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A New Light Of Alchymy

**Sędziwój, Michał
Paracelsus**

London, 1674

The seventh book

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OF THE
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The seventh Book.

Of the Transmutation of Natural Things.

IF we write of the Transmutation of all Natural things, it is fit and necessary that in the first place we shew what Transmutation is. Secondly, what be the Degrees to it. Thirdly, by what Mediums, and how it is done.

Transmutation therefore is, when a thing loseth its form, and is so altered, that it is altogether unlike to its former substance and form, but assumes another form, another essence, another colour, another vertue, another nature, or property, as if a Metal be made glass, or stone: if a stone be made a coal: if Wood be made a Coal: Clay be

What trans-
mutation is.

be made a stone, or a brick: a skin be made
glew: cloth be made paper, and many such like
things. All these are Transmutations of Nat
tural things.

There are
seven princi-
pal degrees
of Transmu-
tation.

After this, it is very necessary also to know
the degrees to Transmutation, and how many
they be. And they are no more then seven. For
although many do recon more, yet there are no
more but seven, which are principal, and the
rest may be reckoned betwixt the degrees, being
comprehended under those seven: And they
are these,

*Calcination, Solution, Sublima-
tion, Putrefaction, Distillation,
Coagulation, Tincture.*

If any one will climbe that Ladder, he shall
come into a most wonderful place, that he shall
see, and have experience of many secrets in the
Transmutation of Natural things.

What Calci-
nation is,
and its kinds
are.

The first degree therefore is Calcination, under
which also are comprehended Reverberation,
and Cementation. For betwixt these there is
but little difference as for matter of Calci-
nation: Wherefore it is here the chiefest degree.
For by Reverberation, and Cementation, many
corporeal things are calcined, and brought into
Ashes, and especially Metals. Now what is
calcined is not any further reverberated, or
cemented.

By Calcination therefore all Metals, Mine-
rals, Stones, Glafs, &c. and all corporeal things
are made a Coal, and Ashes, and this is done
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Lib. 7. Of the Nature of Things.

by a naked strong Fire with blowing, by which all renacious, soft, and fat earth is hardened into a stone, Also all stones are brought into a Calx, as we see in a Potters furnace of lime, and bricks.

Sublimation is the second degree, and one of the most principal for the Transmutation of many Natural things: under which is contained Exaltation, Elevation, and Fixation; and it is not much unlike Distillation. For as in Distillation the water ascends from all slegmatick, and wattery things, and is separated from its body; so in Sublimation, that which is spiritual is raised from what is corporeal, and is subtilized, volatile from fixed, and that in dry things, as are all Minerals, and the pure is separated from the impure.

What Subli-
mation is,
and its
kinds.

Besides Sublimation, many good vertues, and wonderful things are found out in Minerals, and many things are made fixed, and become constant, so as to abide in the Fire, and that in this manner.

Let that which is sublimed be ground, and mixed with its feces, and be again sublimed as before, which must be done so long, till it will no longer sublime, but all will remain together in the bottom, and be fixed.

So there will be afterward a stone, and oyl when and as oft as thou pleasest, viz. if thou puttest it again into a cold place, or in the air in a Glafs. For there it will presently be dissolved into an Oyle. And if thou puttest it again into the fire, it will again be coagulated into a Stone of wonderful, and great vertue.

The fixati-
on of Mine-
rals into a
stone.

Keep

Keep this as a great secret, and mystery of Nature, neither discover it to Sophisters. Moreover, as in Sublimation many Corrosive things are made sweet in the conjunction of two matters, so on the contrary, many sweet things are made Corrosive: many sweet things are made sower, harsh, or bitter; and on the contrary, many bitter things as sweet as Sugar.

Rules concerning Salt Armoniack.

Here also we must take notice that every Metal which is brought into Sublimation by Salt Armoniack, may afterward in the cold, or in the air be brought into an oyle, and again be coagulated into a Stone in the Fire, which indeed is one of the chiefest, and greatest Transmutations in all natural things, viz. to Transmute Metal into a Stone.

What Solution is, and its kinds.

The third degree is Solution, under which are to be understood Dissolution, and Resolution, and this degree doth most commonly follow Sublimation, and Distillation, viz. that the matter be resolved which remains in the bottom.

Now Solution is twofold: the one of Cold, the other of Heat; the one without Fires the other in Fire.

A cold dissolution dissolves all Salts all Corrosive things, and all calcined things. Whatsoever is of a Salt, and Corrosive quality, is by it dissolved into Oyle, Liquor, or Water. And this is in a moist, cold cellar, or else in the Aire on a marble, or in a glass. For whatsoever is dissolved in the cold, contains an Airy spirit of Salt, which oftentimes it gets, and assumes in Sublimation, or Distillation. And whatsoever

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is dissolved in the cold, or in the Air, may again by the heat of the fire be coagulated into powder, or a stone.

But a hot Solution dissolves all fat and sulphureous things. And whatsoever the heat of the fire dissolves, the same doth coldness congeal into a Mass.

What things a hot Solution dissolves.

And whatsoever heat coagulates is again dissolved by cold, or in the Air. Here also we must know that whatsoever Air or the Cellar doth resolve, is of a very great dryness, and hath a secret corrosive Fire hid in it: so whatsoever is dissolved in Fire, or in the heat thereof, hath a sweetish frigidty out of the Fire. Thus, and no otherwise is Solution to be understood.

A double Solution, viz. of Heat and Cold.

Putrefaction is the fourth degree, under which is comprehended Digestion and Circulation.

Putrefaction what it is, and its kind.

Now then Putrefaction is one of the principal degrees, which indeed might deservedly have been the first of all, but that it would be against the true Order and Mystery, which is here hid, and known to few: For those degrees must, as hath been already said, so follow one another, as Links in a Chain, or Steps in a Ladder.

For if one of the Links should be taken away, the Chain is discontinued and broken, and the Prisoners would be at liberty and run away. So in a Ladder, if one Step be taken away in the middle, and be put in the upper or lower part, the Ladder would be broken, and many would fall down headlong by it with the hazard of their bodies, and lives.

The aforesaid order of Degrees is to be observed in making tinctures.

So you must understand the matter here, that those degrees follow one the other in a just order,

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or else the whole work of our mystery would be mari'd, and our labour and pains would be in vain, and fruitless.

The force of putrefaction

Now putrefaction is of such efficacy, that it abolisheth the old Nature, and brings in a new one. All living things are killed in it, all dead things putrefied in it, and all dead things recover life in it.

Putrefaction takes from all corrosive Spirits, the sharpness of the Salt, and makes them mild, and sweet, changeth the Colours and separates the pure from the impure, it places the pure above, and the impure beneath

What Distillation is, and its kinds are.

Distillation is the first degree to the Transmutation of all Natural things, Under it are understood Ascension, Lavation, and Fixation.

By Distillation all Waters, Liquors and Oyls are subtilized, out of all fat things Oyl is extracted, out of all Liquors, Water, and out of all Flegmatick things Water and Oyl are separated.

Cohobation
Fixation by Distillation

Besides there are many things in Distillation fixed by Cohobation, and especially if the things to be fixed contain in them Water, as Vitriol doth, which if it be fixed is called *Colcothar*.

Allum, if it be fixed with its proper Water, is called the Sugar of Allum, which also is resolved into a Liquor, which Liquor if it be putrefied a month, produceth a Water of the sweetness of Sugar, which is of great vertue, and an excellent secret in Physick, to extinguish any Metalline heat in Man, as we have wrote more at large in our Book of Metalline Diseases.

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And as you have heard of Vitriol, and Allum,
so also Salt nitre, and other Watery Minerals
may be fixed by Cohobation.

Now Cohobation is, that the dead head be
oftentimes imbibed with its own water, and that
again be drawn off by Distillation.

What Co-
hobation is.

Moreover, in Distillation many bitter, harsh,
and sharp things become as sweet as Honey, Su-
gar, or Manna; and on the contrary, many sweet
things, as Sugar, Honey, or Manna, may be
made as harsh as Oyle of Vitriol, or Vineger, or
as bitter as Gall, or Gentian, as Eager as a Corro-
sive.

The force of
Distillation
in things to
be Trans-
muted.

Many Excrementious things lose their great
stink in Distillation, which indeed goeth forth in
the water.

Many Aromatical things lose their good fa-
vour.

And as Sublimation alters things in their
Quality, and Nature, so also doth Distilla-
tion.

Coagulation is the sixth degree: Now there
is a twofold Coagulation, the one by Cold,
the other by Heat, *i.e.* one of the Aire, the
other of the Fire: and each of these again
is twofold, so that there are four sorts of Coagu-
lations, two of Cold, and two of Fire.

What Coa-
gulation is,
and its
kinds.

The Coagulations of Fire are fixed, the other
of Cold are not.

The one is done only by common Aire, or
without Fire. The other by the superiour Firm-
ament of Winter stars, all which coagulate Wa-
ters into snow, and ice.

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But the Coagulation of Fire, which alone is here to be taken notice of, is made by an Artificial, and Gradual Fire of the Alchymists, and it is fixed, and permanent. For whatsoever such a Fire doth Coagulate, the same abides so.

The other Coagulation is done by the Ænean, and Mineral Fire in Mountains, which indeed the Archeus of the Earth governs, and graduates not unlike to the Alchymists, and whatsoever is Coagulated by such a Fire, is also fixed, and constant; as you see in Minerals, and Metals, which indeed at the beginning are mucilaginous matter, and are coagulated into Metals, Stones, Flints, Salts, and other bodies, by the Ænean fire in Mountaines, through the Archeus of Earth, and Operator of Nature.

What things can not be Coagulated.

Also we must know that Fire can coagulate no water, or moisture, but only the Liquors, Juices of all Natural things.

Besides also there can no flegm be coagulated, unless in the beginning it was a corporeal matter, into which by the industry of a skilful Alchymist it may return.

So also any mucilaginous matter, or spermaticke slimyness may by the heat of Fire be coagulated into a body and corporeal matter, but never be resolved into water again.

And as you have heard of Coagulation, so also know concerning Solution, *viz.* that no corporeal matter can be dissolved into Water, unless at the beginning it was water: and so it is in all Minerals.

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Tincture is the seventh and last degree, which concludes the whole work of our mystery for Transmutation, making all imperfect things perfect, and transmuting them into a most excellent essence, and into a most perfect soundness, and alters them into another colour.

What Tincture's, and its kinds.

Tincture therefore is a most excellent matter, wherewith all mineral and human bodies are tinged, and are changed into a better and more noble essence, and into the highest perfection and purity.

For Tincture colours all things according to its own nature and colour.

Now there are many Tinctures, and not only for Metalline but Humane bodies, because every thing which penetrates another matter, or tingeth it with another colour or essence, so that it be no more like the former, may be called a Tincture.

All things that are to be tinged must be fluid

Wherefore there are many and various sorts of Tinctures, viz. of Metals, Minerals, Mens bodies, Waters, Liquors, Oyls, Salts, all fat things, and indeed of all things which may be brought to flux out of the fire or in the fire.

For if a Tincture must tinge, it is necessary that the body or matter which is to be tinged, be opened, and continue in flux, and unless this should be so, the Tincture could not operate. But it would be, as if any one should cast saffron, or any colour upon coagulated Water, or Ice: for so it would not so suddenly tinge the Ice with its colour, as if it were cast into other Water. And although it should tinge, yet it would at the same time resolve the Ice into Water. Wherefore those Metals that we would tinge must first

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be melted in the fire, and be freed from Coagulation.

And here we must know, that by how much the stronger fire is requisite for the melting, so much the sooner the Tincture runs through them, as Leaven penetrates, and infects the whole mass with sownness; and by how much better the mass is covered, and kept warm, so much the better it is fermented, and makes the better Bread: for Ferment is the Tincture of Dowe and Bread.

Feces are of a more fixed nature than their Flegm.

We must also note, that all Feces are of a more fixed substance than the Liquor of it is; also of a sharper and more penetrating nature: as you see in the Spirit of Wine, which is made of the Feces of Wine, and of *Aqua Vita*, which is distilled out of the Grounds of Beer, and burns like Spirit of Wine, and is inflamed as Sulphur.

The preparation and Nature of distilled Vineger.

Also if of the Feces of Vineger another Vineger be distilled, as commonly Spirit of Wine is distilled, there will be thereby made a Vineger of so fiery and sharp a nature, that it consumes all Metals, Stones, and other things, as *Aqua fortis*.

How the Tinctures of Metals must be made.

Moreover, it is necessary that Tinctures be of a fixed, fluxil, and incombustible Nature, so that if a little of a Plate of any Metal red hot be cast into them, they will presently flow like Wax, without any manner of fume at all, and they penetrate the Metals, as Oyl doth Paper, or Water a Sponge, and tinge all Metals into white and red, that is, into Silver or Gold.

Now

Now these are the Tinctures of Metals, which it is necessary must be turned into an Alcohol, by the first degree of Calcination, then by the second degree of Sublimation must get an easie and light Flux. And lastly, by the degree of Putrefaction, and Distillation, are made a fixe and incombustible Tincture, and of an unchangeable colour.

Now the Tinctures of Mens bodies are, that they be tinged into the highest perfection of health, and all Diseases be expelled from them, that their lost strength and colour be restored and renewed, and they are these, viz. Gold, Pearls, Antimony, Sulphur, Viteriol and such like, whose preparation we have diversly taught in other Books, wherefore it doth not seem to us necessary here to repeat them.

The Tinctures of Men:

We shall write no more of Tinctures, seeing every extracted colour may be called a Tincture, which doth indeed tinge things with a permanent colour, which do not go into the fire, or preserve colours fixed in the fire.

Of Dying and Painting.

All these are in the hand and power of the Dyer, and Painter, who prepares them according to his pleasure.

It is very necessary in this Book to know the degrees of Fire, which many ways may be graduated, and intended, and every degree hath a peculiar operation, and one produceth the same effect, as another, as every expert Alchymist, by the daily experience, and exercise of the Art knows.

How many degrees, or the Alchymists Fire there be.

For one is as living, and flaming Fire, which reverberates and calcines all bodies: Another is

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the Fire of a Candle, or Lamp, which fixeth all volatile bodies: Another is a Fire of Coals, which cements, colours, and purgeth Metals from their Dross, exalts Gold and Silver to a higher purity, whitens Copper, and in brief renews all Metals.

Another Fire is of an Iron plate made red hot, in which the Tinctures of Metals are proved, which also is profitable for other things.

The Filings of Iron heat after one fashion, Sand after another, Ashes after another, a *Balneum Mariae* after another, in which manifold Distillations, Sublimations, and Coagulations are done.

Balneum rovis after another, in which there are made many Solutions of corporeal things.

Horfe-dung after another, in which the chiefest putrefactions and digestions are made.

The Celestial Fire.

And after another fashion works the invisible Fire, by which we understand the rays of the Sun, and that which is manifested by a Glass, or Crystal, and shews its operations and effects, of which Fire the Ancients wrote nothing at all; and by this Fire the three principles of every corporeal thing may be separated.

This Fire is of such wonderful force, that by it Metals may be melted, and all fat and fluxible things, may upon the table without any Fire be together with all combustible things, reduced into Coals and Ashes.

Therefore after I have proposed, and opened to you the degrees of the Art of Alchymy, and the degrees of the Alchymists Fire: I will yet further shew, and declare to you in general, vari-

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ous Transmutations of natural things: of Metals first, secondly of Stones, and thirdly of divers things in general. The Transmutation of Metals therefore is a great secret in Nature, and it can hardly be done by reason of many impediments and repugnancies. Yet it is not against Nature, nor Gods Ordination, as many falsely affirm:

But that the five lesser and impurer Metals, viz. ♁ ♃ ♄ ♀ and ♁ may be transmuted into the greater, purest, and most perfect Metals, viz. into ☉ and ☾ it cannot be done without the Tincture, or Philosophers stone.

The Transmutation of Metals into Silver and Gold.

Now seeing we have before sufficiently opened the secrets of Tinctures in their seven degrees, and described them there, it is not necessary that we spend any further labour in this, but rather be satisfied with those things which we have wrote in other Books concerning the Transmutations of Metals.

Now there are other Transmutations of imperfect and impure Metals, as the Transmutation of ♂ into ♀, which may be done divers ways.

The Transmutation of Iron into Copper.

If Plates of Iron be boiled in water of Vitriol, or be cemented with calcined Vitriol, or being red hot be quenched in Oyl of Vitriol.

These three ways Iron may be transmuted into very good and ponderous Copper, which indeed flows well, and hath its weight as well as any natural Copper.

Plates of Iron may be as it were reduced, and transmuted into Lead, so that it be as soft as natural Lead, but doth not flow so easily: and the process is this.

The Transmutation of Iron into Lead.

Take

Take Filings of σ , and so much of the powder of Borax, mingle them well together, put them in a crucible, and into a wind Furnace, let there be made a strong Fire, but so that the σ do not flow, but stand as it were in a Cement for a whole hour, then encrease the Fire, that it may be red hot, and flow: then let the crucible cool of it self, and thou shalt find the regulus of Lead in the bottom of the crucible, soft, and malleable, as natural Lead can be.

The Transmutation of Copper into Lead.

But to transmute \mathcal{Q} into \mathcal{H} the process is this. First of all bring Copper with \mathcal{V} sublimate, and fixt Arsenick to be white, yea as white as \mathcal{C} , then beat it small. Take this and the powder of Borax, of each a like quantity, and first cement it, then let it be melted into a regulus, and thou hast a true regulus of Lead.

The Transmutation of Lead into Copper.

Now on the contrary, it is easie to transmute Lead into Copper, neither doth it require much pains, and it is done thus.

Take Plates of Lead, strow them over with calcined Vitriol, or Crocus of Venus, cement them, and then melt them, and thou shalt see natural Lead, transmuted into good ponderous and malleable Copper.

A metalline mixture like Gold.

Now if this Copper, or any other Copper, be beaten into plates, and strowed over with Tutia, or Capri Celaminaris, and be cemented, and lastly melted, it will be transmuted into an excellent reddish *Electrum* like to Gold.

To make English Tin out of Lead.

If thou wilt turn \mathcal{H} into \mathcal{V} make plates of \mathcal{H} , strow them with Salt Armoniack, cement, and melt them, as abovesaid, so will all the blackness, and darkness be taken away from the Lead,

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Lead and it will be in whitencfs like fair English Tin.

Now as you have in brief heard of some Mutations of Metals, so also know, that there are Transmutations of Gems, which indeed are various, and in no wise like.

For you see how great Transmutations of Gems there lies in Oyl of Sulphur. For any Crystal may be tinged, and transmuted in it, and in time be exalted with divers colours, as to be made like to the Hyacinth, Granat, or Rubie.

Oyl of Sulphur transmutes Gems

Know also that the Load-stone may be transmuted into a tenfold greater power and vertue, and it is done thus:

To transmute the Load-stone into great strength.

Take the Load-stone and heat it very hot in Coals, but so that it be not fired, which presently quench in the Oyl of *Crocus Martis*, made of the best Carinthian Steel, that it may imbibe as much as it can.

Thou shalt by this means make the Load-stone so powerful, that thou maist pull out Nails out of a Wall with it, and do such like wonderful things with it, that the common Load-stone can never do.

Moreover, in transmutation of Gems you must know that the world is placed in two degrees of Tincture and Coagulation.

For as the white of an Egg may be tinged with Saffron, and then be coagulated into a fair yellow Amber: with the smoke of a Pine-tree into black Amber: with Verdegrease into green, like *Lapis Armenius*: with green Juice into Amber like the Emerald: and with the Azure Stone,

To transmute the white of an Egg into Amber of any colour.

stone, into blew Amber, like a Saphir: with the Wood called Red Wood, into red, like a Granat, or Rubie: with a purple colour, like to an Amethyst: with Ceruse, like to Alabaster.

So all Liquors, especially Merals, and Minerals, may be tinged with fixed colours, and afterwards be coagulated and transmuted into Gems.

How counterfeit
Pearls are
made.

So also may Pearls be made like true Pearls in form, so that for splendor and beauty they can hardly be discerned from the true: And they are made thus:

Cleanse the White of Eggs through a sponge, as purely as may be, then mingle with it the fairest white Talk, or Mother of Pearl, or Mercury coagulated with Tin, and brought into an Alcohol, then grind them all together on a Marble, so that they become a thick Amalgama, which must be dryed in the Sun, or behind a Furnace so long, until it be like Cheese, or a Liver.

Then of this mass make Pearls as big as thou wilt, which hang upon the bristles of a Hog, and being thus boared through, dry them as Amber, and then thou hast finished them.

If they are not beautiful enough, anoint them over with the White of an Egg, and dry them again, and they will be most goodly Pearls, in form like the natural, but not in vertue.

In the like manner are Corals made, with which men endeavour to deceive one the other as with Pearl. The process is:

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Take Cinnabar, grind on a Marble, with the White of an Egg, for the space of an hour, then dry it, as Potters do their Earth; then make it into what form thou pleassest: Afterwards dry them as much as may be, and noint them over with the White of an Egg, as thou didst Pearl, and dry them by themselves again.

How coun-
terfeit Cor-
als may be
made.

So thou shalt have Coral like to the natural in form, but not in vertue.

Thou must also know, that the White of an Egg may be of it self coagulated into most clear Vernish, in the coagulation of which Silver or Gold may be strewed.

A golden or
silver ver-
nish.

There are also many other and various Transmutations of natural things: Whereof those which I know, and have had experience of, I will by the way set down, and briefly declare to you.

And first of all know, that any Wood, if it be put for a certain time into the Water of Salt Gem, is turned with much admiration into a Stone.

How Wood
is made a
Stone.

Also Stones in the Ænean Fire are transmuted into Coals, which are called Stony Coals.

Coals of
Stones.

Also Glew is boiled out of Skins.

Glew of
Skins.

Of Linen Cloth is made Paper.

Paper of
Linnen
cloth.

Of Flax boiled in sharp Lie made of the Ashes of Wood is Silk made.

Silk of Flax.

Also the feathery parts pulled off from Quills, and boiled in that Lie, may be spun and weaved like Cotten.

Feathers
may be
spun.

Any

Any Oyl or Spermatick mucilage may be coagulated into Vernish.

Any Liquor into Gum, &c.

All these are Transmutations of Natural things, of which Science we have spoken enough; and therefore we shall here make an end.