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A New Light Of Alchymy

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Paracelsus**

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The eighth book

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OF THE
NATURE
OF
THINGS.

The eighth Book.

Of the Separation of Natural Things.

IN the Creation of the World, the first separation began from the four Elements, seeing the first matter of the World was one Chaos.

The Chaos
the Matter
of the
World.

Of this Chaos God made the greater World, being divided into four distinct Elements, viz Fire, Air, Water, and Earth. Fire is the hot part, Air the moist, Water the cold, and Earth the dry part of the greater World.

But that you may in brief understand the reason of our purpose in this eighth Book, you must know, that we do not purpose to treat here of the Elements of all Natural things, seeing we

What separation shall
be here
spoken of.

have

have sufficiently discoursed of those Arcana in the Archidoxis of the separation of Natural things: whereby every one of them is a part, and distinctly separated, and divided materially, and substantially, viz. seeing that two, three, or four, or more things are mixed into one body, and yet there is seen but one matter. Where it often falls out, that the corporeal matter of that thing cannot be known by any, or signified by any express name, until there be a separation made. Then sometimes two, three, four, five or more things come forth out of one matter: as is manifest by daily experience, in the Art of Alchymie.

What Electrum is.

As for Example, you have an *Electrum*, which of it self is no Metal, but yet it hides all Metals in one Metal. That if it be anatomized by the industry of Alchymy, and separated: all the seven Metals, viz. *Gold, Silver, Copper, Tinne, Lead, Iron,* and *Quicksilver* come out of it, and that pure, and perfect.

What Separation is.

But that you may understand what Separation is, note, that it is nothing else then the severing of one thing from another, whether of two, three, four, or more things mixed together: I say a separation of the three Principles, as of Mercury, Sulphur, and Salt; and the extraction of pure out of the impure, or the pure, excellent spirit, and quintessence, from a gross, and elementary body; and the preparation of two, three, four, or more out of one: or the dissolution, and setting at liberty things that are bound, and compact, which are of a contrary nature, acting one against the other, until they destroy one the other.

Now

Arcana in the natural things: part, and distichally, and three, or one body, Where it matter of that signified by a separation three, four, five the matter: as in the Art of

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at Separation n the severing ther of two, d together: I ciples, as of the extraction ure, excellent , and elemen- wo, three, four, tion, and set- and compact, g one against other.

Now

Now there are many kinds of Separation, many of which are unknown to us; those which we have experienced out of elementary, dissoluble natural things, shall in this place, according to their kinds, be described.

The first Separation of which we speak, must begin from man, because he is the Macrocosm, or little World, for whose sake the Microcosm or greater World was made, viz. that he might be the separator of it.

Now the Separation of the Microcosm begins at his Death. For in Death the two Bodies of Man are separated the one from the other, viz. his Celestial and Terrestrial Body; i. e. Sacramental and Elementary: one of which ascends on high like an Eagle, the other falls downward to the Earth like Lead.

The Elementary is putrefied, consumed, and becomes a putrid stinking carcass, which being buried in the Earth, never comes forth, or appears more.

But the Sacramental, i. e. Syderial, or Celestial, is never putrefied, or buried, neither doth it possess any place. This Body appears to Men, and also after death is seen.

Hence *Ghosts, Visions, and supernatural Apparitions.*

Hence by the ancient Magicians, the *Cabalistical Art* took its beginning, of which we shall treat more at large in the Books of Cabalie.

After this Separation is made, then after the death of the Man three substances, viz. *Body, Soul* and *Spirit* are divided the one from the other, every one going to its own place, viz. its own fountain;

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How many kinds of Separation.

The separation of the Microcosm.

The Body of man after death is twofold.

What the Elementary Body is.

What a Sacramental Body is.

Whence the Cabalistical Art.

tain, from whence it had its original, *viz.* the body to the Earth, to the first matter of the Elements; the Soul into the first matter of the Sacraments, and lastly, the Spirit into the first matter of the Airy Chaos.

The separation of the Macrocosm.

What now hath been spoken of the Separation of the Microcosm, the same also may be understood in the greater world which the great Ocean hath divided into three parts, so that the universal World is severed into three parts, *viz.* *Europe, Asia* and *Africa*, which separation is a certain representation of three Principles, which can be separated from any Terrene, or Elementary thing. These three Principles are Mercury, Sulphur and Salt, of which three the World was made and composed.

Three parts of the World.

The separation of Metals.

The next thing to be known is the separation of Metals from their Mountains, *i. e.* the separation of Metals and Minerals.

By vertue of this separation many things come forth out of one matter, as you see out of Minerals come forth, *The Dress of Metals, Glass, Sand, Piritia, Marcasite, Granatus, Cobaltum, Talke, Cechinna, Zincum, Bisemutum, Antimony, Litharge, Sulphur, Vitriol, Verdegrease, Chrysolite, the Azure Stone, Auripigmentum, Arsenick, Realgar, Cinnabar, Clay of Iron, Spathus, Gyphus, Ocree,* and many more like to these, as also the *Waters, Oyls, Resines, Calxes, Mercury, Sulphur,* and *Salt, &c.*

Of Vegetables.

Vegetables in their separation yield *Waters, Oyls, Juices, Resines, Gums, Electuaries, Powders, Ashes, Mercury, Sulphur* and *Salt.*

Of Animals.

Animals in their Separation yield *Water, Blood, Flesh,*

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viz. the bo-
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Flesh, Fat, Bones, Skin, Body, Hairs, Mercury, Sulphur and Salt.

He therefore that boasts himself to be able to separate all natural things after this manner, must of necessity have long experience, and perfect knowledg of all natural things.

What a good Separator ought to be.

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Moreover, he must be a skilful and well practised Alchymist, that he may know what is combustible, and what not; what is fixt, and what not; what will flow, and what not; and what things are more ponderous one than another: also he must be experienced in the natural colour, smell, acidity, harshness, sowness, bitterness, sweetness, the degree, complexion and quality of every thing.

separation of
the separation

Also he must know the degrees of Separation, as of Distillation, Resolution, Putrefaction, Extraction, Calcination, Reverberation, Sublimation, Reduction, Coagulation, Powdering and Washing.

The degrees of Separation. What and how many there be.

y things come
t of Minerals
*ss, Sand, Pii-
a, Talke, Ca-
ony, Litharge,
colla, the A-
ick, Realgar,
phus, Ocree,
the Waters,
Sulphur, and*

By Distillation is separated Water, Oyl from all corporeal things.

What Distillation separates.

field Waters,
ries, Powders,
Water, Blood,
Flesh,

By Resolution are separated Metals from Minerals, and one Metal from another, and Salt from the other Principles, and fat, and that which is light from that which is heavy.

What Reso- lution.

By Putrefaction is separated fat from lean, pure from impure, putrid from not putrid.

Putrefac- ion.

By Extraction is separated pure from impure, and Spirit and Quintessence from Body, and thin from thick.

Extraction.

By Calcination is separated watery moisture, fat, natural heat, odour, and whatsoever else is combustible.

Calcination;

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By

Reverberation.

By Reverberation is separated colour, odour, what is combustible, all humidity, aequosity, fat, and whatsoever is inconstant, or fluxil, in any thing, &c.

Sublimation

By sublimation is separated the fixed from the volatile, spiritual from the corporeal, pure from impure, Sulphur from Salt, Mercury from Salt, &c.

Reduction.

By Reduction is separated what is fluxil from what is solid, a Metal from its Mineral, and one Metal from another, a Metal from its Dross, fat from what is not fat.

Coagulation

By Coagulation is separated waterishness from humidity, Water from Earth.

Powdering.

By Powdering are separated Powder and Sand, Ashes and Calx, Mineral, Vegetable and Animal one from the other, and all Powders which are of unequal weight are separated, and by winnowing, as Chaff from Corn.

Washing.

By Washing are separated Ashes and Sand, a Mineral from its Metal, that which is heavy from what is light, a Vegetable and Animal from what is Mineral, Sulphur from Mercury and Salt, Salt from Mercury.

The Preparation of Metal is manifold.

But passing by the Theory, we will now fall upon the Practice, and come to particulars.

You must therefore note, that the Separation of Metals is the first by right, and we shall therefore treat of it after this method and manner.

Of the Separation of Metals from their Mines.

The Separation of Metals from their Mines is done divers ways, *viz* by boiling and melting with fluxing Powders, such as are salt Alkali, Litharge, salt flux, the dross of Glass, salt Gem, Salt Petre, &c. Let them be put in a Crucible, and melted in a Furnace; so will the Metal or Regulus fall to the bottom of the Crucible; but the other matter will swim above, and become Dross. Thou shalt boil this Metalline *regulus* in a reverberating Furnace so long, till all the Metal become pure, and freed from all its Dross; by this means the Metal is well digested, and as I may say refined from all its Dross.

By fluxing powders.

Many times one Mine contains more than one Metal, as Copper and Silver, Copper and Gold, Lead and Silver, Tin and Silver, you shall know it by this, if the metalline Regulus in a reverberation in a melting pot be sufficiently after the true manner dissolved. For in it are all imperfect Metals separated, as are Iron, Copper, Tin and Lead, and so with a double quantity of Lead to the Regulus being put to it, they all go into a fume, and only fine Silver or Gold are left behind in the pot.

Also two or three Metals mixed together may be separated in *Aqua fortis*, and extracted the one from the other. If two Metals or one be resolved, the other will fall to the bottom like Sand, and

By Aqua fortis.

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be

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be precipitated: and be after this manner separated. Also Metals may be separated by flowing after this process: Make metals flow, and when they are in flux, cast into them the best flower of Sulphur that you can get, *viz.* an ounce to every pound of the metal, and let it burn, and by that means it will draw up the lightest metal to the top, the heavy falling to the bottom. Then let them stand together till they be cold. And so in one Regulus two metals are found, not as before mutually mixed, but one separated from the other by the Sulphur, as by a partition, as Oyle divides two waters, that they cannot be joined together or mixed: Sulphur therefore is a singular Arcanum worthy of great commendation.

A wonderful power of Sulphur in separation.

Fixt metals, as Gold and Silver, because they cannot well be extracted with Fire or *Aqua fortis*, must be amalgamated with Quicksilver, and so separated and extracted, the Quicksilver being afterwards extracted and separated by a certain degree of Distillation from the Calx of the metals, *viz.* Gold, and Silver.

By Quicksilver.

After this manner also many other metals, not only Gold, and Silver, but Copper, Iron, Tin, Lead, &c. as also whatsoever are prepared out of them, as red Electrum, the white Magnesia, Aurichalcum, calcined Lead, Laton, Brass of Cauldrons, and whatsoever metals of this kind are transmuted, be with Quicksilver, but first being powdered, abstracted, and separated from what is heterogeneous. For the nature, and condition of Quicksilver is this, that it will be united and amalgamated with metals, but yet with one

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sooner then with another, according as the me-
 tal is of greater or less affinity to it.

In this consideration fine Gold is the chiefest,
 then fine Silver, then Lead, then Tin, then Cop-
 per, and lastly Iron.

So amongst transmuted metals, the first is
 part with part, then Ash coloured Lead, then
 Laton, then Brads of Caldrons, then red, and
 the newest white. Although for the first course
 Mercury may take no more then one metal, with
 which it is amalgamated: yet that Amalgama is
 to be strained hard through Leather, or Cotton
 cloath. For by this means nothing but the Quick-
 silver will pass through the Leather, or Cloath:
 and that metal which it did attract remains in the
 Leather, or Cloth like Calx, which afterwards
 thou maist with salt Alcali, or some other salt re-
 duce into a metallin body by melting.

Now by this Art Quick-silver is much sooner
 separated from all manner of Metals than by Di-
 stillation, &c.

By this process with Mercury all Metals may
 after calcination and powdering be by a skilful
 and industrious Alchymist extracted and separa-
 ted one from the other.

In the same manner, and that easily, may Tin
 and Lead be separated from Copper, or Copper
 vessels, from Iron and Steel overlaid with Tin with-
 out any fire or water, by the Amalgama of Quick-
 silver alone.

Also beaten Gold, or Leaf-Gold, or Silver, as
 also any other Metal beaten, or ground, being
 written, or laid over with a Pencil or Quill upon
 Cloth, Parchment, Paper, Leather, Wood, Stones,

or any thing else, may be resolved by Quick-silver, and so, that the Quick-silver may be afterward separated again from those Metals.

By corrosive
waters.

Now the separation of Metals in *Aqua fortis*, *Aqua Regis*, and like corrosive Waters, is after this manner.

Let a Metal that is mixed and joined with another be taken and beaten into thin plates, or brought into powder. Put it into a separating vessel, and pour upon it common *Aqua fortis* as much as is sufficient, let them stand and be macerated, until all the Metal be resolved into a cleer water. If it be Silver, and contain any Gold in it, all the Silver will be resolved into water, and the Gold will also be calcined, and settle in the bottom like black Sand. And after this manner Gold and Silver are separated. If now thou wilt separate the Silver from the *Aqua fortis* without Distillation, put a plate of Copper into the water, and the Silver will presently settle in the bottom of the water like Snow, and the Copper plate will begin to be consumed by little and little.

The separation of Silver and Copper by common *Aqua fortis* is done after this manner. Let the Copper which contains Silver or the Silver which contains Copper be brought to thin plates or powder, and put into a Glass vessel, upon which pour as much common *Aqua fortis* as is sufficient; and by this means the Silver will be calcined, and settle to the bottom like white chalk: but the Copper will be dissolved, and turned into a cleer water. If this water, together with the dissolved Copper, be by a Glass funnel separated from the silver Calx into another Glass; then the Copper that is dissolved

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ved in the water may be so precipitated with com-
mon water, or rain water, or any other water, that
it will settle to the bottom of the Glafs like Sand.

Now the separation of hid Gold from any Me-
tal is by the degree of Extraction in *Aqua Regis*.
For this kind of water will attempt to dissolve no
Metal, but only pure, fine Gold, &c.

The same *Aqua Regis* doth separate also fine
Gold from gilded Plate. For if that be washed o-
ver with it, the Gold will be separated from it, &c.

Moreover also with Cement by the degree of
Reverberation two Metals mixed together may be
separated the one from the other, but especially if
they are not in the like degree of Fixation, as Iron
and Copper. For that Metal which is but little
fixed, as Tin and Lead, is all of it consumed by the
degree of Reverberation in Cement. For by how
much the more a Metal is fixed, so much the less
is it consumed by Cement.

By the de-
gree of Re-
verberation.

You must know therefore that fine Gold is the
most fixt and perfect Metal, which can be destroy-
ed or consumed by no Cement. Next to this is fine
Silver. If then Gold and Silver be mixed together
in one body, which is wont to be called part with
part, or if Silver contain Gold, or Gold Silver: I
say, these being thus mixt, if they be reverberated
into Cement, then the Gold remains entire, and
not at all injured, but the Silver is consumed by
the Cement, and so is extracted from fine Gold:
so also is Copper from Silver, and Iron and Tin
from Copper, and Iron or Lead from Tin, and so
forth.

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Of the Separation of Minerals.

After that we have explained (as hitherto we have done) the separation of Metals from their Earth and Matter, as also of one Metal from another, and how it is done, having passed through it with as much brevity as might be: it will in the next place be necessary that we treat also of those things out of which Metals grow, and are generated as are the three Principles, Mercury, Sulphur and Salt, as also all Minerals, in which the first being of Metals, *i. e.* the Spirit of Metals is found, as is manifest in Marcasites, Granats, Cachymies, red Talke, the Azure stone, and the like, in which the first being of Gold is found by the degree of Sublimation. So in white Marcasite, white Talke, Auripigmentum, Arsenick, Licharge, &c. the first being of Silver is found: In Cobaltus, Zinetus, &c. the first being of Iron: In Zinetus, Vitriol, Verdegrealc, &c. the first being of Copper: In Zinetus, Bilemutus, &c. the first being of Tin: In Antimony, Minium, &c. the first being of Lead: In Cinnabar the first being of Quick-silver is found.

Concerning this first beginning you must know that it is a volatile Spirit, as yet consisting in volatility, as an Infant lies in the Womb of its mother, which sometimes is made like to Liqueur, sometimes to Alcohol.

Whosoever therefore desires to busie himself about the getting of the first being of any such body, or to separate it, must of necessity have much experi-

experience and knowledg in the Art of Alchymy.

For if he shall not diligently and skilfully work in Alchimy, he shall attempt many things in vain, and accomplish nothing.

But after what manner the first being is to be separated out of any mineral, is sufficiently explained in the Book called *Archidoxis*, and need not here tediously be repeated.

But as concerning the separation of minerals, you must note, that many of them are to be separated by the degree of Sublimation, as fixed from those which are not fixed, spiritual and volatile bodies from fixt bodies, and so accordingly of all the members, as is declared concerning metals. For of all minerals there is one and the like process through all degrees, as the Art of Alchymy teacheth, &c.

Of the Separation of Vegetables.

THe separation of those things which grow out of the Earth, and are combustible, as fruits, herbs, flowers, leaves, grasse, roots, woods, &c. is made many ways.

How Vegetables are separated.

For first by Distillation the Flegm is separated from them, then the Mercury, then the Oyl, then the Resine, then the Sulphur, and lastly the Salt.

All these Separations being made according to the Spagirical Art, many notable and excellent medicines come from thence, which are to be used as well within as without the body.

But now seeing idleness is so much in request amongst

amongst Physicians, and all labour and study is turned only to insolency; truly I do not wonder, that all such preparations are every where neglected, and Coals sold at so low a price, that if Smiths could be so easily without Coals in forging, and working their Metals, as Physicians are in preparing their Medicines, certainly Colliers would long since have been brought to extreame want.

A reprehension of Physicians.

In the mean time I will give to Spagirical Physicians their due praise. For they are not given to idleness and sloth, nor go in a proud habit, or Plush & Velvet Garments, often shewing their Rings upon their fingers, or wearing Swords with silver hilts by their sides, or fine and gay Gloves upon their hands, but diligently follow their labours, sweating whole nights and days by their Furnaces.

The commendation of Chymists, and how they differ from other Physicians.

These do not spend their time abroad for recreation, but take delight in their Laboratory. They wear Leather Garments with a Pouch, and Apron wherewith they wipe their hands. They put their fingers amongst coals, into clay and dung, not into Gold Rings. They are sooty and black like Smiths, or Colliers, and do not pride themselves with clean and beautiful Faces. They are not talkative when they come to the Sick, neither do they extol their Medicines: seeing they well know that the Artificer must not commend his Work, but the Work the Artificer, and that the Sick cannot be cured with fine words.

How many degrees of Alchymy there be.

Therefore laying aside all these kinds of vanities they delight to be busied about the fire, and to learn the degrees of the Science of Alchymy: Of this Order are *Distillation, Resolution, Putrefaction, Extraction, Calcination, Reverberation, Sublimation,*

mation, Fixation, Separation, Reduction, Coagulation, Tincture, &c.

But how these separations may be done by the help of distinct degrees according to the Art of Alchymy, hath been in general spoken of already. Wherefore it is needless here to make repetition.

But to proceed to particulars, and briefly to explain the Practice, you must know that *Water, Spirit, Liquor, Oyl, &c.* cannot be separated after one and the same process, out of Flowers, Herbs, Seeds, Leaves, Roots, Trees, Fruits, Woods, by the degree of Distillation.

For Herbs require one process, Flowers another, Seeds another, Leaves another, Roots another, Trees another, the Stalks another, the Fruit another, Woods another.

And in this degree of Distillation, there are also four distinct degrees of Fire to be considered.

The first degree of Fire in Distillation is *Balnesum Mariae*, this Distillation is made in Water.

Another degree of Fire is Distillation made in Ashes.

The third in Sand.

The fourth in a naked Fire: as also Distillation may be made by *Aqua fortis*, and other sharp Waters.

To the first degree of Fire belong, Herbs, Flowers, Seeds, and such like.

To the second, Leaves, Fruits, &c.

To the third, Roots and Boughs of Trees, &c.

To the fourth Wood, and such like.

Note, that every one of these must be beaten small, and bruised before they be put into the Still.

And thus much be spoken concerning the Distillation

The degrees of fire in Distillation:

With what degrees of fire every Vegetable is to be distilled.

Stillation of Waters out of the Vegetable substances.

As concerning the Separation and Distillation of Oyls, the process is the same as that of Water, only some of them are to be distilled *per descensum*, and cannot ascend as Waters, the process of these in this case is to be changed.

But Liquors are not separated in Distillation as Waters, or Oyls, but are expressed from their corporeal substances with a Press.

And here we must know, that there are some Oyls that are pressed out, and separated after the same manner, by a Press as Liquors are, and that for this reason, because they should not contract an ill odour from the Fire, as otherwise they would do.

Of this Order is the Oyl of Almonds, Nuts, hard Eggs, and the like.

Also we must note, that all Oyls, if they be prepared and coagulated according to the Spagirical Art, yield a kind of Vernish, Gum, Amber, or Resine, which may be also called Sulphur, and that which remains in the bottom of the Still may be calcined and brought to Ashes, and from it may be with warm water alone the Alkali extracted and separated from it.

The Ashes which is left behind is called the Dead Earth, out of which never any else can be extracted.

Of the Separation of Animals.

IT is necessary that Anatomy go before the Separation of Animals, that the Blood maybe apart, the Flesh apart, the Bones apart, the Skin apart, the Bowels apart, the Tendons apart, &c. and after this must every one of these be separated by it self by the help of the Spagirical Art.

Therefore the Separations in this place are chiefly four :

The first draws forth a watery and flegmatick Humidity from the Blood. For from the Blood, being after this manner, according to the process shewed in the Book of Conservations, prepared, there comes forth a most excellent Mummy, and so excellent a *Specificum*, that any fresh Wound may be cured, and consolidated in the space of twenty four hours, only with one binding up.

Four degrees
of the separation
of Animals.

Mummy,
&c.

The second is the separation of Fat from Flesh ; for that being separated from Mans Flesh is a most excellent Balsom allaying the pains of the Gout, and Cramp, and such like pains, if any part affected be anointed with it warm. It helps also the Tendons of the Hands or Feet, being drawn together, if they be daily anointed with it. It cures also the Scab, and all kinds of Leprosie.

Balsom, &c.

Therefore it is the chiefest Chirurgical Specificum, and in all cases, as in Wounds and the like, most profitable, &c.

The third is the separation of watery and flegmatick moisture, together with the Fat extracted

out

out of Bones. For if these two be carefully by the Art of Alchymy separated from mens Bones by the degree of Distillation, and the Bones be reduced, or burnt into most white Ashes by the degree of Calcination; and then these three be again after a right manner joyned together, so that they resemble Butter, they become a most wonderful specificall *Arcanum*, with which thou maist soundly cure any fracture of Bones without any pain at three bindings up, so that thou dost handle and set the Fracture according to the rules of Chirurgery, and then apply that Specificum by way of Plaister, &c.

This also doth most speedily cure the Wounds of the Skull, and any other Contusion of Bones whatsoever.

The fourth and the last is the separation of Resines and Gums from the Skin, Bowels and Tendons. For this Resine being extracted and separated out of them by the degree of Extraction, according to the Spagirical Art, and coagulated by the Beams of the Sun, becomes a cleer transparent Glew. Out of this Glew, being prepared, extracted and separated out of Mans body, as is prescribed, a most excellent *Arcanum* and specificall Stiptick comes forth, wherewith Wounds and Ulcers may speedily be consolidated, and their Lips be brought together: (even as two Boards are glewed together with glew put betwixt them) so that you put two or three drops of it being resolved into the Wound. This also is a singular *Arcanum* for Burns, Falling of the Nails, Scabs, &c. if the place affected be noined with it. For the Skin will presently be brought over the raw flesh.

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There might many other separations of these and other things be reckoned up. But seeing we have mentioned them in other places, it would be but lost labour here to repeat them. It will be necessary that we speak of those things here, of which we have made no mention elsewhere.

And lastly in the end of all things shall be the last separation, in the third generation, the great day when the Son of God shall come in majesty, and glory, before whom shall be carried not swords, garlands, diadems, scepters, &c: and Kingly jewels, with which Princes, Kings, Cefars, &c. do pompously set forth themselves; but his Cross, his crown of thorns, and nails thrust through his hands, and feet, and spear with which his side was pierced, and the reed, and sponge in which they gave him vineger to drink, and the whips wherwith he was scourged, and beaten. He comes not accompanied with troopes of Horse, and beating of Drums, but four Trumpets shall be sounded by the Angels towards the four parts of the world, killing all that are then alive with their horrible noise, in one moment, and then presently raising these again, together with them that are dead, and buried.

For the voice shall be heard: *Arise yee dead, and come to judgment.* Then shall the twelve Apostles sit down, their Seats being prepared in the Clouds, and shall judg the twelve Tribes of *Israel*. In that place the holy Angels shall separate the bad from the good, the cursed from the blessed, the Goats from the Sheep. Then the cursed shall like Stones and Lead be thrown downward: but the blessed shall like Eagles fly on high. Then from the

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The last Separation is the last judgment.

The manner of the last judgment.

Matth. 25.

Tribunal of God shall go forth this Voice to them that stand on his left hand: *Go ye Cursed into everlasting fire prepared for the Devil and his Angels from all eternity: For I was an hungry, and ye fed me not; thirsty, and you gave me no drink; sick, in prison and naked, and you visited me not, freed me not, clothed me not, and you shewed no pity towards me; therefore shall you expect no pity from me.* On the contrary, he shall speak to them on his right hand: *Come ye blessed, and chosen of my Fathers Kingdom which hath been prepared for you and his Angels from the foundation of the World. For I was hungry, and you gave me meat; thirsty, and you gave me drink; I was a stranger, and you took me in; naked, and you covered me; sick, and you visited me; in prison, and you came unto me. Therefore I will receive you into my Fathers Kingdom, where are provided many mansions for the Saints. You took pity on me, therefore will I take pity on you,*

All these being finished and dispatched, all Elementary things will return to the first matter of the Elements, and be tormented to eternity, and never be consumed, &c. and on the contrary, all holy things shall return to the first matter of Sacraments: *i. e.* shall be purified, and in eternal joy glorifie God their Creator, and worship him from age to age, from eternity to eternity, *Amen.*

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