell.

THus my Friend *Elias* taking leave, left me three weeks, and to this very day; neverthelefs, (as a Spur) he impreſſed all theſe things deep in my mind, and *Paracelſus* confirmed them, ſaying, That in, with, of, and by metals ſpiritualized and cleanſed, are perfect Metals made, and alſo the living gold and Silver of Philoſophers, as well for humane as metallick bodies

dies. Wherefore if this guest my Friend, had taught me the manner of preparing this Spiritual and Celestial Salt he spake of, by and with which *I* might (as it were) within their own matrix, gather the spiritual Rays of Sun or moon, out of the Corporal Metallick substances, Then truly from his own light he had so enlightened me, that *I* should have known how Magnetically (by a Sympathetick power) in other imperfect corporeal metals, their internal souls might be Clarified and Tinged, so that their own similary bodies being of like kind, might be transmuted into Gold or Silver, according to the nature of red Seed, into a red body; or of the white Seed into a white and pure body; For *Elias* told me that *Sendivogius* his Calybs was the true Mercurial Metallick humidity, by help of which (without any Corrosive) an Artist might seperate the fixt rayes of the Sun or Moon, out from their own bodies, in a naked Fire, in open Crusible, and so make them Volatile and Mercurial, fit for a dry Philosophick Tincture (as he partly communicated and shewed me before he went) to transmute the Metals. For all learned Chymists must consent, that *Pyrotechny* is the mother and Nurse of many noble Sciences and Arts, and they can easily judge from the Colours of the Chaos of metals in the fire, what metallick body is therein. And truly, every day, metals and transparent stones, are yet so procreated in the bowels of the Earth, from their proper, noble, vapourous seed, with a spiritual Tingent Sulphurous Seed, in their divers Salty Matrixes; for the common Sulphur, (or the Sulphur of any pure or impure metal, whilst yet conjoyned with its own body) being mingled only with Salt-Peter in the burning heat of Fire, will be easily changed into

the hardeſt and moſt fixed Earth. And this Earth is afterwards eaſily changed by the air into moſt clear water, and this water after by a ſtronger fire, according to the nature of either pure or impure metallick Sulphur admixed) is turned into Glaſs, coloured with various and very beautiful colours. Almoſt ſo likewiſe is a Chicken generated and hatcht out of the white of an Egg, by a gentle natural heat; and thus alſo from the ſeminal Bond of Life of any metal, is made a new and much more noble metal, by a heat convenient to a ſalty fires nature, Though few Chymiſts know perfectly how the internal virtues of metals (always magnetically moving according to their harmony or diſconſonancy) are diſtinguiſhed; and why one metal hath ſuch a ſingular Sympathy or Antipathy with the other metal, as is ſeen in the Magnet with Iron, in Mercury with Gold, in Silver with Copper, very remarkably. And ſo in ſome are notably found an Antipathy, as Lead againſt Tin, Iron againſt Gold, Antimony againſt Silver: And again, Lead againſt Mercury. There are 600 ſuch Sympathetical and Antipathetical Annotations in the animal and vegetable Kingdom, as Authors have written

Thus Candid Reader have I here printed what I have ſeen and done, for with *Seneca* I deſire to know only that I may teach others: nay if wiſdom were given conditionally to be kept ſecret, I would reject it. If any ſhall yet remain doubtful, let him with a living faith believe in his Chriſt Crucifyed, and in him become a new Creature, through the moſt ſtrict way of regeneration, and be fixed therein in hope, and uſe true love and charity to his neighbour, till his life be juſtly, chaſtly, and holily finiſht, thereby ſafely to ſail through the wicked and impudent

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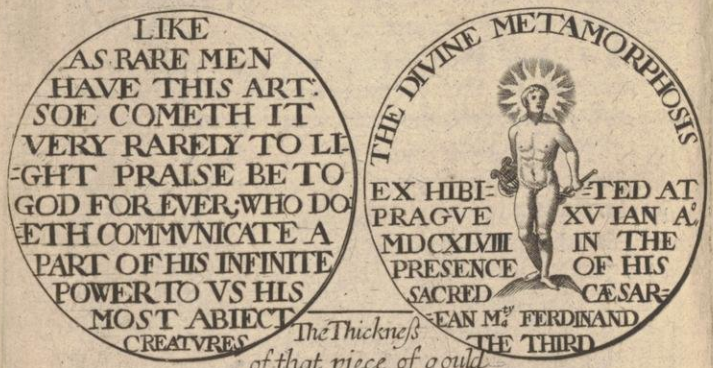

The Thickness of that piece of gould

Count Rusz uppermost Hill master in Steyer and Carinthiæ (two Prouinces of high Germany) hath with one only graine of Tincture transmuted three pounds of Quicksiluer into pure gold fixt in all assayes & proofes out of which was cast this piece of Gould

Sea of this world, to the peaceable Haven of Heaven, where is an everlasting Sabbath with true Christians and Philosophers, in the true *Jerusalem*. *John Frederick Helvetius*, *Count Russ* in *Syria*, and *Carynthia* in *Germany*, with one grain of Tincture, transmuted three pound of ♀ into pure ☉ at all assayes.

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