

## ADROP.

See EXPOSITIO et Practica Lapidis Adrop.

See MONTE (GUIDO MAGNUS DE), Tractatulus seu Descriptio Philosophici Adrop.

See a note on 'Adrop' by Kopp, *Die Alchemie*, 1866, ii p 382.

## AECHTER (VON) hermetischer Arzenei.☩

See SEMLER (JOHANN SALOMON).

## ÆGIDIUS DE VADIS.

Dialogus inter Naturam et filium Philosophiæ. Tabula diversorum metallorum vocabula. . . explicans.

See THEATRUM CHEMICUM, 1659, ii. p. 85.

See MANGET (J. J.), Bibliotheca Chemica Curiosa, 1702, ii. p. 326.

Schmieder (p. 298) misnames the author, Aegidius de Vondis. This dialogue, together with tracts by Ripley Hollandus and others was edited by Penotus with an introduction, and first (?) published "Francoforti, Apud Io. Saurium," 1595, small 8vo. The epistle of Ægidius to his friend "N" is dated:

"ex bibliotheca regia Richemerum. 17. Idus Iulij Anno 1521," but whether that be correct or not, or whether Ægidius be a real personage or merely a pseudonym of Penotus', I do not know. The form Egidius also occurs.

## ÆLIA LÆLIA CRISPIS.

See THEATRUM CHEMICUM, 1659, iv. p. 805.

This is an epitaph cut on a block of white and red marble which existed at Bologna. As it is a complete enigma it has exercised the wits of many persons for three hundred years to find out its meaning and application. Marius L. Michael Angelus published a 4to pamphlet on it at Venice in 1548; Sir W Scott alludes to it as a perennial antiquarian problem (*The Antiquary*, ch. xiv.). In 1683 Cæsar Malvasia in his pamphlet enumerates forty-three attempted solutions of it. It has been thought to denote rain the soul, Niobe Lot's wife a child promised in marriage that died before its birth, and so on See the notices in *Acta Eruditorum*, 1684 p 263; 1706, p. 88; 1720, p. 6; in Christoph. August. Heumann's☩ Poecile, Halæ, 1726, ii. p. 266.

Here of course it is applied to the philosopher's stone, for which interpretation we are indebted to

Nicolaus Barnaud, who wrote a commentary on the inscription in this sense, reprinted in *Theatrum Chemicum*, iii. p. 744 (q. v.), and in Manget *Bibliotheca Chemica Curiosa*, ii. p. 713 (q.v.). The epitaph with its puzzling antitheses was too choice a morsel to escape the alchemists who were fascinated by obscurities like those of the *Tabula Smaragdina* and delighted in ascribing to the great Arcanum the most contradictory properties so as to display its infinite perfections, and at the same time to baffle the uninitiated

Borel (*Bibl. Chem.*, 1654, p. 3) must have considered the inscription to be alchemical; he quotes the explanation of it by Richardus Basinstockius, Dordrecht, 1618.

In verses prefixed to the *Mataeotechnia Medicinæ Praxeos* of Noah Biggs Lond. 1651 "Elia Lelia's Art" is referred to.

## ÆLIA LÆLIA CRISPIS.

See BORRICHIVS (OLAUS), De Ortu et Progressu Chemiæ Dissertatio, in MANGET (J. J.), Bibliotheca Chemica Curiosa, 1702, i. p. 26.

## ÆNIGMA.

See ALBINEUS (N.), Bibliotheca, 1673, Part 1., p. 78.

See ARISLEUS.

See TEIZEN (JOHANN VON), 1691, p. 70.

See ZWEY vortreffliche . . . Chymische Bücher, 1759, p. 59.

See also PARABOLA.

See also PHILOSOPHISCHES RÄTZEL.

See also PHILOSOPHICAL RIDDLE.

See also RÄTZEL.

## ÆNIGMA CABALISTICUM.

See MONTE HERMETIS (JOHANN DE), Explicatio Centri in Trigono Centri, 1680, sig. C<sup>3</sup>.

## ÆNIGMA MAIERIANUM.

See BOREL (PIERRE), Bibliotheca Chemica, 1654, p. 275.

## ÆNIGMA Philosophicum ad filios Veritatis.

See SENDIVOGIUS (MICHAEL).

See also ENIGME philosophique.

This is different from the *Parabola seu Ænigma Philosophorum*.

## ÆNIGMA Philosophicum de Secreto Physicorum.

See BENEDICTUS (LIBERIUS), Nucleus Sopicus, 1623, p. 74.

## ÆNIGMA Philosophorum sive Symbolum Saturni, per parabolas Azoth dilucidè ostendens.

See THEATRUM CHEMICUM, 1659, iv. p.

See MANGET (J. J.), Bibliotheca Chemica Curiosa, 1702, ii. p. 198.

This is identical with the *Parabola seu Ænigma Philosophorum*. See SENDIVOGIUS (M.); but compare the note on AURELIÆ Occultæ Philosophorum Partes duo.

## ÆNIGMA, in welchem der Procefs angedeutet wird.

See THEOPHILUS, Mineralogia, 1703, 1706, p. 457.

## ÆNIGMATA.

See FIGULUS (BENEDICTUS), Rosarium Novum Olympicum, pars prima, 1608 p. 71.

## ÆNIGMATA DE TINCTURA.

See STERNHALS (JOHANN), Ritter Kreig, 1595, sig. G iiiij; 1680, p. 75.

## ÆNIGMATA DE TINCTURA.

See FIGULUS (BENEDICTUS), Pandora, 1608, p. 268.

## ÆNIGMATICUM EPITAPHIUM.

See ÆLIA LÆLIA CRISPIS.

## AGGRAVI (GIOVAN FRANCESCO).

Protolum Chimico echeggiante di conduplicati paraphrasi, la Natura non diuersare nella simmetria delle connaturali operationi, entruso l'epilogati termini spargirici redundanti balsamici remedij, & arcanizzati magisteri nuouamente indagati, & theoreticamente esplorati da Giovan Francesco Aggravi Senese. In Parma, M.DC.LXXXVIII. Per Galeazzo Rosati, Con Licenza de' Superiori.

8°. pp. [16] 347 [1].

The first part of this work is devoted to a description of processes and operations and a discussion upon general principles and definitions. The second contains pharmaceutical receipts, arranged in alphabetical order.

Haller (*Bibl. Medicinæ Pract.*, 1779, iii. p. 151), copied by Gmelin (*Geschichte*, 1790, ii. 267) quotes Antilucerna fisica Padova, 1664, 4°, and Trattato della sovrana medicina, Venezia, 1682, 12°, both by Aggravi.

## AGNEAU (DAVID L').

See L'AGNEAU (DAVID).

## AGNOSTUS (IRENÆUS).

See FORTALITIUM Scientiæ, 1617, 1618.

This author was possibly Gotthard Artusius, Conector of the Gymnasium at Frankfurt am M., who wrote some other Rosicrucian tracts; see

Kopp, *Die Alchemie*, 1886, ii, p. 7, but see also *Ἀντικρίσις*, 1618.

## AGRICOLA (DANIEL), PHILOPISTIUS.

Galerazeya. Siue Revelator Secretorum. I. De Lapide Philosophorum. II. De Arabico Elyzir. III. De Auro potabili, & Pomis Paradisi. Authore Agricola Philopistio Germano. Coloniae. Apud Petrvn Metternich, propè Augustinianos Anno M.DC.XXXI.

24°. pp. 102, 173 [8, 1 blank]. This volume contains: Title, pp. 2; Printer to the reader (explaining the deceptive title), pp. 3-8; origin and occasion of the book, pp. 9-14 Part 1. consisting of the contents, pp. 15-17; first dialogue of Daniel and Joachimus, pp. 18-92; Contents, pp. 93-102; first part of the Galerazeya, called Lapis Philosophorum subdivided into seven sections, pp. 1-173; Index and Errata, Pp. [8] The remaining two parts (with their introductory dialogues) are not contained in this volume. Were they ever printed? In the first edition of the first part the introductory dialogue was somehow left out; but now in the second edition it has been put in its right place (p. 16).

This is considered an alchemical book, and is ascribed to "G. Agricola Philopistius" by Borel (*Bibl. Chemica*, 1654, p. 4), who gives "Lapis Philosophorum" as an alternative title and the date, Coloniae, 1531, 24°. Borel is copied by Dufresnoy (*Hist. de la Phil. Hermétique*, 1742, iii, p. 82), who identifies the author with G. Agricola the metallurgist, adding the date 1534. Schmieder (*Gesch. d. Alchemie*, 1832, p. 269) copies from these writers, but makes additional difficulty by ascribing the *Rechter Gebrauch d'Alchimei*, Köln, 1531 (q. v.), also to Agricola the metallurgist. None of these writers mentions the 1631 edition, and if it were not that reference is made in itself (p. 16) to a previous edition. I should incline to the belief that Borel had made a mistake in the date, which was copied by subsequent writers. The ascription of the book to George Agricola, and the statement by Schmieder that Agricola had pursued Alchemy in his youth, but that his books though printed then did not attract notice till after he had become otherwise distinguished, will not stand investigation. 1. The *Rechter Gebrauch d'Alchimei* is a book of miscellaneous receipts and treats very slightly of transmutation, and, although its date be 1531, the place of printing is not given, most likely it was printed by Egenolph at Frankfurt. 2. The *Galerazeya* does not treat of Alchemy at all, but is a book of Roman Catholic controversy and beliefs, and it was recommended to be used for converting heretics. The Lapis Philosophorum spoken of is entirely symbolical, and signifies faith in the Roman Catholic church. 3. The nominal author is Daniel—not G. or Georg—Agricola *Philopistius*, lover of the faith,—not *Philopustes* 'lover of enquiry or research, as Schmieder gives it. 4. The author or editor confesses frankly that the title is an ingenious one, a bait to catch readers, "esca in hamo, quo pisces capiuntur," as he says, so that those who buy or read the book in the hope that they will learn how to make gold, the gold that perisheth, will find that they have acquired instead a pearl of priceless value. 5. The origin of the book is described in the introduction and first dialogue. The author (Daniel Agricola), who was living in Germany some 50 years before the date of the book, after long study and making great acquisitions, at the age of 30 travelled over all the world and learned all he could. After an absence of 60 years, he returned to Germany. A

young man, called Joachimus, who had wasted his substance in searching for the philosopher's stone and was forsaken of his kinsfolk and acquaintance, came to the town where Daniel was, and as luck would have it met him and told him his sorrows. Daniel consoled him and promised that he would reveal to him the true stone. After Daniel and Joachimus had lived together for 20 years, Daniel died calmly at the not immature age of one hundred and ten years. Joachimus then committed his teaching and writing, both for the guidance of others, and in memory of Daniel himself. This work came into the hands of the writer of the preface whoever he was, who had it printed. 6. The dates now given will not suit George Agricola under any circumstances. If Daniel flourished 50 years prior to 1631, say in 1580, then he was alive twenty-five years after George Agricola was dead. If the book was published in 1531 and Daniel was alive 50 years before that time, say in 1480, he must have been ten years old at least, possibly fourteen, before George Agricola was born.

The whole story seems to be fictitious. The book is not by George Agricola, it is not about Alchemy, so that Schmieder's derivation of the name from *χαλερός* and *ἀλχη* meaning the "fortunate" or "joyful blackness, and referring to that product of "putrefaction" which the alchemists called "caput corvi," is mere nonsense. If the *Galerazeya* be the result of a hundred and ten years study travel, meditation, instruction, it is very small for its age. If Schmieder's statements about Agricola's youthful alchemical studies and publications were correct, and the *Galerazeya* were one of these printed in 1531, Agricola at that time was thirty-seven (possibly forty-one) years of age, not a youth therefore, and he had already published the *Bermannus*, was settled at Chemnitz, and was a man of distinction for scholarship.

The book hardly merits so much notice, but it has been so persistently ascribed to G. Agricola that it is as well that the account it gives of itself should be known, and the current errors rectified. KOPP, however, says (*Die Alchemie*, 1886, i, p. 41) that these works are erroneously ascribed to him, though he is not correct in saying that the *Galerazeya* is by a G. Agricola; but he quotes Schmieder as to the meaning of the word (*Ibid.*, ii p. 339), and does not seem to have been aware that the book does not deal with Alchemy at all.

## AGRICOLA (GEORG).

Georgii Agricolae De ortu & causis subterraneorum, Lib. V. De natura eorum quæ effluunt ex terra, Lib. IIII. De natura fossilium, Lib. X. De uteribus & nouis metallis, Lib. II. Bermannus, siue De re mætallica Dialogus. Interpretatio Germanica uocum rei metallicæ, addito Indice fœcundissimo. [Froben's device.] Basileae, MDXLVI. Cum priuilegio Imp. Maiestatis ad quinquennium.

Folio. Pp. 487 [1 blank]. Index [51]. Device [1]. *Colophon*: Basileae per Hieronymum Frobenium et Nic. Episcopium Mense Septembri. M.D.XLVI.

This copy belonged to Lehmann, whose translation of the tracts is referred to below. It contains numerous MS. notes by him and leaves of MS. inserted. It is a very well printed book.

Of these treatises the *Bermannus* was published at Basel by Froben, 1528 (?), 1530, 8°; at Paris, 1541, 8°, in German, by J. G. Stör, Rotenburg 1778, 8°; and by Fr. Aug. Schmid, Freiberg.

The dedicatory epistle to the *Dr Ortu . . . Subterraneorum* is dated 1544, that to the *De Natura eorum quæ effluunt ex terra*, 1545; that to the *De Natura fossilium*, 1546, and that to the *De uteribus et nouis metallis*, 1546. I have found no indication of these writings having been published

separately, and I conclude that they made their first appearance in the present volume. Those four tracts were translated into German by Ernst Lehmann: *C. Agricola's Mineralogische Schriften übersetzt*, Freyberg, 1806-12, four parts, of which part III. is in two volumes.

Other editions of the collection are: Basil., 1555, fol.; Basil., 1558, fol.; Witteberg., 1612, 8°; Italian translation: Vineg., 1580, 8°; 1559, 8°.

Agricola wrote another little tract: *De Animantibus Subterraneis*, Froben, Basil., 1549, 8°; Witteberg., 1614, 8°. This was reprinted along with the *De Re Metallica*, and in the Italian translation of the same.

Georgii Agricolae De Re Metallica Libri XII. Quibus Officia, Instrumenta, Machinae, Ac Omnia Denique ad Metallam spectantia, non modò luculentissimè describuntur, sed & per effigies, suis locis insertas, adiunctis Latinis, Germanicisq'; appellationibus ita ob oculos ponuntur, vt clarius tradi non possint. Eiusdem De Animantibus Subterraneis liber, ab autore recognitus: cum Indicibus diuersis, quicquid in opere tractatum est, pulchrè demonstrantibus, atq; omnibus nunc iterum ad archetypum diligenter restitutus & castigatus. [Froben's device.] Basileae M.D.LXI. Cum Priuilegio Imperatoris in annos v. & Galliarum Regis ad sexennium.

Folio. Pp. [10] 502. Indices [72, 2]. On the last leaf Bb6 *recto* is the Colophon: Basileae in officina Frobeniana, per Hier. Frobenium et Nic. Episcopium, Mense Martio, Anno Domini M.D. LXI. On the verso is Froben's device.

The first edition (containing a reprint of the *De Animantibus*) appeared at Basel, 1556, folio. The woodcuts according to Graesse (*Trésor Art AGRICOLA* (G.)) were by Hans Rudolphe Manuel, according to Gumbel (*Allg. Deutsche Biogr.*, Art. AGRICOLA (G.)) by Basilius Wehring of Joachimsthal, Graesse and Poggendorff *Biogr. liter. Hdw. s. v.*) mention editions of 1530 and 1546, but they have obviously confused this work with the *Bermannus*. Other editions: Basil, 1621, folio,

containing the *De Animantibus*, is a shabby book Basil., 1657, folio. To it are appended, in smaller type and in double columns, reprints of all the other tracts, so that this is the collected edition of Agricola's works on mines, metallurgy, mineralogy and geology. As a book, however, it is much inferior to the original issues. An Italian translation of the *De Re Metallica* by Michael Angelo Florio and of the *Dr Animantibus* was printed by Froben, Basil., 1563, folio.

Bergerwerk Buch: Darinnen nicht allein alle Empter, Instrument, Gezeug, vnd alles, so zu disem Handel gehörig, mit Figuren vorgebildet, vnd klärlich beschrieben: Sondern auch, wie ein rechtverständiger Bergmann seyn soll, vnd die Gang aufzurichten seyen. Item, von allerley Gängen, Klüfften vnd absetzen defs Gesteins. Von den Massen, vom Marscheyden. Defsgleichen wie ein Gang zu hawen, wie alle Schacht zu sencken vnd auffzurichten seyen. Von den Stollen, Fellorten, Radstuben, vnd andern Gebäwen. Von allerley Trogen, Wassergehäusen, Wasserkunst, Pompen vnd Rinnen, &c Vom bösen

AGRICOLA (GEORG). *Continued.*

Wetter, vnd andern sorglichen zufällen, so den Berghäwern widerfahrt. Vom probieren, vnd was sonst darzu vonnöthen. Wie man das Ertz bereiten. klauben, pauchen, rösten, quätschen, rädern, wäschen, im Röstofen brennen, vnd allerley Ertz mit nutz schmelzen soll, &c. Item, wie das Gold vom Silber, vnd das Silber vom Gold: Item das Kupffer vom Gold, vnd das Bley vom Gold vnd Silber zuscheiden sey, vnd wie die zwey köstlichen Metall mit nutz sollen gebrandt werden. Auch wie das Silber vom Kupffer vnd vom Eysen zu seygern sey. Letstlich von allerley harten Säfften, die aufs Wassern vnd flüssigen Säfften, oder vermischten Steinen gemacht werden. Vnd wie endtlich das Saltz zu sieden, vnd Glafs zu machen sey. Durch den Hochgelehrten vnd weitberühmbten Herrn Georgium Agricolam, der Artzney Doctorn, vnd Burgermeister der Churfürstlichen Statt Kemnitz, Erstlich mit grossem fleifs, mühe vnd arbeit, in Latein beschrieben, vnd in zwölf Bücher abgetheilt: Nachmals aber durch den Achtbarn, vnd auch Hochgelehrten Philippum Bechium, Philosophen, Artzt, vnd in der loblichen Vniversitet zu Basel Profefforn, mit sonderm fleifs Teutscher Nation zu gut verteutscht vnd an Tag geben, vnd nun zum andern mal getruckt. Allen Berghern, Gewercken, Bergmeistern, Geschwornen, Schichtmeistern, Steigern, Berghäwern, Wäschern vnd Schmelzern, nicht allein nutzlich vnd dienstlich, sondern auch zu wissen hochnohtwendig. [Vignette.] Getruckt zu Basel, in verlegung Ludwig Königs. Jm Jahr M.DC.XXI.

Folio, Pp. [7, 1 blank] cccxcj [1 blank]. Vocabulary [5, 1 blank]. Title red and black, The vignette represents an assayer at a muffle furnace. Numerous woodcuts and two folding plates. Contemporary interleaved copy for MS. Notes.

Other editions: *Vom Bergwerck*, Basel, 1557 folio; *Bergwerkbuch*, Franck. a. M., 1580, folio, Basel, 1657, folio; Schweinfurt, 1687, 8°.

The 1621 edition does not contain a translation of the *De Animantibus*.

George Bauer, latinized Agricola, was born at Glauchau in Saxony, March 24 1490 (or 1494?). In his youth he was distinguished as a scholar and philologist, and retained his liking for classical learning to the end, as his works testify. At Leipzig he began the study of medicine, physics and chemistry; visited Italy, where he took the degree of Doctor of Medicine, and settled at Joachimsthal as physician among the miners. He thus had his attention directed to minerals and mining, and what he had learned he embodied in his treatise *Bermannus*. In 1530 he removed to Chemnitz, where he became town physician, and remained till his death, Nov. 21, 1555. Residence here gave him further opportunities for extending his knowledge of mineralogy, metallurgy, geology and mining, which he systematized and published in the other treatises above mentioned. The last of these, *De Re Metallica*, was finished in 1550 but it was not printed till 1556, subsequent to the author's sudden death.

All of them made an epoch in the history of the respective subjects. The *Bermannus* for the first time gathered together the unsystematic knowledge of the miners. The *De ... Ortu subterraneorum* treats for the first time of geology; the *De Natura eorum quae effluunt ex terra*, of water all its

aspects of gases and volcanic eruptions and exhalations; the *De Nature fossilium* is the first modern text-book of mineralogy and petrology; the *De veteribus et novis metallis* is the first history of the metals, the *De Animantibus subterraneis* is a curious collection upon subterranean and hibernating animals, and contains a section upon kobolds, the demons of the miners. The *De Re Metallica* was for long the standard work on mining and metallurgy, and it was followed by most of the writers who succeeded Agricola. Not one of their works, however, was on the same scale as so systematically arranged, so well and classically written, so entirely based on personal and practical experience. Besides, Agricola's treatise abounds with woodcuts which are vigorous and artistic, and give a picturesque and vivid delineation of the processes and machinery. The works are also furnished with vocabularies of technical terms and indices.

For chemistry the *De Re Metallica* is of much interest, for, besides the general metallurgical processes described, which are of course chemical there are sections upon assaying, cupellation, preparation of salts, such as common salt and saltpetre, the distillation of nitric acid, and so on.

Agricola was the pioneer of mineralogical science in modern Europe.

There have been erroneously ascribed to Agricola the works *Galerazeya*, by Daniel Agricola, and *Rechter Gebrauch d'Alchimei*. See these entries.

AGRICOLA (GEORG). *Continued.*

For details of his life and works reference may be made to

Pantaleon, *Prosopographia*, 1566, iii. p. 169. Very poor notice and a portrait which does duty for other medical men!

Melchior Adami, *Vitæ Germanorum Medicorum*, 620, p. 77.

Van der Linden, *De Scriptis Medicis Libri duo*, 637, p. 170.

Mercklin, *Lindinius renovatus*, 1686, p. 321.

Conring, *In universam Artem Medicam Introductio*, 1687, pp. 279, 281, 287.

Freher, *Theatrum virorum eruditione clarorum*, 1688, p. 1237. Portrait, plate 55.

Hendreich, *Pandectæ Brandenburgicæ*, 1699, p. 63.

Reimmann, *Einleitung in die Historiam Literaturam derer Teutschen*, 1709, Th. iii. 531.

Pope-Blount, *Censura*, 1710, p. 585.

Morhof, *Polyhistor*, 1714, i. p. 261, ii. 280, 310, 403.

Teissier, *Les Eloges des Hommes Savans*, Leyde 1715, i. 217.

Bayle, *Dictionaire*, Amst., 1710, i. p. 99.

Manget, *Bibliotheca Scriptorum Medicorum*, 1731. i. p. 50.

Stolle, *Anleitung zur Historie der medicinischen Gelahrheit*, 1731, pp. 590-594.

Zedler, *Universal Lexicon*, 1732, i. col. 819.

*Jacob Leupold's Prodromus Bibliothecæ metallica*, ed. Bruckmann, 1732, p. 11,

Kestner, *Medicinisches Gelehrten-Lex.* 1740, p. 31.

Clément, *Bibliothèque Curieuse*, 1750, i. p. 75. Jöcher, *Allgemeines Gelehrten-Lex.*, 1750, i. col. 149.

Freytag, *Adparatus Literarius*, 1753, ii. p. 750. Eloy, *Dictionnaire historique de la Médecine*, 1755, i. p. 28.

Haller, *Bibliotheca Medicinæ Practicæ*, 1776, i. p. 539.

Gmelin, *Geschichte der Chemie*, 1797, i. p. 366. Panzer, *Annales Typographici*, 1793, vi. p. 275, No. 775.

F. L. Becher, *Die Mineralogen G. Agricola und Werner*, Freiberg, 1819.

Ersch und Gruber, *Allgemeine Encyclopädie*, 1819, ii. 211.

*Biographie Médicale*, Paris, Panckoucke, i. p. 64. Dezeimeris, *Dict. Hist. de la Médecine*, 1828,

i. 54.

Schmieder, *Geschichte der Alchemie*, 1832, p. 269. Atkinson, *Medical Bibliography*, 1334, p. 100.

*Biographie Universelle* (1843), i. p. 242.

Hoefler, *Histoire de la Chimie*, 1843, ii. 42; 1869, ii, p. 38.

Bayle et Thillaye, *Biographie Médicale*, 1855, ii, p. 38.

*Nouvelle Biographie Générale* (1857), i. col. 410. *Allgemeine Deutsche Biographie* (1875), i. p. 143.

Article by Gumbel.

Kopp, *Die Alchemie*, 1886, i. 40.

## AGRICOLA (JOHANN).

Erster Theil Joannis Agricola P. & M D. Commentariorum, Notarum, Observationum & Animadversionum in Johannis Poppii Chymische Medicin, darinnen alle Procefs mit fleifs examinirt, von den Irrungen corrigirt, vnd mit etlich hundert neuen Processen, geheimen Handgriffen, aus eigener Erfahrung vermehrt vnd illustrirt, Auch der rechte vnd warhafftige Gebrauch der Artzeneyen, mit etlich hundert Historien verificirt, Darneben was in Chirurgiâ vnd Alchimiâ oder transmutatione metallorum damit zu verrichten gründlichen offenbahret allen Standes-Personen, Medicis, Chirurgis, Chymicis, Balbiren, Feld-Scherern, Rots-ärzten, Goldschmieden, vnd allen Haus-Wirthen hochnützlich zu lesen vnd zu gebrauchen.

*Hipp. de Elegantiâ.* Oportet sapientiam transferre ad medicinam, & medicinam ad sapientiam. Medicus enim Philosophus est Deo æqualis.  
Mit Röm. Käyserl. Majest. vnd Churf. Sächs. Privilegiis

Leipzig, In verlegung Thomæ Schürers S. Erben, vnd Matthiæ Götzen. Gedruckt bey Gregorio Ritzschen, Im Jahr 1638.

4°. Pp. [18, including the portrait and engraved title; 8] 610. Index [67, 1 blank].

Printed title red and black.

The engraved title in the first part is as follows:

Ioannis Agricola Palatini P. & M. D. Commentaria Et observationes, In die Chymische Artzeney Johannis Poppii In welchen viel gewaltige geheime handgriffe auch etlich hundert gantz neue Procefs beides in Medicina vnd Chirurgia so wohl auch Alchymia oder transmutatione metallorum gefunden werden. Allen Standes Personen hochnützlich zu lesen. In verlegung Thomæ Schürers Erben vnd Matthiæ Götzen. Cum Privilegijs H. Jac. Gabler sculp.

AGRICOLA (JOHANN). *Continued.*

This is surrounded by symbols. Sitting on the top with legs wide apart is a sooty, winged, horned, two-visaged demon, holding an axe in his right hand, and a torch in his left. In the background is a hilly country and a town. At mid-distance is a column, on the top of which is the Earth-ball, with a salamander or lizard creeping round it below is a negro's head, and a shield with an inscription is hung to the pillar. In front of this is a river with a shallow drawn by two swans, and in

the foreground is an aged man, from whom springs a tree, and from his toes, fingers, nostrils, mouth, and hair, issue smoke and flames. At the top of the tree is Mercury holding the caduceus.

This engraved title is caricatured in Kirsten's *Adversaria*, but not cleverly.

Prefixed is a portrait of the author, by Joannes Michael, Phil. & Med., D. Phys. Prof. Publ. MS. notes.

## Ander Theil . . . 1639.

4°. Pp. [15, 1 blank] 999. [1 blank.]

John Agricola, born in the Palatinate, travelled much, was a distinguished surgeon and physician, had a great practice at Leipzig, and was a strong support of Paracelsus, and of chemical remedies. He wrote some surgical works. According to the portrait in the first volume he was in his forty-ninth year in 1638; and according to that prefixed to the *Chirurgia Parva*, Nürnberg, 1674, he was aged fifty-four in 1643. The present work contains long dissertations on gold, silver, mercury, lead, and their compounds, on vitriol, antimony, sulphur, arsenic, tartar, acetic acid, salt, nitre, sal ammoniac, and a number of other substances. The book is interesting as having been written at a

transition time, when alchemy, pharmacy, and chemistry had all been attracted by a community of methods and aims, just before they started on their subsequently different courses. Agricola confined himself chiefly to the medical side of the subject, but he is the authority for certain reported cases of transmutation quoted in *De Edeligeborne Jungfer Achymia*, 1730, pp. 241, 258, 259.

For his medical writings see Haller, *Bibl. Chirurgica*, 1774, i. p. 325; *Bibl. Medicinæ practicae*, 1779, iii. p. 4. In the same, ii. p. 448, he quotes other works by a J. Agricola, but hesitates about the identity of the two writers. Probably they were the same.

See DETHARDING (GEORG), Chymischer Probir-Ofen, 1648.

See DETHARDING (GEORG), Scriptum illusivum, 1647.

See KIRSTEN (GEORG), Adversaria, 1648.

These are attacks upon Agricola's Commentaria.

## AGRICOLA (JOHANN WILHELM).

## Geschichte des Feuer-Wassers .

See MAGAZIN für die höhere . . . chemie, 1784, i. p. 217

This is an account of a menstruum which acted on the metals and their compounds, and on gems' the diamond, ruby, sapphire, and so on, "when prepared in a certain way," and on animal and vegetable bodies. The experiments were conducted in glass vessels, but the source of the substance

and mode of preparation are not mentioned. A solvent which would attack those substances would be interesting.

This author appears to be of later date than the J. W. Agricola referred to by Haller, *Bibl. Med. Pract.* 1777, ii. p. 718.

## AGRICOLA RHOMÆUS. See RHOMÆUS (AGRICOLA).

## AGRIPPA (HEINRICH CORNELIUS) Von Nettesheym.

Henrici Cornelii Agrippæ ab Nettesheym a Consiliis et Archiuis Inditiarij sacræ Caesareae Maiestatis: De Occulta Philosophia Libri Tres. Henricus Cornelius Agrippa. [Portrait.]

Nihil est opertum quod non reueletur, & occultum quod non sciatur.

Matthæi X.

Cum gratia & priuilegio Cæsareæ Maiestatis ad triennium.

Small folio. Pp. [xii.] cclxiii. [2 blank]. Woodcuts in the text. MS. notes. *Colophon*: Occvltæ Philosophiæ Henrici Cornelij Agrippæ, Finis. Anno M.D.XXXIII. Mense Iulio.

The first book was first printed by itself at Antwerp, by J. Grapheus, in 1531, 4°, and simultaneously by Christianus Wechelus, at Paris. Both editions are exceedingly rare. The three books were first printed at Cologne by Johannes Soter, in 1533. There are four or five issues of this date, distinguished by typographical differences. In 1565, thirty years after Agrippa's death, appeared a fourth book, which is spurious. It is included,

however, in the edition of his collected works mentioned below. A French translation of the three books was made by A. Levasseur, and published at La Haye, 1727, 2 vols., 8°.

The portrait of the author on the title-page of the present volume is not the earliest, but it is doubtless an authentic likeness of him at the time. Several other portraits of him exist, however, differing from this one in certain respects

AGRIPPA (HEINRICH CORNELIUS) von Nettesheym. *Continued.*

Three Books of Occult Philosophy, Written by Henry Cornelius Agrippa, of Nettesheim, Counsellor to Charles the Fifth, Emperor of Germany: and Iudge of the Prerogative Court. Translated out of the Latin into the English Tongue, by J. F. London, Printed by R. W. for Gregory Moule, and are to be sold at the Sign of the three Bibles near the West-end of Pauls. 1651.

Small 4°. Pp. [4, 24] 583. 1 blank. Index [12]. Woodcuts in the text of figures, letters, diagrams, symbols, etc. I folding table of characters. Preceding the title is a portrait of Agrippa, and an Encomium on the Work by Eugenius Philalethes (*i.e.* Thomas Vaughan) in Verse. J. F. is J. Freake, according to Lowndes.

The fourth book of the Occult Philosophy was the

translated by Robert Turner, and was published at London, 1655, in small 4°. This, though not by Agrippa, is much sought after on account of its extreme rarity. It was re-published at London in 1665. 4°, and in 1783. 8°.

Henrici Cornelii Agrippæ ab Nettesheym, Armata Militiæ Equitis Aurati, et Iuris vtriusque ad Medicinæ Doctoris, Opera. In Duos Tomos concinne digesta, & nunc denuo, sublatis omnibus mendis, in φιλομούσων gratiam accuratissimè recusa. Quibus post omnium editiones de nouo accessit Ars Notoria, vt satis indicat Catalogus post præfationem positus. Lugduni, Per Beringos Fratres.

No date.

8°. Pp. [23, 1 blank] 694. 1 leaf blank. 10 folding tables of Hebrew letters. Vol. II. Pp. [16] 663. Index [17]. There is a bad portrait of Agrippa on the verso of the title of Volume 1. Woodcuts, diagrams, symbols, etc., in the text. It is printed in Roman character. To complete this copy there is wanted a continuation of Vol. II. pp. 681-1156, containing the Epistles and the ten declamations, as mentioned in the Contents.

Agrippa has left no writing upon Alchemy or Chemistry, but he tells in the Occult Philosophy (Lib. I. c. xiv.) that he had tried transmutation, but had found that to make gold, gold was needed and that with the extracted essence or spirit of gold he never could make more gold than that from which the spirit had been got. In one letter (Lib. IV. Epist. 56. p. 204) he narrates with a spice of mockery that he had got some "seeds of gold" which had been planted and fostered, and that he was expecting every day the fruit of the dear metal, and signs himself *Auratissimus*. It does not seem to have been gathered, for he was always poor, and in his declamation Alchemy also is shown to be vanity (*De Incertudine*, 1530, sig. m4). In what he says, however, there is a hint of some mystery which he must not disclose, speaks

of an oath which prevented him revealing all he could, and in another of his letters (Lib. I. viii. p. 7) refers to a society, the members of which were scattered in various places, and for admission to which a vow or oath had to be registered. This society may have been for the prosecution of alchemical or other secret investigation. See the section on Agrippa as an alchemist in Schelhorn's *Amoenitates-Literariæ*. 1730, ii., pp. 562-567.

For the various editions of Agrippa's writings see the Appendices in the work of Auguste Prost, *Cornelle Agrippa, Sa Vie et ses Oeuvres*, Paris 1881-82, and a paper by me on the editions of Agrippa's two chief works, read to the Bibliographical Society of Edinburgh, November, 1898. It also contains a list of authorities.

## AICHA (JOHANN BAPTIST GROSSCHEDEL AB).

See GROSSCHEDEL AB AICHA (J. B.).

## ALAMANUS, DE BONONIA.

Vollkommen Werck.

See HELLWIG (CHRISTOPH VON), Fasciculus, 1719, p. 64

Sendschreiben von Erklärung der Geheimnisse der alten Weltweisen. *Ibid.* p. 82.

Nazari, *Della Tramutatione Metallica Sogni tre*, 1599, p. 136 (*q.v.*) quotes: 'Alemanij de Bohemia tract. de Lapide phisophico ad Bonifacium octauum pontificem, which is quoted again from Nazari by Borel, *Bibliotheca Chemica*, 1654, p. 8

(*q.v.*). As the first of the above tracts opens with an address to Boniface VIII., I have no doubt that these entries refer to the same writer. Whether he belonged to Bologna or to Bohemia! I am not certain.