

*Fasciculus Chemicus : 493*

OR

# Chymical Collections.

EXPRESSING

The Ingress, Progress, and Egress,  
of the Secret Hermetick Science,  
out of the choicest and most  
Famous A U T H O R S.

Collected and digested in such an  
order, that it may prove to the advantage,  
not onely of the Beginners, but Proficients  
of this high Art, by none hither-  
to disposed in this Method.

Whereunto is added, The *Arcanum* or  
Grand Secret of Hermetick Philosophy.

Both made English

By *James Hasolle*, Esquire,

*Qui est Mercuriophilus Anglicus.*

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*Our Magick is begun and perfected, by onely one  
thing; namely, Mercury. Ventur. p.26. Apr 21*

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London, Printed by *J. Flesher* for *Richard Mynde*,  
at the sign of *St. Paul* in *Little Britain*. 1650.



These Hieroglyphicks vnder the Diuious Beames  
 Of an unbounded Soule The Sorowle & Scheme's  
 The full Interpreter: But how's conceald.  
 Who through Enigmæes lockes, is so Reveald.  
 T. Cross Sculp: T: W: M: D:





TO ALL  
Ingeniously Elaborate  
STUDENTS,  
In the most  
Divine Mysteries  
OF  
*Hermetick Learning.*

**H**ere present you with a  
*Summary Collection* of the  
choicest *Flowers*, growing  
in the *Hermetick Gardens*,  
sorted and bound up in one compleat  
and lovely *Posie*. A way whereby *Pain-  
ful Inquisitors* avoid the usual discour-  
agements met with in a tedious wander-  
ing through each long *Walk*, or wind-  
ing *Maze*; which are the ordinary and  
guilful *Circumstances*, wherewith envious  
*Philosophers* have enlarged their *Labors*,  
\*\* purposely

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purposely to puzzle or weary the most resolved *undertakings*. 'Tis true, the manner of delivery used by the *Ancients* upon this *Subject*, is very far removed from the common path of *Discourse*; yet I believe they were constrained (for the weight and majesty of the *Secret*) to invent those occult kinde of expressions in *Ænigmaes*, *Metaphors*, *Parabols*, and *Figures*.

Now amongst the Catalogue of *Authors* that have treated of this *sacred Learning*, I have chiefly observed four sorts.

The first are such whose wel-mindedness and honesty, have caused them to lay down the whole *Mystery faithfully* and *plainly*; giving you a *Clew*, as well as shewing you a *Labyrinth*; and they onely are to be studied.

The second are those whose *Magisterial* handling a part or branch thereof, did it rather to discover themselves *Masters*, then with intent to *instruct* others: These may be read, but they are too sublime for those, who stand in need of an *Introduction*.

Others there are, who out of *Ignorance* or *Mistake*, have delivered blinde  
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and unbottomed *Fictions*, which have too much deluded and abused the credulous *World*: so that of this sort I may say (not blemishing the honor, which some of them have justly acquired in other parts of learning,) their *Works* are like *Pigmaleons* Image, [full of exquisite *proportion*, *feature*, *delicacie*, and *beauty*, but not animated with the *life* and *soul* of *Truth*;] and whilest a man consults with *such*; he shall always doubt, whether what he reads be to the *matter*, or not: However the *Judicious* may smell their levity by the *raükness* of their *impertinancies*.

But the last and worst sort of all, are those, who through *Envy* have scattered abroad their unfaithful *recipies* and false *glosses*; (taking for president the *Devil* that can sow *tares*, and transform himself into an *Angel of light*) with intent to *choak* and *obfuscate* the more evident *light* of the plain dealing *Philosophers*: And to discern these *Impostures*, requires a Judgment able to divide a Hair.

From this variety of *Writers* it is, that many, otherwise stedy *Mindes* are tost up and down, as from Racket to Racket; being forced to change their  
\* \* 2 *Thoughts*;



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*Thoughts*, as oft as they change their *Authors*, and conceiving they have settled right upon a *Point*, (just like ticklish *Weather-cocks*;) are necessitated to shift with the next *puff*, (although but of an empty windy conceit :) New *discoveries* begetting new *opinions*, which raise more untoward and turbulent *Doubts*, then their greatest strength of *Judgment* can conjure down. Thus (*unhappy men!*) thinking themselves ready to *Anchor*, a cross gust blows them off the *shore*; perhaps into a rougher sea of *Debate* and *Perplexity* then before, and with greater hazard and danger of *splitting*.

I know that the truth of the proper *Argent*, its *Preparation*, and the *Fire*, (the three most important steps to this *blessed Work*;) with the whole *process*, is by some *Philosophers* so sincerely laid down and unfolded, that to a knowing *Artist* it is a cause of much wonder, why he that reads (though but smatteringly acquainted with *Nature*) should not meet with clear satisfaction: But here's the reason, *Many are called, but few are chosen*: 'Tis a *Havens* towards which many skilful *Pilots* have bent their course, yet few have reacht it. For as  
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amongst the people of the *Jews*, there was but one that might enter into the *Holy of Holies*, (and that but once a year,) so there is seldom more in a *Nation*, whom *God* lets into this *Sanctum Sanctorum* of *Philosophy*; yet some there are. But though the number of those *Elect* are not many, and generally the fathom of most mens *Fancies*, that attempt the search of this vast and subtil *Mystery*, too narrow to comprehend it, and their strongest *Reason* too weak to pierce the depth it lies obscured in; being indeed so unsearchable and ambiguous, it rather exacts the sacred and courteous *Illumination* of a *Cherub*, then the weak *assistance* of a *Pen* to reveal it. Yet let no *Man* despair: *For surely there is a spirit in man, and the inspiration of the Almighty giveth understanding*; and though all things before us seem huddled up in a deformed *Chaos*, yet can he place them in *comeliness* and *order*. For many *Philosophers* closely shut up, or concealed divers things, which they left the ingenious *Inquirer* to sift into, or finde out; presuming to whom *God* intended the discovery of the *Wonder*, he would afford *Eyes* that should pierce  
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through the mist of *Words*, and give them a ray of light which should lead them through this darkness: *To finde out that Path which no Fowl knoweth, and which the Vultures eye hath not seen:* For, if seriously perused, you shall finde their *Books* are much like *Drawers*, that lead to some choise and secret *Box* in a *Cabinet*, [one opening the way to the rest] which if heedfully revolved, the satisfaction you miss of in one *Author*, will be met with in another, and all perhaps may at length discover such pregnant and sublime *Secrets*; as shall manifest thee to be one of those *chosen vessels*, ordained to be informed of this *Knowledge*, which sometimes *God hath hid from the wise and prudent, but revealed unto Babes.*

Whosoever therefore undertakes the search of this *abstruse* and *secret Learning*, must know it requires *heedful and piercing Judgments*, *apt and cleer Fancies*, *faithful and distinct Conceptions*: For the *Philosophers writings* are not onely interwoven with most exquisite cunning and ingenious artifice, but the *Golden Thred* of the *Matter* is so warily disposed, covertly concealed, and so broken

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broken off and disperst; (they being ever fearful to afford *too early light* or *satisfaction* to the Readers,) that unless the *Father of Illuminations* prompt, or lend an *Angels hand* to guide, the best principled Student may be lost in tracing its several *Meanders*, and fall short of finding out its *scattered ends*. Be wary then in the *application of words* (for therein the *Imagination* is subject to many *miscarriages*, being apt to *twist* and *bow* each Sentence to the various frame of its present *Conceptions*, and the unwary *discoveries* it first makes:) Especially those words which appear to lie most *naked*; for where the *Philosophers* seem to speak *plaineest*, there they have written nothing at all; or else in such *ordinary expressions*, have wrapt up some sense, *highly mysterious*: Generally fitting their discourse with *Words*, that like the *Delphian Sword* will cut both ways, or reach to a larger extension or latitude, then some *Conceptions* can stretch them too; intending and ayming at things *beyond*, (and sometimes *below*) what we suppose those bare expressions discover.

In fine, they have set before us a *task*



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for *Explanation*, other then is used in our ordinary beaten track of *Discourse*: which he that will well understand, must first be master of the *language of Nature*, having run through the discouragements of the tedious progress, and laborious difficulty of *joyning her Letters, and spelling her Syllables*.

Tis true, the dignity of this infallible *Mystery* lies open to many hard *Censures*, and profane *Scandals*, so well known, I need not mention them; but that thereby I shall endeavour to remove, and purge this pure and heroick *Science* (almost generally contemptible) from the dross, and corruption of an *Imposture*.

Commonly we shall finde them most traduce it as *false* and *deceitful*, who (having the repute of *Schollers*) pretend to have spent much time and industry in the search thereof; and because it is drest in such variety of *flourish* and *figurative Speeches*, that their shallow understandings cannot easily pierce into it; (their wilde unhappy *Fancies* like so many *Tailors shops* full of various shreds of *Conceits*, making up out of such *changeable colours* at best but a *Fools Coat*;) They profess all the discoveries thereof

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thereof to be meer *Chimeraes*, and itself a *studied Fable*. But the *Egyptians* might as well deny *light* in the Land of *Goshen*, because themselves lived in darkness, or we, if either of the *Luminaries* suffer defect to our view, conclude that the *Eclipse* is *Universal*.

If these (otherwise well accomplisht) *Men*, would but consider how many occult, specifick, incomprehensible, and inexplicable qualities there lies dormant and obscured in *Nature*, of which no absolute or true account can be rendered by themselves: [As the concatenation of *Spirits*, their working without the *Body*, the *Weapon Salve*, the *Sympathetical Powder*, the Vertues of the *Loadstone*, the wonderful and never to be enough admired Secrets of *Magnetick Philosophy*, and *Natural Magick*: As also what *Art* it self is able to perform, by the power of *Mathematical* conclusions, in *Geometry*, *Numbers*, both mysterious and vulgar, *Perspective Opticks*, &c. What famous and accurate *Works*, industrious *Artists* have furnished these latter Ages with, and by *Weights*, *Wheels*, *Springs* or *Strings*, have imitated *lively Motion*,



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as *Regiomantanus* his *Eagle*, and *Fly*, *Drebler's perpetual Motion*, the *Spring* in a *Watch*, and such like *Self-Movers*, (Things that seem to carry with themselves (like *living Creatures*) the principles of their own *Motions*, and unallied to any outward *Object*, except onely to set them going :) The *Arts* of *Navigation*, *Printing*, and making of *Gunpowder* (which for the honor of our Countryman *Roger Bacon*, I the rather mention, who lived above a hundred yeers before we heard of its original from the *German Monk*, and certainly knew its whole *Composition*; but that his pious Thoughts (finding it might prove so swift and devilish a destruction to *Men, Cities, Castles, &c.*) would not suffer him to reveal the way of making it, though he plainly discovered its *Nature, force*, and horrible *execution*; (as appears in the *sixt Chapter* of his learned *Epistles De Secretis operibus Artis & Naturæ.*) In a word, what marvellous conclusions, *Art* (making use of *Nature* for an *Instrument*) can perform, without the help of so low and inferior assistants as *Characters, Charms, or Spells*, (and yet these have their several powers, if judiciously

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judiciously and warily disposed and handled;) insomuch, that no man that understands the *safe* and *honest power* of *Art* and *Nature*, can justly asperse their *Legitimate Children*, as though they were the off-spring (or indeed had any relation) to *Diabolical Arts*. From which few particulars, I might infer many other wonders possible to be wrought, which yet to appearance or probability, are beyond the power of accomplishment: and where the *various productions* of *Nature, Art*, or both, have given the *levity* and *infidelity* of many mens *Judgments*, the *lie*; whose prejudicate *thoughts* would never beleve a thing could be done, till they found (beyond evasion or denial) it was done. I say, if such men would but seriously consider these and the like *miraculous effects*, they might be of force sufficient to perswade the most doubtful amongst them, that *Art* with the help of *Nature*, may arrive at such perfection, to work *Wonders*, as far beyond these, as these would be beyond their apprehensions, had they never heard of them before; nay to beleve, there is nothing incredible either



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either in divine or humane things : and yet they never become so happy Favorites as to be made privy to the mysteries of this Cunning.

Another Error these curious Brains run into, is, That they look beyond Nature, and often despise the Path for the Plainness thereof, supposing it too vulgar to conduct them to such rare and intricate Wonders ; whereas they consider not, that Nature in all her productions, works plainly, easily, and without inforcement. Briefly, such ought to suspect as false, all things that appear not feasible, without it excel in subtilty, or be rackt upon the Tenter : And this is the Rock, against which divers suffer shipwrack, apprehending they ought to place the materials of this glorious and magnificent building, in more remote and strange things, then really it is.

Some again calumniate and scandalize this serious and divine work, as a fictitious thing, and they are such, whose easie confidence (forgetting the cautionary Items of the Philosophers) beleve all true they once finde Written : And when after tedious and chargeable Chymical operations, (the expressions of the

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the Philosophers seeming to look that way) they finde no reality in the Experiments answerable to their expectations ; but all prove as defective in their production, as the birth of Eriethonius was imperfect ; then in a discontented humor (perhaps having been cheated to boot) ruine (with their good opinion of the thing) all they have before undertaken. But it is no wonder if they be at much expence, that make use of many things : What need is there of so vain a use of many Glasses, so much blowing of the Coals, such consumption of Fire, and other impertinent and expensive preparations : When the Philosophers tell us, One Glass, one Furnace, one Fire, (and that an immaterial one, not to be found in the Furnace of the Chymists,) is sufficient to perfect the work ; which whosoever attempts, and cannot first fancy the Complement thereof to be gone through without charge, (at least very little or inconsiderable) let them leave off, and desist ; lest the consumption of their wealth leave their hearts as cold, as the drudging in a false Fire hath made their faces pale.

Others there are that clamor, and cry  
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out against this guiltless *Learning*, whose *covetous desires* have made them rush upon the practise so far, that they are forced to retreat by *weeping crosses*. It is the common Fate of the *Covetous* to meet with a *Cheat*, and the smooth stories of a *Quack* do oftentimes set so delightful and eager edge upon their *gripping desires*, (which doubtless a *Knaveish genius* may cunningly carry on) that the confiding *Miser* shall never distrust him, till he be set to rake among the *Ashes* for his wealthy return. And as unskilful men cannot use too much *wariness*, if they be to deal with any that pretends to teach the process of this *Mystery*; so they cannot take too much good advise to avoid their *illusions*. By way of *Caution* therefore, beware of those *mercenary pretenders*, that (boasting much of their abilities) offer to discover you any of those *Secrets*, upon condition you give them such or such a sum of *money*; for by this *tinkling sound* you shall judge them *counterfeit metal*. Never was this *Holy Mystery* communicated to so wicked a *man*, as ever would or durst make *sale* of it; or indeed do such men stand in

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need. They want not *Money*, or are necessitated to condition for a *Trifle*, that possess so great and unexhaustible a *treasure*; for *length of days is in her right hand, and in her left hand, riches and honor*. Therefore who hath this, hath all: it incircling within it self, *all temporal felicity, health of body, and all good fortune*.

Next, trust not those that *prostitute* their *skill*; these are the *Wasps* that creep into the *Hive of Hermes*: such *Vagrants* doubtless are *empty and unfraight*, and have more use of what they may *skrew* out of you, then you can make benefit of what may be *gained* from them. It is a *jewel* of that price and estimation, that they who finde themselves once blest with its *possession*, entertain it as *Lot* did his *Angels*; who would rather deliver up his onely *daughters*, [his dear and nearest comforts] then expose such choise *Guests* into the hands of *wicked men*; not daring to make the *Secret* common, lest they become *breakers of the Celestial Seals*; much more to betray it into *untrusty hands*, for any *gain* or *benefit*.

But besides these, the generality of the *World* are nurst up in a belief, *there is*



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no such thing : First, because they never heard of any that *publikely profest it*, or by visible operations manifested its truth in any age. Secondly, in regard they as seldom found any Man, that (by his *Condition* or *Conversation*) made evident shew to the World, that he was possessor of such a *wealthy Science*: Many of the Professors commonly living miserably *poor*, who though they boast what vast *Treasures* they can command, yet scarce are seen to have a penny in their purse, or a whole *Rag* to their backs.

To the first, I answer, That there are divers things which peculiarly grow within the *bowels* of the *Earth*, and seem as *buried* to us, because they neither bud forth or grow up; and withal, there being so few *Adepted Priests* in the World, it is no wonder, the *Ceremonies* of so divine a *Miracle*, should be both seldom and privately celebrated.

To the second, That *there is, that maketh himself rich, and hath nothing; and that maketh himself poor, having great riches*. For on whomsoever God out of his especial grace, is pleased to bestow this *Blessing*, he first fits them for  
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a most *vertuous life*, to make them the more capable and worthy of it; and being so qualified, they straightway lay aside *ambitious thoughts*, and take up a *retiredness*; they dwell within their *Root*, and never care for *flourishing* upon the *Stage* of the *World*: The consideration of this *Magistry* being *theirs*; does more fill their *Mind*, than all the *Treasures* of the *Indies*, were they entailed upon them, (it being not to be valued, because it is the *summit* and *perfection* of all *Terrestrial Sciences*;) nor indeed need such regard the *airy* and *empty glory* of *Magnifying-Fame*, that can command an *absolute Content* in all things. Nay, some lose their *vain glory* so far, as none shall scarce ever hear them mention it; counting nothing more advantageous, than to *conceal* what they enjoy. For, as it is a *Secret*, of the highest nature and concernment; so God will not suffer it to be revealed to any, but those that can tell how to conceal a *Secret*; and if we rightly weigh this, that the possession of the thing takes from the possessors; *the root of all evil*, [*Covetousness*;) how then can any corrupt or sinister *thoughts* grow up in them?

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It is also worthy consideration, how many eminent *dangers, troubles, fears,* and *inconveniencies*, the very suspicion of having the *Stone*, hath intitled some Men to; and how many several ways their *lives* have been attempted, by powerful and wicked men; because they concealed the *Mystery* from them. But let the reward of *those* who would forcibly strip this *Secret* from any brest, be like that of the *Sodomites*, which would have *Lot* deliver them his Angels, [*Blindness in the eyes of their understandings,*] to waste out their time in seeking the *Door* that lets in to this knowledg, but never finde it.

Furthermore, this *Learning* is not revealed by any *Master*, but under the most weighty *Ties* and *bligations* of an *Oath*; and that by long *tryal* and *experience* of a mans *fidelity, vertue, judgment, discretion, faithfulness, secrecie, desires, inclinations,* and *conversation*; to sift and try whether he be *capable* and *deserving*; for the neereſt *Relations* (unless exactly qualified with *merit*) cannot obtain this *knowledg* from them: *Every Childe cannot be an Heir, nor every bosom Friend an Executor.* And  
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this strict care is taken, lest the *Learner* should misapply his Talent, by serving the *Ambition* of *evil men*, or supporting *wicked* and *unjust Interests*; to domineer with *violence* and *oppression*, perhaps to the trampling under foot the general Peace: For doubtless a severe account will be exacted by *God* at the Teachers hand, if the *Leather* should misgovern or abuse this so great a *Grace*.

It is said, *Wisdom which findes out Knowledg and Counsel, dwells with Prudence.* A Conscientious brest must keep it most religiously inviolable, if once obtained: *Stability* and *Constancy* must be resolved on by the undertaker, ever flying that inconstant *humor*, which sometimes leads men on, with too greedy an appetite, and a while after withdraws and cools. Such fickle and wavering *Dispositions* should leave off betimes, lest they meet with those fresh conceipts, that shall winde and turn their *Fancies* so many several ways, that at length like *Pentheus* (distracted with irresolution) they can settle no where; and how apt *such inconstant Seekers* are for this *Work*, their imperfect *productions* will bear them witness.



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Another needful *Cauti*on may be given, and that proverbially: *Haste makes waste*. This mischievous Evil is commonly forwarded by an *over-covetous desire*; and this is that grand enemy to the *Work*, which often proves the ruine of all. He must therefore persevere in his undertakings, and patiently contemplate on *Natures* slow and leisurely progress in the bringing forth of her best things. It is not a *Matter* that is throughly apprehended at first, upon a slight or superficial view: The *Philosophers* that raised this *Fabrick*, did it by many *degrees*, and it is by their *steps* we must make our *Ascension* to those high *Wonders*. Do not then presume, (though your understanding be able to build a *Structure*) that it is strongly or exactly compiled; unless you finde it raised from a ground that is sincerely *plain* and *natural*, managed and squared by the strict *Rules* of *Art*. And considering that your *Errors* may prove fundamental, (for whosoever misses his way at the entrance, shall build upon so unsound a *Foundation*, as allows of no *emendations*, but a new *beginning*;) You can never use too much *Cauti*on in your

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your *Course*, or be over *sedulous* in the guidance of your *understanding*. It is wisdom to anatomize and dissect every apprehension clearly, and examine what the operations of the *Minde* have effected; and in what manner the *Senses* convey them unto you: And as you walk along, heedfully to observe, where the principal *Thred* is broken off, and then search about where it is likely to be met with again; for doubtless the *ends* thereof are possible to be found out, if heedfully *traced*. However, if yet what you apprehend does not so exactly hit the *mark*; return to the study of *Nature*, there dwell, and look round to discover the best *Way*; cast about again for a new *Scene*, and leave no path unsearched, nor no bush unbeaten; for though you readily finde not the real *Truth*, yet peradventure you may meet with such *satisfaction*, as will quiet your *Reason*, and make you take pleasure in the search. And he that once begins to love *Wisdom* for its own sake, shall sooner be acquainted with her, than he that courts her for any sinister or by respect: wherefore in this sense may be taken that of our *Saviour*, *He that hath much, shall*



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receive more; but he that hath little, shall be taken away, even that which he hath. *Elisha* obtained the sight of the *Horses* and *Chariots of Fire*, that carried *Elias* up into *Heaven*; but it was not till he had desired, that a double portion of his spirit might rest upon him. And *Elisha's* servant saw the Mountains full of *Horses* and *Chariots of Fire*; but not till his Master had prayed to the Lord to open his eyes: If thy Thoughts are devout, honest, and pure, perhaps God may at one time or other, lay open to thy Understanding, somewhat that will truly and faithfully lead thee to the Knowledge of this *Mystery*. *Solomon's* slothful man that fears the *Lion* in the way, must not venture into these *Streets of Wonders*; where are *Remoraes* that will puzzle or abate the most forward and severe *Inquiries*, and quench the thirst and desire of farthest search. In our progress, the higher we go, the more shall we better our prospect; it is not a level or a flat, that can afford us the benefit of discovery to a Knowledge, and Learning so remote.

*Astrologers* well know the secret Chambers of the South, and that there  
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are *Stars* that have influence under the depression of the *South Pole*, though not visible in our *Hemisphere*. As therefore in *Filtration*, we must lay the drawing side of the *Filter*, as low or lower, than the superficies of *Water*, from whence it draws, else it hath not power to bring up any thing; so we must search as deep as the *ancients Fountain*, ere we shall be able to draw any water out of their *Wells*; which if once obtained, the time for operation is best known by a fit *Election*. wherein the *Rules of Astrology* are to be consulted with; in which *Science*, the Practisers of this *Art* ought to be well read for the several uses, that continually and necessarily must be made thereof.

I profess, for my self, it is a *satisfying Contentment*, that I can finde some probable grounds for the possibility of such an *Enterprise*; it is no more incredible to me, that from plain and simple principles, it may be exalted to such an height, even beyond perfection, then to see the strings of *Instruments*, (framed and composed of so base, and neglected things, as the *Guts of Cats*) should be able (through degrees of refining,) to  
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afford such sweet, mellow, and admirable *Musick*. Nor is it a mean degree of happiness, I conceive myself seated in, that in so great a depth of *Mystery*, I am inabled to discover some little *Light*, though but glimmering and imperfect: If I enjoy no more but onely to live in the *Womb* of such *Knowledg*, or if with a dim reflex (from this *Rock of Flesh*) I see no more then the *back parts* of this *Divine Science*, though the *glory* hath passed by to the *Ancients* before; it will contribute much to the quieting of my solicitous, and waking *Inquiries*.

We are not a little beholding to the industry of our *Ancestors*, for collecting into Books this *Elemented Water* falling from *Heaven*, as into so many several *Vessels* or *Cisterns*; and there reserving it for our *times* and *use*; which else would have soaked away, and insensibly lost it self in the *Earth of Oblivion*. But as to the freeing us from the toyl and discouragement of a tedious and irregular *search*, (many *Philosophers* pointing but at one part of the *Mystery*, in the whole bundle of their *Treatises*;) we are eternally obliged to our *Author*,  
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for so highly befriending us with these learned *Collections*, of the onely *few* and *pertinent Things*, from the rest of their *large* and *unnecessary Discourses*, (and that from their *writings* who were unquestionably blest with the knowledg of this *Divine Mystery*;) even as a skilful *Chymist*, who by *Spagyricall* operations, separates the *gross* and *earthy* from the more *fine* and *pure*, and out of a large *Mass*, extracts onely the *Spirit*. And though it is not to be denied, that the *Philosophers* left many *Lights* behinde them, yet is it as true they left them inclosed in *dark lanthorns*, and us to search them out in *corners*: But here our *Author* hath brought them out of that *obscurity*, and placed them before us in a *branched Candlestick*, whereby we may view them *all* at once, and where like a full *Consort of Instruments* each sounds his part to make the *harmony* compleat; so that it will evidently appear to the *Judicious* and *Learned*, that these *Collections* were not rashly, or with slight choice, snatcht or stript from the whole bulk of *Authors*; but with a wary and heedful Judgment, culled out and selectly chosen; and what  
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the *Ancients* delivered scattered, and confused, is by his elaborate pains disposed in so advantageous a *Method*, that we are much the neerer to finde out the right *path* by the *order* wherein he hath ranked their *sayings*: yet not so, that the whole *Process* lies just in that *Methodical Chain*, as seems *linked* together by each *Paragraph*; but that the same is here and there intermixt, and irregularly pursued; sometimes the *beginning* being disposed in the *middle*, the *middle* in the *end*, &c. And besides, part of the *Philosophers* sentences may (and must) as well be referred to other *Chapters*, and under other *Heads*; and left for the industrious and painful *Contemplator* to set and joyn together. His *Expositions* in the *Corollaries* are very remarkable, rendering him a man of a most piercing *Intellect* and singular *Judgment*, and letting in much light to the dark *phrases* of the *Philosophers*; so that indeed they shew rather the *effects* of *Experience*, then *Contemplation*. In a word, *The work is like the Sun*, which though it seems little, yet it is all light.

For the *Author* himself, I must not be silent in what I have learned, though  
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this *Work* render him sufficiently famous, especially being reported to me, to be a Gentleman, *Noble*, *ingenious*, and *deserving*. He was *Son* to that excellent *Physitian*, *Doctor John Dee*, (whose fame survives by his many learned and precious *Works*, but chiefly celebrated amongst us, for that his incomparable *Mathematical Preface to Euclids Elements*) and *chief Physitian* to the *Emperor of Russia*, being made choice of, and recommended by *King James*, to the said *Emperor*, upon his request, to send him over one of his *Physitians*. In this *employment*, he continued fourteen yeers, being all that time *Munificently* entertained, as his merits and abilities well deserved. Upon his return into *England*, he brought most ample *Testimonies* of his own worth, and *Emperial Commendations* to his late *Majesty*; and since retired to *Norwich*, where he now lives, *And may he yet live the full possessor of that honor due to his Eminent parts*.

Touching the *Translation*, I have as faithfully performed it, and given it as plain a *Version*, as the dignity of the *Subject* will allow; the better to fit it to  
their



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their Understandings, who have wanted the assistance of being bred *Scholars*, and yet perhaps are designed to be informed of this wonderful *Secret*. Nevertheless, I thought fit to retain the *Subtlety* of the *Mystery*, though the words speak *English*; whereto the constant *Students* may but with *labor* reach, and that to whet their *appetites*, not that the lazy *Vulgar* should pluck with ease, lest they *despise* or *abuse*. It is no *desparagement* to the *Subject* that it appears in an *English dress*, no more than it was when habited in *Greek*, *Latin*, *Arabick*, &c. among the ancient *Grecians*, *Romans*, and *Arabians*, for to each of them it was their *vulgar Tongue*: And had not those *Nations*, to whom *Learning* (in her progress through the world) came, taken the pains of *Translation*, and so communicated to their own *Countries* the benefit of several *Faculties*; we had yet lived in much ignorance of *Divinity*, *Philosophy*, *Physick*, *History*, and all other *Arts*; for it was by the help of *Translation* they all rose to their several heights. I presume to hope you will pardon the want of that *Elegancy* and *Richness*,

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*Richness*, which will stay behinde with *Originals*, as their proper and peculiar *Ornaments* and *Graces*; and accept of that *homely Habit* a *Translation* must be content to wear: For saving the pains whereof to *future times*, if some general *Forms* and *Characters* were invented (agreeing as neer to the *natural quality*, and *conception* of the *Thing* they are to signify, as might be;) that (to men of all *Languages*) should *universally express*, whatsoever we are to deliver by writing; it would be a welcome benefit to *Mankind*, and much sweeten the *Curse* of *Babel's Confusion*, save a great expence of *Time* taken up in *Translation*, and the *Undertakers* merit *extraordinary encouragement*.

Nor will this *unity* in *Character* seem impossible, if we consider there is in all men one *first principle* of *Reason*, one *common interior Intelligence*, and that originally there was but one *Language*. Nay, it will appear less difficult, if we look back upon those *steps* already laid to our hands; for we may draw some helps from the *Egyptian Hieroglyphick Symbols*, *Musical Notes*, *Stenography*, *Algebra*, &c. Besides,

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we see there are certain *Characters* for the *Planets, Signes, Aspects, Metals, Minerals, Weights, &c.* all which have the power of *Letters*, and run current in the *Understanding* of every *Language*; and continue as *Reliques* and *Remains* of the more *Sacred* and *Secret Learning* of the *Ancients*, whose *intentions* and *words*, were not expressed by the *Composition* of *Syllables* or *Letters*; but by *Forms, Figures, and Characters*.

To present this invention as more feasible, we may consider that the useful *radical words*, if numbered, would not swell beyond our *Memories* fathom; specially if well ordered and digested by the judicious direction of an able and general *Linguist*; and such a one that rightly understands the first and true impressions; which *Nature* hath stamped upon the *things* they would have signified by the *Form*. Our misery now is, we spend a great part of our best and most precious time in learning one *Language*, to understand a little *Matter*; (and in how many *Tongues* is it necessary to be perfect, before a man can be generally knowing?) whereas, if this invention

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vention were but compleated, *Arts* would arrive at a high perfection in a little space, and we might reckon upon *more time*, in the short account and measure of our *days*, to be employed in a *substantial study* of *Matter*.

But I must retire; and confess I have extremely transgressed the limits of a *Preface*; which (if it bore exact proportion to the *Matter* ensuing) should be more brief and compendious: And yet I intended to deliver herewith some short account of the *first* and *true Matter*, with the process of the whole *Work*; but I shall leave you to the *Collections* ensuing, for present satisfaction, and if encouraged by your acceptance of this, may one day bestow my own *Meditations* upon a particular *Discourse*: In the mean time, I charge all those that shall reap any benefit by this *Translation*, under the secret and severe *Curse* of *God*, That they bestow upon it the *August* reverence due to such a *Secret*, by concealing it to themselves, and making use of it onely to the *Glory* of our *Great Creator*. That being the principal aym of this *Work*, and of all others stamped with the *Signature* of

J. March. 16<sup>42</sup>/<sub>50</sub>.

James Hasolle.

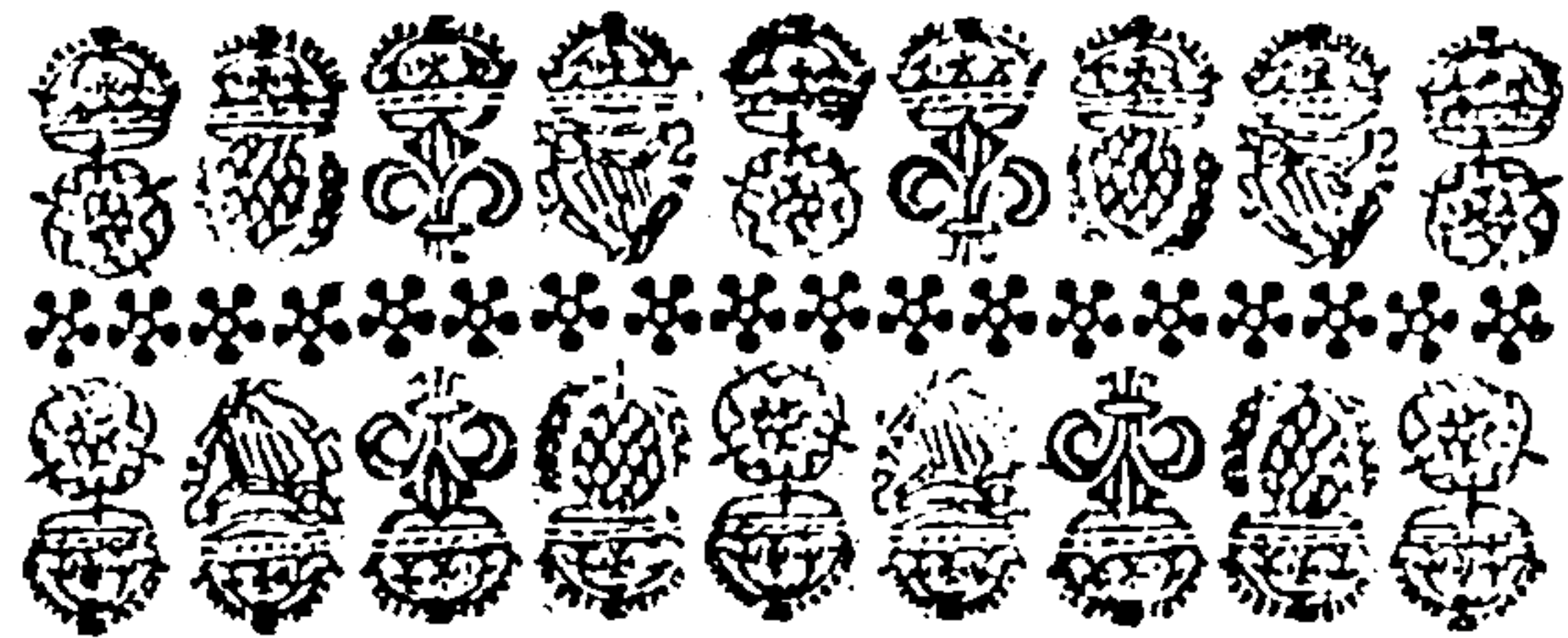


## POSTSCRIPT.

**A**fter I had writ this Preface, and committed it to the Press, I happily met with the following Arcanum, and perceiving it to suit so punctually with these Chymical Collections, for the solidity, likeness, and bravery of the Matter and Form, and to confirm some of those Directions, Cautions, and Admonitions I had laid down in the Prolegomena; and withal, finding it a piece of very Eminent Learning and Regard, I adventured to translate it likewise; and perswaded the Printer to joyn them into one Book, which I hope will not dislike the Reader, nor overcharge the Buyer: And though in the Translation thereof, I have used the same solemnity and reservation, as in the former; and such as befits so venerable and transcendent a Secret: Yet I hope, that those who (favored with a propitious Birth) search into the Sacred Remains of Ancient Learning, admire the rare and disguised effects of Nature, and through their Piety and Honesty, become worthy of it, may finde Ariadnes thred to conduct them through the delusive windings of this intricate Labyrinth.

1. April. 1650.

James Hasolle.



## TO THE STUDENTS IN Chymistry.



Although (according to Aristotle) Musick be ranked in the number of Sciences: yet we read how K. Philip taunted his Son Alexander, when he found him Harmoniously singing,



*To the Students in Chymistry.*

in these words; *Alexander, art not thou ashamed to sing so finely?* By which words he accounts it dishonorable for a Noble Man to use that Art publikely; but rather when he is at leisure: Privately, either to refresh his Spirits, or if there be any dispute concerning Physick, that it should be tempered with all Harmonical sweetness, and proportion. In like manner it is (to our grief be it spoken) with the Art of Chymistry, whilest it is so much defamed, disparaged, and brought into disgrace, by the fraudulent dealings of Impostors, as that whosoever professes it, shall still be stigmatized with Publike Reproach.

Nevertheless very many, yea, too many there are to be found at this day, (professing I know not what shadow of this Divine Art) who ingross unto themselves, as it were the whole World; to its Destruction,

*To the Students in Chymistry.*

Destruction, [Brass, Iron, or other Metal,] not to convert the same into Gold, but are found at length to cheat with it for Gold, to the great grief of many: Orphans mourn, by reason of such Knaves, Widows weep, Husbands lament, Wives bewail their misery. This Man desireth his Lands, that his House, another his Rents taken from him. And amongst these also (which is the more to be wondered at) we have known very many instructed in every Academical Science; because of whom (being struck no less with Admiration then Fear,) I begun to be something discouraged, and by the example of their vain Expence, gave over any further scrutiny in this Golden Science.

But the remembrance of my Infancy in this Study, wherein for seven yeers together I had been an eye witness of the Truth thereof,



*To the Students in Chymistry.*

I spent many laborious days, and tedious nights, until that according to the advice of Count *Bernard*, I had for some yeers read, and more accurately perused the most select and approved Authors; the which (although at first I supposed they had differed amongst themselves, as if what this sayes, another denyes, what here is raised, there is ruined, yet) at length I found (by Gods assistance,) that they agreed Hermetically and Harmonically, in one Way, and one Truth; by which means I discovered the one sort true Philosophers, the other false Chymists, and at length, called to minde the memorable saying of *Dastin* the Philosopher: *That it sufficeth not to be Learned, unless in the very thing from whence the Question ariseth.* So I found men, (otherwise Learned) unlearned in this Art; amongst which I knew

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*To the Students in Chymistry.*

a *Bishop*, (whose fame in Chymistry was celebrated of many, whom I visited, after I had seen a little Chymical Tract, writ with his own hand:) And when I took him laboring in our Common Gold, whence he studied to Extract *Vitriol*, (which he held his onely Secret) I left him; for that I saw he had neither before him the proper Matter, nor the manner of Working, according to the Doctrine of Philosophers; and that I knew he had many Coal-rakers, and Brokers of Receipts, as well in *England*, as in *Germany*, and *Bohemia*: But truly I found not one Man for Thirty yeers together, that wrought upon the proper Matter, and consequently not any who deserved the name of a *Philosopher*. And for my own part, if more may not be granted me, then a far off to behold the Holy Land, I shall admire

a 3 mire



*To the Students in Chymistry.*

mire whatsoever the Great and Omnipotent God, is pleased out of his infinite Mercy, to grant me; yet in the interim, whilst (for delight sake) I was conversant (by the favor of *Hortulanus*) in the *Philosophical Rosary*, I pickt out some no less pleasant then wholesome Flowers, which I have made up into a *Fasciculus*, for the Ease and Benefit of Young Students, in this Art (whilst in reading and perusing, they were wont to consume some yeers, before that they learned rightly how to handle, or in handling to compound:) The which (if not too boldly) I dedicate to you the Lovers of this Truth, and have accounted it worthy of publike view. Deign therefore (ye ingenious Men,) that this my *Fasciculus*, howsoever collected by my Labor, yet by your Authority and Favor, to be presented a more  
Illustrious

*To the Students in Chymistry.*

Illustrious Work: whence (by Gods Favor and Permission) they may be able to pick out what is daily so much desired, and sought for, by multitudes.

What in observance, Faith, and all Duty, and in memory of your Merits, may in any wise be performed by me, to your praise and honor: the same I most freely, and dutifully promise, and vow shall be performed. Farewel most Famous Men, and may ye not disdain to cherish me with your Patronage.

Yours most devoted

ARTHUR DEE.

*C. M. Archiatrios Anglus.*



TO THE  
Candid READER.



*Even as Reason and Experience, are justly called the Hands of Physitians; without which, neither Health [the Treasure of Life] can be preserved; nor Sickness [the Herald of Death] expelled: And that Physick it self remaineth Lame and Defective: So, in this Philosophical Work, Nature and Art ought so lovingly to embrace each other, as that Art may not require what Nature denies, nor Nature deny what may be perfected by Art. For Nature assenting, she demeans her self obediently to every Artist, whilest by their Industry she is helped, not hindered. Of whose Steps, Progress, Motion, and Condition, whosoever*

*is*

To the Reader.

*is ignorant, let him not presume to attempt this Work, (of it self Abstruse, and otherwise wonderfully shadowed over by Philosophers, with infinite Clouds :) For nothing Answers his Expectation, who either knows not, or strives to compel Nature. For that she (as learnedly Raymund) will not be enforced, or straitned. But he that covets after Fame, by the Honor of the Art, or to reach the Summit thereof; let him first observe, and obsequiously follow Nature Naturalizing, Propagating, Multiplying, and being the Mistress and Guide, must resemble Art in what she is able: which although in divers things it be a Correctrix, and help of Nature, whilst it cleanseth her from all Errors and Defilements, and being hindered in Motion, is holpen by it; yet is it impossible she should be imitated in all things.*

*For, as in this Divine Work (not*



## To the Reader.

undeservedly so called, inasmuch as it is affirmed of all Philosophers, that never any Man of himself, without Divine Inspiration, could comprehend, or understand it, though otherwise he appeared a most Learned Philosopher :) So, in all other Compound Bodies, in the first Mixture, or Composition of Elements (that I may conceal the occult cause of Motion and Conjunction) the weight and proportion of every Element, are utterly unknown. That Secret of Secrets, bestowed by God upon Nature in the Beginning, she still retains in her own Power, and shall so, until the end of the World: Perhaps, lest Mortal Men (if it had been made known to them) elated by the insolence and pride of Devils, should presume to Create, which is proper to God onely; who by the unspeakable Power of his Word, hath endued Nature (as his Minister) with the Generation, Propagation,  
and

## To the Reader.

and Multiplication of all things. For when he inspired in things Created, the Generation of the World (saying, Encrease and Multiply;) he gave also a certain Springing or Budding, [that is, Greenness, or Strength,] whereby all things multiply themselves (whence some more profoundly contemplating, said, That all things were green; whereas to be green, may be said to encrease, and grow up together,) and that Greenness they called Nature. Therefore it is not without cause, that the prime Philosophers do so seek after, and sacrifice to Nature: when without her help, Art (in this knowledg) performs nothing. Nor any wonder, if the most Learned English Monk, [Roger Bacon,] writ of the wonderful Power of Nature, and the marvellous Secrets in Art. Nor doth Parmenides less admire the Power of Nature, [in these words, O that Heavenly Nature, overruling



To the Reader.

ruling, and excelling the Natures of Truth, and causing them to rejoyce. This is that special and Spiritual Nature, to whom God gave a Power, above the violence of Fire; and therefore let us magnifie it, seeing that nothing is more Pretious !]

Therefore (Friendly Reader) I recommend to thee, and the Sons of Art, this Lady of Honor, without which we attain not, (or perfect any thing in) this Art; that so it may be your work, and chief study to obtain her Friendship, so, as when an occasion serves, ye may be found Judges, not Fugglers of Nature and Art.

For which cause I have writ this little Tract; [ viz. My Fasciculus Chemicus; ] wherein I have given you the more abstruse Secrets of Nature, chosen, culled, compacted, and digested in no ordinary manner, as being a renowned Speculum, whose

refulgent,

To the Reader.

refulgent, and reflecting Beams make known, the unknown Secrets of Nature; taking original from the Chaos, proceeding to the Separation of Light from Darknes; and by the Degree of Perfection (Art handling it) the Foot-path is manifested, and chalked out; whereby Nature is at last brought to more Perfection.

Which Book indeed, although perhaps it may be looked upon, by many, as a thing of no value, because it consists (for the most part) of the sayings of Philosophers, digested onely in order, (yet is it no easie business, when as David Lagneus witnesses of himself, in his Epistle to his Harmonious Chymistry, whilst he was Counsellor and Physitian to the most Christian King, That he sweat with continual Labor, for twenty two yeers, until he had composed (it may be) such another little Tract.) As touching the Method of this Work, it contains ten

small



## To the Reader.

*small Chapters, and every Chapter follows the Order of the Work, whence also a Mystery is revealed, which for matter of dissembling, or concealing things, was never before set forth in this manner: Other men having ever put the Beginning at the End, and the End at the Beginning, in such sort (as witnesses Dyonysius) that it was impossible (the Divine Counsel so disposing it) to finde all things orderly writ. Some Chapters also are noted, not onely with Titles (scarce hitherto heard of but rare Things, [even the Secrets of the Art laid open,] which (as very many affirm) ought not to be published. But in the end of every Chapter, I have briefly comprized and expounded the extracted Marrow thereof. Otherwise (as Seneca saith) If I did not expound something out of them, my Book should be the same, with the Book of those Wise men, and my words*

*theirs;*

## To the Reader.

*theirs; and, as if I had taken their words, and used them for my own, which were both unworthy, and a disgrace to him that should do so.*

*But the Authors I have produced, whosoever hath read them, will not deny, but that they are the Choicest, the most Acute, and Approved; and that the things selected and culled from their Writings, are such onely, as must necessarily be known; That so Art may be made known in things requisite, and the frivolous omitted, by which many have been seduced from the way of Truth, whilest onely it behooves the Intelligent Reader, to distinguish Truth from Falshood. For the Truth is not otherwise hid in their Writings, then Wheat amongst the Chaff, the which with Labor and Toil I have found out, and here presented, (Unmasked and Naked) to the Studious Readers, for the Publike good;*

*Hoping,*



To the Reader.

Hoping, that this my Labor will not  
onely be useful to the younger Profici-  
ents; but even grateful to the Learn-  
ed themselves; And which I desire  
you may all of you, fairly, and freely  
accept of. Farewel.

From my Study at Musco, the  
Calends of March. 1629.

I

ARTHUR DEE

Doctor of Physick,

His

Chymicall Collections.

CHAP. I.

Naturall Matter, what it is, and  
from whence.



N truth the matter of  
which the Stone is  
made, is onely one;  
nor can this neigh-  
bouring Faculty bee  
found in any other thing. And it  
is that which is most like to Gold,  
it is also that of which it is begot-  
ten; and it is *Argent Vive*, alone,  
pure, without the commixtion of  
any other thing, and it is obscured  
with infinite names, and the man-  
ner of operating is onely one, but

*Petrus  
Bonus.*

B

it

it is diversly varied by the Philosophers, therefore no wonder if the Art be difficult, and the Artists greatly erre. Neverthelesse Art begets Medicine from the same, or altogether the like principles, as Nature begets metall. *Petrus Bonus, page 120.*

*Arnoldus.*

The Vive Argent is compounded with Citrine Sulphur, so that they are changed and become the same in one masse Lucide Red, weighty, of which two kinds are sufficient for the composition of the Elixir. He therefore that desires to search into the secrets of this Art, it is fit he know the first matter of Metalls, lest he lose his labour. *Arnoldus lib. de Alchimia, pag. 1.*

*Petrus Bonus.*

Art willing to follow Nature inquires out her end, and findes these principles congealed by Nature into this middle Nature, and not impure; and endeavours to digest

gest

gest and purifie such a Matter with the heat of Fire, that from thence she might draw the form of Gold, with which all imperfect metalls are turned into Gold, in as much as they are ordained by nature to this end, *Petrus Bonus p. 105.*

We say that the whole is but one thing, which is varied into the number of three, by its operations, and in varying by one decoction is one thing of one single power, and after this passing by degrees to information, by another digestion it will be another thing, which we call Argent Vive, Earth, Water, and Ferment, Gum and our second Salsature, bitter and sharp, which by its Compound virtue and propriety got by the second digestion, doth loose the whole body, and after by another digestion hath a greater force. And so thou maist understand that in our Magisteriall there are three proper

*Lullius.*

B 2

Earths,



Earths, three Waters, and three proper Ferments; three proper Gumms, three Salfatures, three Argent Vives Congealing, as in our Practise is manifest. *Lullii Theorica p. 109.*

*Taulada-  
nus.*

Such a Matter must be chosen in which is Argent Vive, pure, clean, clear, white, and red, and not brought to perfection, but equally and proportionably mixt by a due meane, with such a sulphur, and congealed into a solid Masse, that by our discretion and prudence, and our artificiall Fire, we may attain its inmost purity, that after the perfection of the work it may be a Thousand Thousand times stronger then simple bodies digested by naturall heat. *Tauladanus pag. 314.*

*Lullius.*

If we had Sulphur and Mercury from that matter upon the Earth, of which Gold and Silver are made under the Earth, from them we could easily make Gold and Sil-

ver,

ver, with the propriety of their own nature. Therefore there is nothing farther requisite, but that we finde what is nearest to it, of its own nature. Mercury in all Elemented substances is one and the same; which Mercury is indeed naturall heat, which produceth as well Vegetables as Minerals, although diversly according to the command of Nature. And so our Mercury never is visible, but intelligible only, and so it is manifest, that it is in every thing and every place, hence common to all things.

*Lullii Codicillus pag. 131.*

In our Stone, there are the Sun, and the Moon vive, and they can generate other Suns and other Moons; other Gold and Silver, to these, are dead. *Flamelii Annotationes, pag. 138.*

*Flamelius.*

The Philosophers Stone is found created by nature and our Mercury, viz. the matter in which the

*Ros. Philos.*



Philosophers Mercury is contained, is that which nature hath a little wrought and framed in a Metallick form, but yet left imperfect. *Ros. Philos. pag. 231.*

*Ripley.* I saw a red Toad drinking the juyce of Grapes even till his Bowels were burst. *Ripley Somnium.*

*Vogel.* Art following Nature will not use Argent vive alone, nor Sulphur alone, nor Argent vive and Sulphur together; but the same Matter mixt and compounded of the same Principles, which Nature hath prepared for Art, like a careful Mother for her Daughter. And hath conjoynd them from the beginning of the generation of Metals not otherwise, as in Milk, Butter, Cheese, and Whay. But afterwards Art separates and sequesters it, and again joyns and digests it being purified by the addition of outward heat only: Nature operating from within, untill that our

wa

ward Sulphur be divided from the Argent vive. *Vogelius pag. 105.*

Think with thy self whereto thou wouldst labour to bring our Stone, then shalt thou know, it flows from no other then a certain Metallick Radix; from whence also Metals themselves are ordained by the Creator. *Basilus Valentinus page 15.*

When I speak of Mercuriall water, doe not understand Crude Mercury, but the Philosophers Mercury of a Red substance, drawn from Mineralls, having the matter in themselves, from Sulphur and Mercury, and that Argent vive and Sulphur are one thing, and proceed from one thing, therefore whiten the Leton, viz. Brasse with Mercury, because Leton is of the Sun and Moon, a compound Citrine imperfect body, which when thou hast whitened &c. *Clangor Buccina pag. 503. 470.*

*Clangor Buc.*

Dunstan.

The Philosophers Gold and Silver, are two principall Tinctures, red and white, buried in one & the same body, which Tinctures can never naturally come to their perfect complement, yet they are separable from accidentall drosse, and earthly lutosity, and afterwards by their proper qualities in their pure Earths the tinctures red and white are found commixtable, and the most fit Ferments for them, so that they may in a manner be said to want no other thing. Of this very Body the matter of the Stone, three things are chiefly spoken, viz. *The green Lion, Assa foetida, and white Fume*; but this is inferred by the Philosophers from the Compound, that they might answer the foolish according to their own folly, and deceive them by the divers multiplicity of names. But doe thou always understand one thing to be really intended,

tended, although accidentally three things may be so called. For the green Lyon, Assa foetida, and white Fume, are altogether attributed to one and the same subject, and are always coucht in one and the same subject, untill by Art made manifest. By the green Lyon, all Philosophers whatsoever understood, green Gold, multipliable, spermatick, and not yet perfected by Nature; having power to reduce Bodies into their first matter, and to fix volatile and spiritual things, and therefore not unfitly called a Lyon. By Assa foetida, we understand a certain unfavory Odor, exhaled from the unclean body in the first operation, which may in all things be likened to stinking Assa foetida. The reason why it is called white Fume is this: In the first distillation, before the Red Tincture ascends, there arises a smoak truly white, whereby the re-



receiver is darkned or filled with a certain milky shadow, whence it receives the name of Virgins milk. Therefore where ever thou findest a substance endowed with these three properties, know that it is the matter of the Philosophers Stone. *Dunstan. p. 4. 3.*

*Clangor  
Buccinae.*

Therefore let us take a matter which will be Gold, and which by the mediation of our skill is brought into a true ferment. *Clangor. pag. 510.*

*Rosarius  
Philos.*

The matter of Metalls is a certain sinoaky substance, and it is the first matter of Metalls, containing in it self an unctuous or oyley moisture, from which substance the Artist separates the Philosophicall humidity, which is fit for the work, which will be as clear as a water drop, in which is coucht the metallick Quintessence, and that is placable Metall, and therefore hath in it a meane of Joyning Tinctures toge-

together, because it hath the nature of Sulphur, and Argent vive. *Rosar. Phil. p. 278.*

The thing whose head is Red, *Dastin.* feet White, and eyes Black, is the whole Mystery, *Dastin. visio. p. 2.*

Know that our Leton is Red, *Morica.* but not for our use, untill it bee made White. *Morienus p. 38.*

When thou wouldst have Mine- *Lullina.* rall Elements, take not of the first, nor last, because the first are too much simple, but the last, too grosse. When thou art hungry, take Bread, not Meal; when thou wouldst make Bread, take Meal, not the Ear. *Lullius Theori. p. 34.*

There is a pure Matter, which *Eximedes.* is the Matter of Gold, containing in it self, the heat which gives increase, and hath a power to increase and multiply in its kinde, as all other things. *Eximedes, p. 45.*

In our imperfect Metall, are the *Arnold.* Sun and Moon, in virtue and neer  
pow-

power, because if they were not in the Compound, neither the Sun nor Moon could thence be made. *Arnold. Epist. pag. 491.*

*Lullius.*

Mercury is in all Elemented Substances, one and the same; which Mercury is indeed the naturall heat which produces as well Minerals as Vegetables, although diversly according to the precept of Nature; and so our Mercury is not visible but intelligible; and it is manifest, that it is in every thing and place, and common to all. *Lullii Codic. fol. 134. Repelat. 6.*

### THE COROLLARY.

Vogelius, Trevesanus, with divers other Philosophers advise, first seriously to consider in what point Authors most agree; for in it they affirm, the onely and single truth is involved: To me therefore, meditating this from the most select Authors,

thors, recited with their Harmony, both in the Substance, Form, and Colour, and in all necessary Circumstances and Accidents, was discovered (by Divine assistance) the Subject of all wonder (as Cornelius Agrippa rightly calls it) in open and naked words. It is therefore generally agreed, and of all confessed, That there is one vive or volatile Argent, retaining a certain Vegetability, while it is yet in motion, not brought to maturity, or the determinate term of naturall digestion in the Mines. And the same is immature Argent vive (not that Mature of the vulgar) which is next to Metall in possibility; and therefore of some is called Immature Metall. According to Arnold, Riplic, Dunstan, Morien, and Clangor Buccinæ; it is cloathed with a Red colour, offered or brought to us by Nature; but if it be not by the Artist taken from its Radix in a due time, viz.



viz. before it come to such maturity, as to contain one grain of Malleable Metall, it will be unfit for our purpose. Seek therefore the Philosophick Embryon in its due place, and mature immaturity, and you shall know (as Rosarius saith) our Stone is found created of Nature; which truly is to be understood of the matter of the Stone compounded by Nature, and formed into a Metallick form, but given to Art imperfect, that by degrees it might be brought beyond the degree of perfection.

## CHAP. II.

*The Preparation: or the first work, or work of the Winter.*

Senior.

**T**his is the Preparation, because there are blinde men, and they have erred a long time, while they were ignorant that this Stone was pre-

prepared with this preparation. Senior, p. 31.

If the first work proceed not, how is the second attained to? Because, if no division be made, there is no conjunction. *Dastini Speculum, pag. 56.*

We must begin with the separation of the Elements, from the Red earth, as of the pure from the impure. *Arnoldus in Hortulanam, pag. 9.*

Thou must diligently consider, how this dissolution may be made, and certainly know, that it is not done, but by the water of Mercury; and know, that every body is dissolved with the spirit, with which it is mixt, and without doubt is made spirituall. *Pandolphus in Turba, pag. 16.*

Son of Truth, understand, that we in the first operation of our work, doe purge and prepare matter for the creation of its Sulphur; which

which being prepared, by and by in the second preparation, wee compound and create medicine, which how great virtue it hath, will be manifest. Therefore first thou must create its Sulphur, because without that, thou canst not make the compleat *Elixir*. And when thou hast created Sulphur, then begin the Philosophick work; but ever consider, that the nature and propriety which is in the very spirit, may not be combust in its preparation by the power of the fire. Because then the spirit cannot whiten, nor joyn it self with the Earth: Therefore it often happens, that they who think to make water of life, make water of death, by reason of combustion. *Lullii Apertorium, p. 2.*

*Arnoldus.*

The Vessels so disposed, a most subtile smoke will arise in the Alembick, and the same will be turned into a clear water, having the nature

nature of these species, whereof the Stone is generated: which Water descends by the Nose of the Alembick. *Arnoldus in Comment. Hortulani. p. 16.*

The Phlegm wherein our Sulphur, which is called Gold, is decocted, is that in which Air is included: for our Phlegm is a middle substance; and the first water of Mercury, wherein the principle of the Stone is; *viz.* its dissolution; nor doth it enter with it, but as it were wetting the parts of things, not generating or increasing. *Lullii Testam. pag. 1.*

It is meet thou prepare the Matter, till it be fit to receive our Mercury, which we call glorious Mercury; and the manner is, That thou take a proportion of the said Earth, and put upon it the fourth part of the said imperfect Menstruum, wherein is such a Mercury, and set it in a *Balneo* for the space of six  
C days,



days, and distill it, and so continue untill the Earth be disposed to imbrace a Soul; which will not be done at the first or second time; therefore put it again and again in the *Balneo* for the space of six days, in a Glasse very well sealed; after that open the vessell, and setting the Alembick on again, with a most gentle fire distill the humidity; and again pour on more of its Menstruum, which hath its seed in it, and digest it as aforesaid, and so continue untill the Earth be disposed to entertain its soul. Son, it is to be observed, when it shall drink up and retain four parts more of its weight, that if thou put a little upon a heated plate of Gold or Silver, it will all flie up into smoke: then is the Earth pregnant and prepared, which ought to be sublimed. *Lul. Test. pag. 15.*

*Rosar. Philosoph.*

First, all the superfluous and corrupt humidity in the essence of those

those things, and also the subtile and burning superfluity must be elevated with a proportionable Fire, and that by Calcining. Then the totall substance remaining corrupt in the Calx of these Bodies of the burning superfluous humidity and blacknesse, is to be corroded with the aforesaid Corrosives, acute or acerb, untill the Calx be made white or red. *Rosar. Philos. pag. 345.*

Our Mercury is made of perfect *Scala* bodies, and not imperfect, that is, with the second Water, after they have been duly calcin'd by the first. *Scala, pag. 128.*

It behoveth thee to extract one *Artepheus* living or vive. incombustible Water, and then congeal it with the perfect body of the Sun, which even there is dissolved into nature, and a white congealed substance, as if it were Cream, and would come all white. Neverthelesse, first this

C 2

Sun



Sun in his putrefaction and resolution in this Water in the beginning loses his light; is obscured and waxeth black; at length he will elevate himself above the Water, & by little and little, a white colour will swim above him, and so the perfect body of the Sun receives life, and in such a Water is invivified, inspired, increased and multiplied in his specie, as other things: Therefore our Water is a Fountain fair, pleasant and clear, prepared onely for the King and Queen, whom it very well knows, and they it, for it attracts them to it self, and they remain two or three days to wash themselves in that Fountain, *viz.* some moneths; and these it makes to grow young, and renders them very beautifull.

These three things mutually follow, *viz.* Humidity, Putridity, and Blacknesse; from whence the glassie house may be posited, and subtil.

subtilly sited, untill the moist Matter included, by little and little became putrid and black, for the putrefaction begins together with the solution, but the putrefaction is not yet compleat, untill the whole Matter be dissolved into water. *Artephus pag. 9.*

One of the contraries exceeding *Distill.* destroys the rest, whence the Earth is made Water, when the watry qualities overcome it, and on the contrary, this Water must draw forth three things, *viz.* a Spirit, a Body, and a Soule, whence this Water is threefold in Nature, which hath in it self Water, Fire, and Earth. We divide the dissolved Stone in the Elements, and wash it particularly, that it might be more subtilized, and the better purified, and that at pleasure the Complexion might be more firmly composed, but we distill it very often, as the Water  
C 3 and



and Air are clean without dregs, and light without filth, pure without contraries, for then they wash more easily, touch more plentifully, and work more nobly. For Art (as *Aristotle* saith) in like manner throws off all superfluities from its work, as Nature doth. For Fire extracts that which exists in the interiours of things, and feeds on the sulphurity of them, subtilizing and rarifying at pleasure. And therefore we distill them, that we might sweetly draw out their filth. But we doe it sweetly and with inhumation, lest the excessive Fire consume the sought for subtilities. Whence in every distillation observe this sign, that universally there be candour and purity in it, and whatsoever drops forth unmixt, put apart, because the work is corrupt if thou doe otherwise. Therefore we so much distill it, untill it send forth no dregges, unlesse

unlesse happily white ones, and this we iterate seven times, that in their simple purity they might transcend the orders of the seven Planets. For it is meet they be most pure and clean, which by their purity should cleanse and perfect other things. And according to the quantity of distillation they will be clear, and according to the plurality of clearness, they will cleanse and touch other things. Whence it ought to be distilled seven times; what is more is evil, because as diminution hinders, so augmentation corrupts.

In the fourth distillation follows the Lavement, that its every Element might be rectified severally, whence we distill the Water and Aire seven times by themselves. But thou shalt distill all things with moisture, because drynesse corrupts the work with combustion: And the Philosophers



advise that every distillation be always made seven days with inhumation, meaning that inhumation be made seven days between every distillation. *Dastini spec. pag. 96.*

*Rosar.  
Arnold.*

It behoveth thee to exercise the separation of the Elements as much as thou art able, to wash off the Water and Air by distillations, and to burn up the Earth by Calcination, untill there remain not any thing of the Soul in the Body, unlesse what may not be perceived in the operation, the sign of which will be, when nothing shall be evaporated from the Body, if a little of it be put upon a heated plate. *Rosar. Arnold. pag. 423.*

*Massa Solis  
& Lune.*

As an Infant exhausts all airy vapours in nine moneths, and the menstruum turned into a milky form: so in nine moneths the first work is performed, *viz.* the second whiteneffe, because the whole is coagulated: Neverthelesse the work

work is finished about six moneths according to the Experience of the Author, but according to *Balgus* \*in *Turba* in an hundred and ninety \**Pag. 1:9.* days. *Massa Solis & Lune. pag. 275.*

Let not the water be suffered to stand when it is fit for operation, because it receives its Curd into the bottome, crudled or coagulated by the cold of the Aire, and congealing drieth; which hapned to one of my Companions, who for the space of a year found it so, but it was not distilled. *Massa Solis & Lune. pag. 274.*

No solution ought to be made without Blood, proper or appropriate, *viz.* the Water of Mercury, which is called the Water of the Dragon, and that Water ought to be made by an Alembick without the addition of any other thing. *Rosar. Philos. p. 223.*

*Rosar.  
Philosoph.*

The whole course of the work endures

*Raymundus  
Lullius.*



endures for the space of two years, whence the Stone is of one year, and the Elixir of another. to every new Artist who never made it, but to every good and expert Artist who is subtile, one year and three moneths are accounted sufficient, *For by what it is corrupted, in like manner it is generated. Lul. Theo. p.76.*

*Ventura.*

Accommodate well the Fire in the furnace, and see that the whole Matter be dissolved into Water, then rule it with a gentle Fire, untill the greater part be turned into black dust. Because when our Stone is in our vessell, and our Matter feels our Sun, it will presently be resolved into Water. *Ven. 137. p.129.*

*Rosarius  
Philos.*

Putrefaction is made with a most gentle Fire, so that nothing may ascend, because if any thing should ascend, there would be made a separation of parts, which ought

ought not to be, untill the Masculine and Feminine are perfectly joyned. *Rosar. Philos. pag.261.*

The encompassing frigidity of the Aire, the binding solidity of the Earth, the dissolving heat of the Fire, the impetuosity and restlesse motion of the Water, and exceeding quantity of Multitude doe hinder Putrefaction (as *Aristotle* saith.)

*Dastin.*

But the calidity of the Air, the subtility of Matter, the gentleness of the Fire, the stability of Rest, the equality of Compounds, the gravity of Patience, the maturity of Time, do necessarily induce and hasten Putrefaction; yet so, that the Air be tempered, what is thick subtilized, the Fire moderated, Rest preserved, Proportion adequated, Patience strengthened, and the time expected until Nature proceeding naturally shall have compleated her owne worke.

*Dastin*

*Dastin spec. pag. 184.*

*Scala.*

Our Water must be divided into two parts, whereof in one part the Body is congealed, *viz.* with seven Imbibitions and Congelations, but in the other part it putrefies and melts, that the fiery Water abovesaid might be cast forth.  
*Scala Philos. pa. 151.*

If the work in its managing be deduced to the finall red state, by corruption before the due term of whitenesse (which it may not be) thou hast erred; then for a remedy take away the rednesse with fresh white Water, by imbibition and inhumation. *Idem.*

*Lullius.*

There are three Humidities, the first is Water, the second is Aire, (the mean between Water and Oil) the third is Oil it self. The Water is distilled to the likenesse or sign of perfect whitenesse, which is transparent splendour, and the shining clearnesse of crystal; and he

he that attains to this Token hath the Philosophers Mercury, dissolving all Bodies, chiefly of the Sun and Moon, because of the vicinity or nearnesse of Nature. *Lull. Codic. p. 119.*

In our whole Magisteriall there *Lullius.* are three principall Spirits necessary, which without the consummation of their resolution cannot be manifested, and they are otherwise called three Argent vives, and for Argent vive understand the Water in which the Tincture is carried. *Raymund. Theor. p. 122. 24.*

If you will hear me, I will truly *Ripley.* shew what is that Mercury chiefly profitable: know therefore that there are three Mercuries which are the Keys of Science whom *Raymund* calls his Menstrua, without which nothing is done rightly, but two of those Mercuries are superficiall, the third Essentiall, of the Sun and Moon, perfect Bodies when



when we first Calcine them naturally, but no unclean Body is ingreidenced except one, which is commonly called of the Philosophers, The green Lion, which is the mean of joyning Tinctures. With the second Mercury, which is vegetable Humidity, both the Principall, Materiall, and Formall bodies ought to be resolved, otherwise they are of little moment. And with the third, which is Humidity, very permanent and incombustible, the unctuous Tree of *Hermes* is burnt into Ashes. *Ri-pley pa.25.*

*Incertus.*

Sons of Wisdome, there are three solutions, the first is of a crude Body the second is of a Philosophicall Earth, the third we put in Augmentation. The Virgin is Mercury, because it never propagated a body in the Womb of the Earth, and yet it generates the Stone for us, by resolving the Hea-  
ven,

ven, that is, it opens the Gold, and bringeth forth a Soul. *Incertus de Chemia. pa.6.*

Metals are reduced to the first *Ventura.* Matter, when they are driven back, to that first simplicity, which their Elements had in their first Composition, in which there were Spirits and Vapours by nature perfectible to the form of the Compound. *Vent. pa.12.*

By Argent vive is understood the humidity of that uncti-  
*on, Ludus Puerorum.* which is the radicall humidity of our Stone. *Ludus Puerorum pag. 174.*

The Preparation of this Spirit, is its subtilation, which is performed by many distillations, untill it hath gotten crySTALLINE splendour and clearnesse. *Vogel. p.148.*

Keep the rectified Water apart, *Aristotle.* because that is the Mercury of the Philosophers, the water of Life washing the Leton. *Aristotle pag. 366.* The

*Lull. compendium.*

The whole labour and tediousness is in this, *viz.* the separation of the Elements and Sulphur. Air cannot be divided from Metals, unlesse by the twentieth, twenty second, or thirtieth distillation. And the Fire may be divided from the Earth at the eleventh distillation, and as many distillations as there are, so many putrefactions and reiterations of Water and Air together, to wit, of our Menstruall water, and every putrefaction requireth eight days, or six continued, so that the division of the Elements, dures the space of an year, but we have compleated it in seven moneths. *Lull. compend. pa. 281.*

The Alchymists have said that the Stone is compounded of two Waters, *viz.* of one which makes the volatile Stone, and the other which fixes and hardens it. *Idem.*

*Avicenna.*

Between every Calcination of the Earth, pour on water moderately,

rately, to wit, not much nor little; because if much, there's made a sea of perturbation, if little, it will be burnt up into ashes. But sweetly, not hastily, from eight days to eight days, by watering, decocting, and calcining the Earth, till it hath imbibed its Water; therefore when the Earth shall not be white, bray it together with its Water, iterate and calcine it, because Aroc and Fire doe wash the Earth, and take away its obscurity from it; for its preparation is always with Water, and as the fitnessse of the Water shall be, so also shall be the clearnesse of the Earth, and by how much the more the Earth shall be white, &c. *Avicenna pag. 420, 421.*

He which knows not to extract *Scala.* more things out of one, is ignorant also to compound one thing of more. Our separation is a separation of a watry or moist vapour

D

or



or phlegme in Balneis, a levigation of rarity, a production of principles. *Scala. p. 134.*

*Geber.* Imbibe Calx or Body oftentimes, that thence it may be sublimed, and yet more purified then before, because the Calx ascends upwards very difficultly or not at all, unlesse holpen by the Spirit. *Geber. lib. summa perfectionis pag. 573.*

*Ventura.* The Vessell being fitly placed in the Furnace, the Fire underneath must be continued, then the Vapour of the Matter will ascend upwards into the Alembick most subtilly, and the same will be turned into serene bright and cleare Water, having the form of a water drop, and the Nature of all the species of which it is generated, and it descends again by the Crows beak, that is, the Neck of the vessell of the Alembick; and this Water, because it is subtile, doth

doth enter the Body, and extract first the Soule, afterwards it dissolves all that is left, and turns it into Water. Moreover know that all things which are sublimed are sublimed two ways, some by themselves, and some with others; but our Mercury since it is a Spirit, is sublimed by it self, but our Earth, since it is the Calx of the Body, is not sublimed, unlesse very well incorporated with Mercury. Therefore beat or pound them together, and imbibe till they become one Body, because the Body ascends not unlesse incorporated with Mercury. *Ventura p. 141.*

Dissolve the Gold and Silver in *Vogel.* Water of their kinde if thou know it. *Vogelius p. 78.*

And this is the last Preparation, *Massa Solis* viz. of Spirits often reiterated by *& Luna.* Contrition and Assation with their Body, untill thou see these things which thou desirest in it. *Massa*

*Solis & Lune pag. 240.*

*Afflictus.*

Sons of Learning, know ye that the whole Work, and the Government thereof is not done but by Water, with which mingle ye the body of the Magnesia, and put it in its Vessel, and close the mouth carefully, and boil it with a gentle fire, till it be made liquid, for by the heat of the Water, the whole will easily be made Water. *Afflictus in Turba. p. 32.*

## THE COROLLARY.

From a certain Minerall Masse, coagulated, lucid, red, ponderous, being perfect Metall, in the nearest power, containing in it selfe vive spermatick Sulphur, and vive immature Mercury, multiplicable in it self, with the most gentle fire of a Balneum, or Bath, is drawn forth a certain insipid, phlegmatick Water, which if it be again repoured  
on

on, with its due proportion of Earth, and in due season digested, and abstracted by dissolving daily by little and little (but yet more and more) the Body, it dissolves likewise the other Elements, and by including Aire in it self, carries it up by distilling through an Alembick, the Water and Aire ought again to be so often poured on, digested and abstracted till the Body be altogether resolved by repeated distillations and inhumations. Then after the fourth distillation, the Aire is to be separated from the Water, and to be rectified by it self seven times, with which afterwards abstract the Fire from the black Earth. Lastly, separate the Fire from the Aire. And at length impregnate the dry Earth (deprived of its humidity by imbibing) so often with Aire, untill light arise from darknesse, and our Infant appear before our eies, expected by more then many lucubrations, which



at length is crowned with a Diadem, King of Kings, whose rise the Philosophers adore, under the Enigma of the rising Sun in the encreasing Moon. But in the very point of Coagulation, which is performed by Infrigidation, all Philosophers with one consent affirm that the work of the Winter, and of hidden Preparation, is finisht, then begins the second work truly Philosophicall, as in these words our Countreyman Norton the excellent Philosopher hath exprest: Our Philosophicall work (saith he) takes not its beginning before all be clean within and without. And according to Attaman, The second work is not made but from a clean and purified body. And this Preparation, or first work he calleth a Sordid labour, and adjudges it not worthy a learned man, therefore not unfitly said to be the work of Women. But he deserves not Sweets, that will not  
tast

tast of Bitters: And they who either know not, or neglect this hidden laborious Preparation, will neither attain the benefit, nor desired end of this Art. But he that doth not clearly understand, from these, the manner of Practise, let him seek further assistance from Raymund Lullie, Ripley, Rosary, whence it plentifully may be fetched, especially whilst out of their Writings, in this little Chapter, where, here and there, they have obscurely delivered themselves, the Path it self is evidently cleared.

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### CHAP. III.

#### *The Weight in Preparation.*

**I**F thou knowest not the quantity of the very Weight, thou wilt altogether want the doctrine of this Science. Forget not therefore,  
D 4 fore,

*Daftin.*

fore, that whatsoever ought to dissolve, ought to exceed in the quantity the thing to be dissolved. But the first part of the Water (according to Philosophers) ought to dissolve the Earth, and turn it to its self. Whence they say the Water is to be divided, that with the first part in forty days, it ought to be dissolved, putrefied, and coagulated, till it be turned into a Stone, therefore it is meet that Water should exceed the Earth. *Dast. spec. p. 208.*

When thou dissolvest, it shall be fit the Spirit exceed the Body, and when thou fixeſt, the Body ought to exceed the Spirit; for therefore is the Spirit that it might dissolve the Body, and therefore is the Body that it might fix the Spirit. Therefore thou must impose three thirds of Moist, and one of Dry; for in the beginning of thy operation, help the work in  
Disso-

Dissolution, by the Moon, and in Coagulation by the Sun. *Idem pag. 96, 98.*

There is another Weight singular or plurall, and it is twofold; *Massa Solis & Luna.* the first is of the first operation, and that is in the Composition of the Air, and it is divers according to divers men. Now there is another Weight Spirituall, of the second work, and that is also divers according to divers men. *Massa Solis & Luna p. 177.*

I say that the first Water is to be divided into three thirds, whereof *Dastia.* the first is to impregnate, terminate, and whiten the Earth, but the two other thirds are reserved to rubifie the white Earth, that is to be incerated, and lastly to be whitened: But yet no third (as *Democritus* upon the *Magnesia* saith) is ingredienced all at once, but every of the thirds is divided into another third, that so the  
Nine



Nine thirds returning to one Earth, might compleat a perfect Decinary. But the three first thirds, are the three first Salsatures to perform the first Dealbation, but the six other remaining thirds are six parts of Divine Water to consume the second Dealbation. But none of those thirds doth altogether ingredience the whole, and at once, but every part of them one after another is severally imposed in their own season, work and order. *Dastin. spec. pa. 177.*

A small Error in the principles doth cause great Error in things principiated; therefore that thou maist not erre in the first and second work, we have taught always to impose Equals, for so equality shall flourish in both, that the Earth might cease, as the Water moistens; as the Earth ceases. *idem p. 222.*

It

It is fit to attend what belongs *Ripty.* to Proportion, for in this many are deceived, therefore that thou maist not spoil the work, let thy Bodies be both subtilly limated with Mercury, and subtilized with equall proportion, one of the Sun, another of the Moon, till all these things be reduced into Dust, then make thy Mercury, of which join four parts to the Sun, two to the Moon, as it is meet, and in this manner it behoveth thee thou begin thy work in the figure of the Trinity. Three parts of the Body and as many of the Spirit, and for the Unity of the Spirit, one part more of Spirit then of corporeall Substance. According to *Raymonds Repertory*, this is the true proportion. This very thing my Doctor shewed me, but *R. Bachon* took three parts of the Spirit for one of the Body, for which I have watcht many nights before I perceived

ceived it, both is the right, take which thou wilt. If also thy Water be equall in proportion with the Earth and measured Heat, there will at once come forth a new Budde both White and Red. *Ripley pa. 30.*

*Mundus.*

Take of the whitest Gumme one part, and of the Urine of a white Calf another part, and part of a Fishes Gall, and of the Body of Gumme one part, without which it cannot be corrected; and decoct it forty days, afterwards dry it in the warm Sun till it be congealed. *Mundus pa. 88.*

*Aristotle.*

Take thy dearest Son and joyn him equally to his white Sister, drink to them in a Love-cup, because the consent of goodwill joins one thing to another. Pour on them sweet Wine, till they be inebriated, and divided into smallest parts. But remember that all clean things agree most aptly with clean

clean things, otherwise they will generate Sons unlike themselves.

*Arist. in Tractatulo pag. 362.*

Observe the first preparation, and cogitate this, which is the extraction of all Spirits from the Body, and the cleansing of them into their Water. *Massa Solis & Luna pa. 240.*

*Massa Solis & Luna.*

Thou must impose three thirds of moisture, and one of dry; for in the beginning of thy operation help the work in the Solution by the Moon, and the Congelation by the Sun. *Dastin spec. pa. 98.*

*Dastin.*

## THE COROLLARY.

Count Bernard Trevisane vowed to God, that he would never in naked words, or vulgar speech disclose the Weight, Matter, or Fires, but onely in true Parables, without either diminution or superfluity, in imitation of the Wise men, as in this

Chap-



Chapter. Amongst others our English Ripley hath delivered things sufficiently obscured; But the youngling Artist ought to ruminare and consider that what ever are nominated in the composition of the Weight, must always be understood of two things only, viz. of Water and Earth, which are sometimes under Spirit and Body, sometime under Mercury, the Sun and Moon, sometimes under Air and Poison, may under as many infinite other names concealed, as the very first Matter. But that those that seek might be directed into the right Path, and Ripleys cloud disperst with the beams of the Sun, let us attend the proportions which he hath disposed in these his own words, Let the Bodies (saith he) be corrected or limated with an equall proportion of Mercury: whence understand that the proportion of Earth and Water must be equall, then he proceeds further and teaches,

teaches, that one Body of the Sun be joyned with two of the Moon, in which words are understood two parts of Water to one of Earth. He proceeds also farther, and joyns four parts of Mercury to the Sun, and two to the Moon; whence observe that four and two make six parts of Mercury, Water, or Fire, which parts are to be mixt with one part of the Sun, and another of the Moon, which since they constitute two parts of Earth, there shall be a like proportion to the aforesaid six parts, viz. of Water, as one part of Earth to three parts of Water. As appears from his following words: viz. after this manner begin thy worke in figure of a Trinity: and with this Key his other Enigmaes of the weight in this chapter are unlockt. Whence also the Parables of other Philosophers are disclosed, while Book opens Book, and the truth is from them scarce disciphered without

out a Vail. For they always deliver things that be like, and conceal the truth, that they might deserve both to be said, and be Philosophers.

But since in Number, Weight, and Measure, all elementated Bodies of Animals, Vegetables, and Minerals, are naturally united, bound, concatenated and compounded, and by the Harmony of these all principiated Principles attain the perfection ordained by God, and compleated by his handmaid Nature: Not unfitly may this Trinity, viz. of Number, Weight, and Measure, be called the Golden chain, by which as in all Animals to every Member is granted their speciall Form, so by this Chain every Member is joined, united, and performs his Office.

Likewise also in Vegetables (since Nature operates after one and the same manner) we may presume in every Vegetable, its own proper weight

weight may be particularly observed, also the prefixt number of Flowers, Leaves, and also a due measure of Longitude, Latitude, and Profunditude. Even as Minerals and Metals are also perfected in a fit proportion of the Weight of Elements pure or impure, in a due measure of Time, and certain Numbers: By which bounds rightly disposed all things flourish, but being inordinate and confused, there is made a Chaos, Imperfection, and a Dissolution of the Compound. For in their Concatenation and Connexion, is rebuilt an admirable power of Art and Nature, neither can Nature her self consist without these, nor Art perform any thing. Not enviously therefore did the Philosophers wonderfully conceale the Proportion of the Elements, and the mixture of them in their operation, as if this being known they had unveiled all things. But as much as belongs to our purpose,



pose, viz. the weight of the Philosophick Work, these things onely are principally observed, to wit, Equals, two to one, three to one, nine to one; which when and how they are to be distinguished, our Dastin (a famous Philosopher) hath in these words clearly opened: When thou dissolvest, the Spirit ought to exceed the Body, and when thou dost fix, the Body to exceed the Spirit. Who therefore knows the due time of Putrefaction to solution, the time of Imbibition, Desiccation, Fermentation, and Inceration, shall with easie pains and small endeavour from the forenumbred Proportions, make choice of what is convenient for every time or season of the Work. And he that hath known the Weight, (as Petrus Bonus saith) hath known the whole Mystery, and he that is ignorant of it, let him leave digging in our Books.

C H A P.

C H A P. I V.

The Philosophers Fire, what?

**T**AKE Water Proportionated *Lullius.*  
 in quality according to the Body which thou wouldst dissolve, in such a manner, as the unnaturall may not exceed the naturall heat; for every complexionated thing is destroyed, unlesse the Fire of Nature govern it. There are three Humidities, the first is Water, the chief of resolvable things; the second is Air, and it is the mean between Water and Oil; the third is Oil it self, the crative of all Elements, and our finall Secret. *Lull. practica fol. 175.*

Our Fire is Minerall, and va- *Portanus.*  
 pours not, unlesse it be too much stirred up, whose proportion must be known, that it may only stir up the Matter, and in a short time,

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that

that Fire without the Imposition of hands, will compleat the whole work. *Ponta. pa. 40.*

*Senior.* The Fire which we shew thee is Water, and our Fire is Fire, and not Fire. *Senior. pag. 29.*

*Dardarius.* Argent vive is a Fire, burning, mortifying, and breaking Bodies, more then Fire. *Dardarius in Turba 113.*

*Vogel.* I say with *Lullius* that this Water, or Vive Argent is called Fire of the Philosophers, not because inwardly it is of its own Nature, hotter then Oil, or the forementioned radicall moisture; but because in its actions it is more powerfull then Elementary Fire, dissolving Gold without violence, which Fire cannot doe. *Vogel. pa. 145.*

*Lullius.* Let the Artist well consider what are the powers of Fire naturall, unnaturall, and against nature; and what may be the friend, or enemy of each. *Lull. Codic. p. 37.*

It

It is fit the heat be so much, as *Ventura.* that thou maist by sweating send forth the Water, and let it be no way hardened or congealed; because Gumme, contrary to the Nature of other things, sweats, and is coagulated with gentle decoction. *Ventura pa. 113.*

Philosophers have four diffe. *Ripley.* rent Fires, viz. Naturall, Unnaturall, against Nature, and Artificiall, whose divers operations the Artists ought to consider. *Ripley. pa. 38.*

The Fires meeting themselves, *Rosin.* devour one another. *Rosin. pa. 265.*

The Spirit is a second Water of *Scal.* which all the things forementioned are nourished, every plant refreshed and quickned, every light kindled, and it makes and causes all Fruit. The first Water being the Sun is Philosophically calcined, that the Body might be opened, and made spongius, that

E 3

the



the second Water might the better enter, to operate its work, which second Water is the fire against Nature by whose power the complement of this Magistry is performed. *Scala pa. 125.*

*Riplus.* We calcine perfect Bodies with the first Fire naturally, but no unclean Body doth ingredience our work except one, which of the Philosophers is called the Green Lion, which is the medium of uniting and joining Tinctures. *Ripl. pa. 26.*

There is a certain Soul existing between Heaven and Earth, arising from the Earth, as Aire with pure Water, the cause of the life of all living things, continually running down upon our fourfold Nature producing her with all its power to a better condition, which airy Soul is the secret Fire of our Philosophy, otherwise called our Oil, and mystically our Water. *Idem pa. eadem.* Our

Our Mercury is made of perfect Bodies, not imperfect, that is, with the second Water, after the Bodies have been duly Calcined by the first. *Albert. pa. 19.*

This Fire is called Humour, because in it, as hath been said, heat or the fire of Nature is hidden, even as the heat of Animals, in the Primogenian moisture. *Vogel.*

Water since it is Heterogeneall to its Earth; if sensible of the least heat, will evaporate, it being left and forsaken.

The Soul is no other then Oil, Oil then Water. *Vogel. p. 134.*

If any know to make choice of such Matter as Nature delights, and to inclose it rightly prepared in his Vessel and Furnace; He and I (saith *Nature*) will forthwith doe the Work: so he provide the requisite Fire, Naturall, against Nature, not Naturall, and without ardour. *Flamel. pa. 123.*

*Lullius.*

We therefore call it Innaturall or not Naturall, because it is not naturated of it self, nor takes away any thing from naturated Nature, nay it rather helps her, by the Mediation of a moderate Exercise, according to what Nature requires in her Reformatiōns. *Lullius Codic. pa. 24.*

*Artephicus.*

Our Fire is Minerall, is equall, is continuall, it vapours not unlesse it be too much stirred up, it participates of Sulphur, it is taken elsewhere then of Matter, it destroys, dissolves, congeals, and calcines all things, and it is Artificiall to finde out, a compendium, and without cost, or at least very little; it is also moist, vaporous, digesting, altering, penetrating, subtill, airy, not violent, not fuming, encompassing, containing, onely one, and it is the fountain of Life, or which incircles the Water of Life, and it contains the  
King

King and Queens bathing place: in the whole Work that humid Fire shall suffice thee, both in the beginning, middle, and end, because in it the whole Art consists, and it is a Fire Naturall, against Nature, and Unnaturall, and without Adustion; And to conclude, it is a Fire hot, dry, moist, cold; think on these things and doe rightly, without any thing of a strange nature.

The third is that Naturall Fire of our Water, which is also called against Nature, because it is Water, and neverthelesse of Gold it makes meer Spirit, which thing common Fire cannot doe: this is Minerall, Equall, & participates of Sulphur, it destroys, congeals, dissolves, and calcines all things, this is penetrating, subtile, not burning, and it is the fountain of living Water, in which the King and Queen wash themselves, which we stand  
in



in need of, in the whole Work, in the beginning, middle, and end, but not of the other two, except sometimes onely. Join therefore in reading the Philosophers Books these three Fires, and without doubt thou wilt not be ignorant of their sense and meaning concerning Fires. *Artephius pa. 31.*

*Daftin.*

Weigh the Fire, measure the Air, mortifie the Water, raise up the heavy Earth. *Daftin spec. pa. 202.*

*Lullius.*

By earnest consideration of things Naturall, Innaturall, and against Nature, it behoveth thee to attain the Materiall and Essentiall knowledge of the temper, through all his parts Essentiall, and also Accidentall, that thou maist know how to behave thy self in our said Magistery, having so comprehended the said principles. *Lull. Theor. fo. 16.*

There are four principall Fires  
to

to be observed, in respect of the Substance and Propriety of the four Elements. *Idem pa. 174.*

Although in our Books we have *Lullius.* handled a threefold Fire, Naturall, Innaturall, and against Nature, and other different Manners of our Fire; nevertheless we would signifie one Fire, from more compound things, and it is the greatest secret to come to the knowledge of this. Since it is no Humane, but Angelick and heavenly gift to reveal. *Lull. Testament pa. 78.*

Son, our Argent vive, or part of *Lullius.* it, is Water distilled from its Earth, and the Earth in like manner is our Argent vive, animated, and the Soul is Naturall heat, which stands bound together in the first Essence of the Elements of Argent vive. *Idem.*

In the Structure of the Fire *Trevifano.* some differd from others, although they all aimed at the same scope, name-

namely, that it should be made after this manner, lest the fugient should first fly away, before the Fire could any way bring forth the persequent thing. *Bernard. Comes pa.40.*

*Scala.* The Fire which we shew to thee is Water; and our Fire, is Fire, and not Fire. *Scala. pa.148.*

*Scala.* *Ratmond* speaking of Fires in his Compendium of the Soul, saith, It is to be noted that here lie contrary operations, because as contranaturall Fire dissolves the Spirit of a fixt Body, into the Water of a Cloud, and constringeth the Body of a volatile Spirit into congealed Earth: So contrariwise the Fire of Nature, congeals the dissolved Spirit of a fixt Body into glorious Earth; and resolves the Body of a Volatile Spirit, fixt by Fire against Nature, not into the Water of a Cloud, but the Water of the Philosophers. *Scala. pa.126.*

The

The Water of which the Bath *Basil.* of the Bridegroom ought to be *Valent.* made is of two Champions; that is to be understood, confected of two contrary Matters wisely and with great care, lest that one adversary may vanquish the other. *Basil. Valent. pa.32.*

What ever actions they nominate, know that these things are *Rosin.* always done by the action of the heat of certain Fire, which causes not Sublimation because it is so gentle, nor may it elevate any smoke naturally, by reason of its debility, whence if it be such as may in a manner elevate and not elevate, it is good. *Rosin. ad Sarrant. pa.286.*

## THE COROLLARY.

*If any would rightly weigh the sayings of Philosophers in this Chapter, the manner of their Equivoca-*



vocations would appear clearer then the Sun, for as they have deciphered the second Work somewhere, in the name of the first Work, so in this Chapter they nominate the second Water the first Water, and the third Water the second, as it appears in Scala. pa. 123. where it is said that the first Water the Sun calcines, that the second might the better enter: And again, the second Water is Fire against Nature. And Ripley writes like things also in his Preface. But let every Artist know that the first Water is Phlegm only, or unnatural Fire, because it is not natured of it self, nor takes any thing from natured Nature, and that it is unfit to calcine or prepare any perfect Body, but this Work belongs to Naturall Fire, to wit, that the perfect Body be calcined and prepared in that second Water, or Naturall Fire, that after it might be dissolved in the third Water or Fire against Nature.

But

But as they call their second Work, the first, because nothing enters into that Work, which hath not been purified, cleansed, and purged in the first Work: So also they will not here recite the first Water for their Water, since it is onely Phlegme, not entering the Philosophick Work: But call the second the first, and the third the second, which industriously they doe that they might deceive and seduce the Ignorant. Of the same sort was Artepheus also, while he endeavoured promiscuously to confound the name of Naturall Fire, with the name of Fire against Nature, in these words, The third (saith he) is that Naturall Fire of our Water, which is also called against Nature, because it is Water, nevertheless of Gold it makes meer Spirit, which common Fire cannot doe. But with these Equivocations whose is unexpert is easily induced into the greater Error. But

as

as the whole Theorick of Physick is comprehended in the Explanation of three things; viz. Naturall, Non-naturall, and Contranaturall. So that whole Hermetick and Divine Work is performed with Fire, Natural, not Natural, and against Nature, which Fires are of the Philosophers, vailed in the name of Fire, although to us they appear in form of Water, clear, pure, crystalline, which tortures, calcines, exanimates, and inanimates the Physicall Body, and at length renders it more then perfect, which neither by the violence of common Fire, nor virulence of corrosive Waters, nor by the Spirits of any Animall, Vegetable, or Minerall can perform: And he that knows not from <sup>our</sup> onely Subject to draw out, separate, rectifie, and compound these menstruous Matters, these Fires, these Waters, these Mercuries, is ignorant of the Key of the whole Work. Therefore in these must be the toil.

CHAP.

## CHAP. V.

*The Rise or Birth of the Stone.*

THE birth of the Earth is made <sup>Lullius.</sup> by the way of invented Sublimation: That the Earth hath conceived and drunk of the Water of Mercury as much as suffices, you may discern and know it by its volatility, & privation of feces and dregges from the most pure Substance, while it ascends after the manner of most pure and most white dust, or of the leaves of the Moon, or of splendid Talk. But when thou seest the Nature of the most pure Earth elevated upwards, and as a dead thing even adhere to the sides of the subliming Vessell, then reiterate the sublimation upon her, without the dregs remaining below, because that part fixt with the dregs adheres, and

F then



then no man, by any mean or industry, can separate it from them. *Lull. Codic. pa. 193.*

*Lullius.*

Son, you may know that this is the generall head to all Sublimation of Mercuries. Then take the pregnant Earth, and put it into a Sublimatory vessell luted and well shut up, place it in Fire of the third degree for the space of twenty four hours, and sublime the pure from the impure, and so shalt thou have the Vegetable Mercury, sublimated, clear, resplendent, in admirable Salt, which we properly call Vegetable Sulphur, Sal almo- niack, our Sulphur, the Sulphur of Nature, and many other names we impose on it. *Lull. Test. p. 4.*

*Semita  
Semite.*

The Water approaching, that is Argent vive in the Earth; encreaseth, and is augmented because the Earth is whitened, and then it is called impregnation, then the Ferment is coagulated, *viz.* is  
joined

joined with the imperfect Body. Prepare it, as hath been said, till it become one in colour and aspect, and then it is called the Birth, because then is born our Stone, which of the Philosophers is called a King. *Semita Semite. p. 441.*

Son, it is a sign when it hath im-  
bibed, and retained four parts  
more of its Weight, that if thou  
put a little on a heated plate of  
Gold or Silver, it will all as it  
were fly away into smoke, which if  
it doe not so, reiterate it untill such  
a Sign appear. *Lull. Test. pa. 16.*

*Lullius.*

But to know this day of the  
Crisis and the Birth or Rise of  
the Stone, which is the term of  
the whole consummation of the  
Work; it is meet to foreknow the  
Indicating day, since it is the very  
sign it self, and things indicated  
are as it were things signified, for  
there is the perfection, or annihila-  
tion of the Work, because in that

*Petrus  
Bonis.*

very day, nay hour, the simple Elements arise, purified from all filths, which presently stand in need of Composition, before they fly from the Fire, and are turned into Earth, that is in their fixation, and not sooner nor later. *Petrus Bonus* *pa. 127.*

*Gebcr.* And when thou shalt see that thing excelling in its whitenesse the whitest snow, and as it were dead, adhere to the sides of the subliming vessell, then reiterate its Sublimation without dregs. *Geb. in lib. Summa perfectionis pa. 169.*

*Ventura.* When this Mercury arises, the Sun and Moon ariseth together with it in its Belly. *Vent. pa. 170.*

*Scala.* The Heaven is to be reiterated so often upon the Earth till the Earth become Heavenly and Spirituall, and the Heaven be made earthly, and be joined with the Earth. *Scala. pa. 121.*

*Vogel.* Restore the vive Argent to the Earth

Earth and decoct it, and as before sublime, and that reiterate nine or twelve times, always augmenting the Fire in the end, untill the Earth with often sublimation and force of the Calcining Fire become White and more Spirituall, part of it being made more subtile, begin something to ascend from the bottome of the Vessell, and to adhere to its sides. But this purging of the Earth, which is performed by Sublimation, is altogether necessary before the Physicall Work begin. *Vogel. pa. 228.*

The Argent vive exuberated, that is the Body of the Earth, passing together with the menstruous Matter through the Alembick, and the Sulphur of Nature, is the Spirit of Metals, sublimated and turned into foliated Earth, which is the first and neereft matter of Metals. *Clangor. Bucc. p. 480.*

Therefore burn it with dry Fire, *Aristotle.*  
F 3 that



that it may bring forth a Son, and keep him warily lest he fly away into smoke: and this is that which the Philosopher saith in his *Turba*, Whiten the Earth, and Sublime it quickly with Fire, untill the Spirit which thou shalt finde in it goe forth of it, and it is called *Hermes Bird*; for that which ascends higher is efficacious purity, but that which falls to the bottom, is drosse and corruption. This therefore is Dust drawn from Dust, and the begotten of the Philosopher, the white foliated Earth, in which Gold is to be sown. *Arist.pa.371.*

Lullus.

Gather carefully what thou findest in the middle sublimated, lest it fly away into Smoke, because that is the approved sought for Good, the better Best, the white foliated Earth coagulating as the Rennet of a Lamb, the Ashes of Ashes, the Salt of Nature, the begotten

gotten Infant, the first and nearest Matter of Metals, the first Subject in which are its proper Elements, to wit of Natur'd Nature; the moist and temperate Matter ought to be reduced and fixt, till it flow with its Ferment, like Wax without Smoke, and endure all Fire. Therefore labour with it to Silver, and thou maist quickly begin the Magistry; nor let it wax old without commixtion, because thou maist not take it, unlesse new made after the Birth with its Blood. *Lul. Codic.p.117.*

If from Subliming little shall come forth and clean, the Fire will yet be little. Therefore let it be encreast. But if much and unclean, the Fire is superfluous, therefore let it be withdrawn. But if much and clean, then the proportion is found. *Dast.spec.p.48.*

The Dust ascending higher from the Dregs, is Ashes, Honoured,

F 4

Sub-

Sublimed, Extracted from the Ashes, but that which remains below is Ashes of Ashes, inferiour, vilified, condemned Ashes, a dreg, and like drosse. Therefore make a difference between its clear and limpid, because when it shall ascend most white as Snow, it will be compleat, therefore gather it carefully, lest it fly away into Smoke, because that is the very sought for good, the white foliated Earth, congealing what is to be congealed. *Rosarius Arnoldi, pa. 427.*

*Geber.* The Calx or Body must be often imbibed, that thence it might be sublimed, and more yet purged then before, because the Calx doth not at all, or very difficultly climb upward, assisted by the Spirit. *Geber. lib. summae perfectionis. p. 172.*

*Artephicus.* O Nature how dost thou burn Bodies into Spirit, which could not be done, if the Spirit were not first

first incorporated with the Bodies, and the Bodies with the Spirit made volatile, and afterwards permanent. Therefore the compound receives its cleansing by our Fire: *viz.* by dissolving the humid, and by subliming what is pure and white, the dregs being cast forth, as a naturall Vomit. For in such a Dissolution and naturall Sublimation, there is made a deligation of the Elements, a cleansing and separation of the pure from impure, so that the pure and white ascends upwards, and the impure and earthy remains fixt in the bottome of the Vessel, which is to be cast forth and removed (because it is of no value) by receiving onely a middle white substance. And in this is accomplisht our Philosophicall and Naturall Sublimation, not in the Vulgar unfit Mercury, which hath no qualities like these, with which our Mercury drawn from



from the red servant is adorned.  
*Arteph. fo. 21.*

The first part abides not, unlesse it be bound to the second in the same hour. *Idem.*

It is fit that the end be restored upon its beginning, and the beginning upon the end. *Idem.*

When the Artist sees the white Soul risen, let him join her immediately to her Body. When the clean and candid Water shall be generated, it is meet we join the Earth to it in the same Hour.

*Plato.* And according to *Plato*, the Fieriness is contraried in the hour of coagulation.

And according to *Dastin*, by the accessse of Cold, the Water may well be turned into dry Earth. *Idem.*

*Margarita pretiosa.* There is one and the same thing in the Subject having all these properties, and operations; for while it remains in liquefaction, by reason

son of Subtilty it is called Spirit, without which Spirit there can neither be made Generation, nor Conjunction of the Soul and Body. Whence in the whole Magistry, the Spirit actually rules, untill the Soul and Body be generated: but while it can fly from the Fire, it is called a Soul, but while it remains in the Fire, and can persevere, it is called a Body. If therefore in the time of Generation the Soul shall stand in the Fire, and his strength prevail, through the force of the Spirit, then she flies from the Fire, and draws with her the Body to flight, and the Workman remains frustrate of his purpose, and expects that which hath been already come and gone, and will never come hereafter, and it seems wonderfull to him: But if the strength of the Body prevail above the strength of the Soul, then by equality of Spirit it is turned



ned from Act into Habit, then the Body retains the Soul altogether, nor ever hath the power to fly from the Fire; and the Workman hath his purpose, which the Ancients had, and then the Spirit remains always with them, sometimes in Act, and sometimes in Habit. But a quick and double insight is altogether necessary, specially both in the end of Decoction, and Sublimation, that all the superfluities being whitened, the Artist may see the wonderfull and terrible Candor, and may presently obtain his joyfull and quiet rest, after this Consummation of Labour, for then by infrigidating the Moon, the Sun is hidden in her Bowels, and the East is joined to the West, Heaven to Earth, and Spirituall to Corporall, whence is said in *Turba*, Know ye that ye shall not Die the purple Colour, but in Cold. And *Hermes*,  
Whose

Whose Nature hath been hot, if Cold find him, it shal not hurt him. And *Avicen*, Know that he which hath evaporated all, hath wrought well, therefore make it Cold, for then is manifest the hidden, and the Manifest by infrigidating is hid. And this Infrigidation or cooling is done with rest, in which there is no operation of the hands, since it is the end of operation. *Margarita pretiosa. pa. 204.*

That Earth so mingled with *Lullius* Menstruous Matter, is called Argent vive, Exuberated, which gather speedily, and while it is new; after its Birth put it in Water of Metals, in digestion in a tripode of the Athanor. *Lull. Test. p. 21.*

This is our Mercury sublimed, *Dunst.* and made fixt from the white altered Earth of Bodies, arising first wonderfully by the power and help of the Water. This is that Mercury, in stead of which the Fools  
and



and Idiots assume that compounded of common Vitrioll, and Sublimated with Salt, in which they are grossly deceived. *Dunst. p. 18.*

• *Clangor  
Buccinae.*

Sublime the Body as much as thou canst, and boil it with clean Mercury, and when the Body hath drunken some part of the Mercury, subtilize it with a Fire quick and stronger, as thou art able, until it ascend in likeness of most white Dust, adhering to the sides of the Vessell in manner of Snow; But the Ashes remaining in the bottom are dregs, and the vilified drosse of Bodies, and to be cast away, in which there is no life, because it is most light Dust, which with a little blast vanisheth, because it is nothing but bad Sulphur excluded by Nature.

Then the dregs being cast away, iterate the Sublimation of the most white Dust by it self without its dregs, till it be fixt, and till it send

out

out no dregs, but ascend most purely, like Snow, the which is our pure Quintessence; And then thou shalt have the Soul Tincting, Coagulating, and Cleansing, both the Sulphur, and the not burning Arsenick, which the Alchemists may use, that with it they might make Silver. *Clangor Bucc. pa. 519.*

When the Water shall necessarily be generated clean and white, it is meet we join the Earth to it, even in the same hour, and those being joined in their season, all four will be joined, and then the Work is perfect; and if they are not joined, then the Water is resolved into Smoke, with the Earth, and by consequence the other Elements by the force and perseverance of the Fire, and so the Work is annihilated; wherefore it is fit an Artist know the simple Elements thoroughly, before he begin their Composition, that he may

know

*Petrus  
Boues.*



know rightly how to compound them to the constitution of the Compound. *Pet. Bonus pa.221.*

*Vogel.* If any of the purer parts remain in the Earth (which thou maist observe from a certain whiteneffe, promiscuously shining) think not much to mingle it again with the same Mercury, then Decoct, and at length, as hath been said, Sublime till nothing of the purer essence be left in it. *Vogelius p.209.*

*Basil. Valent.* In the last day, the World shall be judged by Fire, that what before was by its Master made of nothing, might again by Fire be reduced into Ashes, from which Ashes the Phoenix might at length produce her young ones, for in such Ashes lies hid the true and genuine Tartar, which ought to be dissolved; and after his dissolution, the strongest Lock of the Kings Closet may be opened. *Basil. Valent. pa.23.*

We

We have shewn thee our Water after its congelation with its Ferment, which is then indeed called our Magnesia, and if thou understand our Waters, thou wilt also understand Argent vive. *Lull. Test. fo.108.*

## THE COROLLARY.

*In this Chapter is openly explained the Fable of Phaeton, in Ovids Metamorphosis. As also of Dedalus with his Son Icarus; who when they had made themselves wings of Feathers, and had fastned them with Wax, and when with these they had flown through the Aire beyond the Labyrinth, it is reported Icarus flying too high, fell into the Sea, in which he was drowned, because the Sun melted the Wax. By his Father Dedalus is understood the Sulphur of Nature sublimated and Philosophically coagulated. By Icarus the*

G same



same Sulphur sublimated, but with undue governance of the Artist, and continued violence of the Fire, melted into Water, and buried in the dead Sea. In these also is explained the Fable of our English Roger Bacon the Monk, of whom it is related, That he composed a Brazen Head, whose custody (after many Incubations) he committed to his servant, that while he refresht his tired spirit with sleep, he would carefully observe the time, that as soon as ever it spake, in the very moment he should wake him; but the servant being asleep, the Brazen Head uttered these words, Time is, and again an hour after, Time is past, when by their negligence the Work was deprived of life and annihilated; which also appears in the assertion of that excellent Philosopher Petrus Bonus in these words:

If in the time of Generation the Soul shall stand in the Fire, and  
her

her strength prevail by the force of Spirit, then she flies away, and draws with her the Body to flight, and the Workman remains frustrate of his purpose; and expects that which hath been already come and gone, and shall never come again hereafter, because it is mingled with that condemned Earth, whence it is impossible it should again be separated.

But as the Condemned or rejected Earth is not found out, unlesse the pure be separated from the impure; nor is that said to be pure, which in it self contains feculency, of consequence it must be prepared with the greatest Industry, nor with lesse vigilancy is our Physicall subject compounded first by Nature for us, and formed into a Metallick Form, so that it may be reduced into the first Matter, and by our skill, viz. by the Separation, Putrefaction, Imbibition, Sublimation, Conjunction of the E-

lements, there might arise at length a new Form, which is the Basis of the Philosophick Work as is manifest in the Chapter. Whence the saying of Artepheus is apparent. viz. That the first part remains not except it be bound to the second, even in the same Hour. But that Allegation is done by Coagulation, the Coagulation by Infrigidation even in that Hour in which the Artist shall see, and in his Judgement perceive, the whole most pure substance sublimated from its rejected Earth. Which secret of secrets obscured of all Philosophers in their sundry *Enigmaes*, concealed and diversly disperst in their Books, I have in brief so clearly opened, as of none the like hitherto. And this is the Preparation in which (as Senior saith) men are blinded since they know not that the Stone is prepared with this Preparation.

CHAP.

CHAP. VI.

*The Weights of the second Work.*

IN the operation of our Magi- *Rosar.*  
stery, we shall need one onely Vessell, or Furnace, one Disposition, which is meant after the Preparation of the Stone. *Rosar. Philosoph. pa. 240.*

The second Work is to turn *Dastin.*  
Water and Fire into Earth, and Aire into one simple Substance compounded of Simples. *Dastin specul. pa. 106.*

If thou impose the Medicines *Dastin.*  
equally, thou wilt perceive no Error, but if thou adde or diminish, make haste to correct it: whence if a Deluge proceed it drowns the Region, but if too much Siccity should be, it burns up the Roots of Hearbs. Who therefore putrifies the Body in the equall part, till it be exsiccated, makes the whole, one

G 3 white



white Body, for they are at once  
Inspissated, Incinerated, and Ex-  
ficcated; and this is the Head of  
the World. Of the Work there-  
fore (as *Democritus* saith) let part  
answer part equally. *Idem* pag.  
122.

Riplus.

In the beginning take our Stones  
and bury them every one in the  
Sepulchre of another, and join  
them together in equall Mariage,  
that they may lie together, then  
let them cherish their seed sixe  
weeks, nourish their naturall Con-  
ception, and preserve it, not arising  
all the while from the bottome of  
their Sepulchre. *Which secret de-  
ceives many.* *Rip. pa. 44.*

Riplus.

Also thus understand, that in  
our Conjunction, the Male, our  
Sun, ought to have three parts of  
his Water, and his Wife nine;  
which ought to be three to him.  
*Rip. pa. 39.*

*Massa Solis  
& Lime.*

We cannot with our own pro-  
per

per hands work on Mercury, but  
with ten species, which we call our  
hands in this Work, that is, nine  
parts of Water, and the tenth of  
Earth. *Massa Solis & Luna. pag.*  
257.

But since there are three parts *Rosar.*  
of his red Water with him, let it *Arnold.*  
be sublimed on this manner time  
after time, till it be fixt downward.  
*Rosar. Arnold. pa. 449.*

Put clean Bodies in this clean  
Mercury, poised in an equal bal-  
lance. *Idem pa. 447.*

Boil him at the warm Sun, un-  
till he hath dried his Water, which  
being exficcated, pound him a-  
gain with water to his Weight, and  
boil him at the Sun, till he be dri-  
ed into a Stone; doe this often-  
times till he hath drunk of his  
Water ten times his own quantity,  
and become dry, hard and red.  
*Dastin spec. pa. 191. 134.*

Dastin.

Son, it behoveth thee to mingle *Lullius.*  
the

the Earths of the foresaid Sulphurs, that is, of Gold, and Silver together, and prepare them by giving them the fourth part of their Weight, of the said menstrous Matter, by digesting and drying, as it is *done in the Creation of Sulphur*, untill it hath drunk four parts of the said menstruous Matter, and be disposed to Sublimation; which thou shalt sublime in Fire of the fourth degree. *Lull. Test. p. 24.*

*Distin.*

Take of the sincere Body one part, and of the other Copper three, and mingle them together with Vinegar. *Senior in Turba.* It is meet the Water exceed the Earth nine times, that so in a Decenary number, which is a perfect number, the whole Work may be consummate. But (as *Diofenes* saith) if too much of the Water be at once imposed, it is not contained in the Earth; but if too much

much be substracted, it is not joined to the Earth; Whence all the Water is not to be at once imposed on the Earth. Therefore divide it into three parts, and every of them into another third, because so one may better fight against one, then against a number of more: Mingle the Hot with the Cold, the Humid with the Dry, and the mixt shall be temperate, neither Hot nor Cold, nor Moist nor Dry; for one tempers another, making the mixt adequate. *Dist. Spec. pa. 177. 134.*

A man may be easily stifled in great Waters, and little Waters are easily exsiccated with the heat of the Sun, so that they may be as nothing. Therefore that the desired Work might be obtained, a certain measure in the commixtion of the Philosophick liquorous Substance must be observed, lest the greater overcome and oppresse the

*Basilus  
Valentinus.*



the lesser Proportion, by which Generation might be hindred, and lest the lesser, in respect of the greater, should be too weak to exercise equall Dominion, for great showers of rain hurt the Fruit, and too much drought produces no true Perfection. Therefore if Neptune have fitly prepared his Bath, weigh well the permanent Water, and consider with diligent care, that thou doe not any thing too much or too little to him. *Basil. Valent. pa. 42.*

*Arnold.* Take of the red Water and White, as much of the one as of the other, according to weight, and put them together in a Cucurbite, made of Glasse, strong and thick, having a Mouth like an Urinall, afterward the whole Water will be Citrine, even soon enough, and so will the true Elixer be perfected in respect of both, *viz.* perfect Impregnation, and true

true Coition. *Arnold. in Comment. Hortulani p. 34.*

Let the Queen born by nine *Dastin.* Virgins, decently attend the Bed-chamber of so great a King, and so in progresse of time thou shalt determine unity from the denary number. *Dastini Epist. fo. 2.*

In this Magistry, the Govern- *Basil. Valent.* ment of the Fire ought to be observed, lest the humid Liquor be too soon exsiccated, and the Wisemens Earth too quickly liquified and dissolved. Otherwise of wholesome Fishes, thou wilt generate Scorpions in thy Waters. *Basilius Valentin. pa. 10.*

What ever actions they nomi- *Rosin.* nate, understand always, that these things are done by the action of the heat of certain Fire, which makes not Sublimation, because it is so gentle, nor ought it naturally to elevate any Smoke. *Ros. p. 287.*

## THE COROLLARY.

Lest perhaps Ripley and Dastin our Countrymen, and most excellent Philosophers, should in this Chapter seem to some, to differ among themselves: since Ripley takes equall parts, and joins them in equall Wedlock; but Dastin affirms the Water ought nine times to exceed the Earth, that so in a Decinary, which is a perfect Number, the whole Work might be consummate: I thought it worth my labour to reconcile this appearing contradiction. As therefore he that well distinguishes, teaches well; so he that knows this distinction of time, shall forthwith have the Solution of this doubt.

For Ripley first speaks of the first Composition in the second or Philosophick Work, where the Earth and pure Water prepared exactly before must be equally joined in equall Proportion.

portion. But Dastin utters that his Opinion of Imbibitions, after the perfection of the second Work; and so while they are distinguisht, they are understood, and that easily. But what means Ripley in these words, viz. That they should lie together six Weeks, not rising all the while from the bottome of their Sepulchre: this must be enquired and searched into, since he affirms it a secret which hath deceived many. That Conjunction is done, that even as a Chicken is made of an Egge after Putrefaction, so after this Conjunction and due Putrefaction, we may attain the Complement of the Work.

Therefore we must know, if any thing may be born by Putrefaction, it is necessary it happen after this manner. The Earth by a certain hidden and included humidity, is reduced into a certain corruption or destruction, which is the beginning of



of Putrefaction, which ought to be nourisht with such a tempered heat, as that nothing exhale from the Compound, or be sublimed to the top of the Vessel; but that the Masculine and Feminine, the Matter and the Form, Agent and Patient, remain together. The Water in the Earth, and the Earth unseparated from the Water, are contained together, as the yolk of an Egge, included in the inner thin skin, till the time of Putrefaction loose the reins, which will not be done sooner then in the space of forty days; for as Nature hates sudden mutations or alterations, so no Putrefaction is made but in a long time, and appointed, as Dastin elegantly said, viz. The calidity of the Aire, subtility of the Matter, gentlenesse of the Fire, stability of Rest, equality of Compounds, gravity of Patience, and the maturity of Time, doe promote and induce Putrefaction, and there-

therefore then also the Air is to be tempered, the Thick subtilized, the Fire restrained, Rest preserved, Proportion adequated, Patience strengthened, and the Time expected, till Nature proceeding naturally shal compleat her own Work.

But that I may return to the purpose, and adde Corollary to Corollary; we must observe that in Preparation, three parts of the Spirit are assumed to one part of the imperfect Body, and at last about the time of the Birth three parts of imperfect Body are assumed to one of Spirit, and this not once, but often. But in the second Work, which of Philosophers is called the first; first, part is joined with part, afterward three parts of Body to one of Spirit, and that the oftner for Imbibitions, and at length three of Spirit to one part of perfect Body for inceration or fermentation, by which is performed our Mystical, Divine, and more then perfect Work numberlesly  
excee-

exceeding the very degree of Perfection.

CHAP. VII.  
Of Imbibition.

*Parmenides in Turbam.* **L**astly, nourish such an animalized thing with its own Milk, that is, with its own Water, from which is concreated the Work, or the thing begun from the beginning. *Exercit. in Turbam p. 165.*

*Ripley.* Give him the fourth part of new Water, and yet he ought to have many more Imbibitions; give him the second, and afterwards the third also, not forgetting the said Proportion: And when thou hast made seven Imbibitions, then thou must turn the Wheel about again, and putrefie all that Matter without addition. *Ripley pa. 51.*

*Clangor. BUCC.*

If thou wouldst Volatise or Imbibe, thy prepared Elixer, the second,

cond, third, or fourth time, this must be done with the fourth part of the Elixir of Mercury, but doe this oft-times, untill the part of Water perish, that is, waste or consume, so that it ascend no further. But yet I command ye, pour not on the Water at once, lest the Ixir be drowned, but by little and little, that is, pour it in at seven times, and powder it, and last of all exsiccate. *Clangor. BUCC. pa. 505.*

Moisten and beat it together *Hermes.* many days, and this nine times, which are assigned by the nine Eagles, and in every Dissolution and Coagulation, the effect thereof shall be augmented. *Hermes de Chemia pa. 179.*

Beat the Earth oftentimes, and by little and little imbibe it from eight days to eight days, Decoct and after moderately Calcine it in Fire, and let it not weary thee to reiterate the Work oftentimes, *Avicenna.*

H for



for the Earth bears not fruit without often watering, whence if it be dry, it thirstingly drinks up its humidity and wet. *Avicen. p. 420.*

*Dastin.* If ye make it without weight, Death will befall it, therefore put upon it all the rest of its Humor, temper it neither too much, nor too little; because if there be much, a Sea of perturbation will be made, but if little, it will be burnt to a brand. For the heat of the Fire (as *Avicen* saith) if it may not finde Humidity which it dries up, it burns, but if thou pour in much moisture at once, thou wilt not desiccate but dissolve. Therefore the Weight is every way to be considered, lest too much ficcidity or superfluous Humor corrupt, that through thy whole Work thou dissolve so much by Inhumation, as fals short by Assation, and diminish so much by Assation, as the Inhumation dissolves.

And

And every dissolution shall always be made by Inhumation, and Connexion. The Humour gotten by dissolution, naturall heat onely remaining, shall always be desiccated. *Dastin. Epist. fo. 5.*

I began industriously to exhaust *Trevisane.* the Water, yet so that there might not remain in it above the tenth part in ten parts. *Trevisane p. 47.*

It is meet the Water exceed the Earth nine times, that so in a Decenary, which number is perfect, the whole Work may be consummate. *Dast. spec. pa. 134.*

It behoveth thee to take one *Cadmon.* part of our Copper, and of permanent Water, which also is called Copper three parts, then mingle them together with Vineger, and boil them so long, untill they be thickned, and there be made one Stone. *Cadmon in Turba. pa. 37.*

It is nourished with its own *Semita.* Milk, that is, with Sperm, of which

H 2

it

it hath been from the beginning, but Argent vive is imbibed again and again, till it can imbibe two parts, or what may suffice. *Semita p.442.*

*Lullius.* Son, settle thy Spirit to understand what we say, doe not drink unlesse thou eat, nor eat unlesse thou drink; we tell thee this in respect of uniform Imbibition, which thou must make of moist and dry successively. *Lull. pract. fo.193.*

*Dastin.* It is meet the King rest in a sweet Bath, till by little and little he hath drunk the Trinity of his Nourisher, and let Drink be after Meat, and not Meat after Drink; therefore let him eat and drink one after another with discretion; desist not therefore to moisten, decoct, and desiccate the King, till he hath devoured his Mothers Milk, the Queen with him being nine times prostrate on the Earth. *Dastin. spec. fo.4.*

Let

Let the King after forty days moistning in all his own humour, be always putrefied in equal heat; till he put on his Mothers white Countenance. *Pythagoras in Turba pa.80.*

Three times shalt thou so turn about thy Wheel, keeping the aforesaid Rule of repast. *Ripley pa.53.*

When thy Matter hath conceived, expect the Birth, and when it hath brought forth, thou must have Patience in Nourishing the Boy, till he can indure the Fire, and then of him thou maist make free Projection, because the first Digestion is made. *Lull. Theor. fo.30.*

At length nourish such an animated Body with his own Milk, that is his Water, of which is concreated the Work, or the thing begun from the beginning, but concerning the feeding it is taught,

H 3



taught, that the Proportion be so ordered in it self, that there be three parts of Water to one of Lead. *Parmenides in Turba. p.165.*

*Lullius.*

With that permanent humidity, which likewise took its originall from vive Argent, imbibe our Stone, because by it the parts thereof are made most clear, as is manifest, when after its perfect putrefaction, from every corruptible thing, and chiefly from the two superfluous Humours, *viz.* the unctuous, adustible, phlegmatick, and evaporable parts, it is reduced into its proper incombustible Substance of Sulphur, and without that Substance, it is never corrected, augmented nor multiplied. *Lull. Codic. pa.46.*

*Artephus.*

The Water is living which came to water its Earth, that it might Germinate and bring forth fruit in its season; for by watering, or bedewing, all things born of the Earth

Earth are generated: The Earth therefore doth not germinate without the watering and humidity of May dew, that doth wash, penetrate, and whiten Bodies, like rain Water, and of two Bodies make a new one. *Arteph. fo.17.*

Beat the Earth and imbibe it with Water by little and little, from eight days to eight days, decoct it in Dung, because by Inhumation, Adustion is taken away: and let it not weary thee to reiterate this often, because the Earth bears not fruit without frequent watering. *Rosar. Philosoph. p.355.*

*Rosarius  
Philos.*

As often as ye moisten the Ashes, desiccate them by turns, but if it be moistned before it be desiccated and made Dust, it is drowned, inebriated, and reduced to nothing; for he that makes it without weight (as *Trismegistus* saith) kills and strangles it, because who drinks and thirsts not, cherishes in-

H 4 digestion,

digestion, and doth invite and induce the Dropſie. *Daſt. ſpec. pa.* 209.

*Afflictes.* Then muſt it be beaten, and with the remaining Water and a half, be ſeaven times moiſtned, with permanent Water conſumed, it muſt be putrefied, till the deſired thing be obtained. *Afflictes in Turba.*

*Nicares.* But ye ſhall moiſten this redneſs ſeaven times in the remaining Water, or till it can drink all its Water, then boil it till it be deſiccated and turned to dry Earth, then let it be put in a kindled Fire forty days, untill it putrefie, and the Colours thereof appear with the Aſhes. *Nicares in Turba* 102.

*Daſtin.* As the ſame thing is both an Embryo, Infant, Boy, and Man, paſſing from an incompleat Eſſence, to a perfect Complement: So alſo our Compound, by increaſing paſſes from one thing to ano-

another better thing, and from incompleat Eſſence, with its own Milk is carried forth to his complement of the Elixir. And therefore all its Compound is of the form of the Elements. Wherefore *Morienas* ſaith, the diſpoſition of that work is like the creation of a Man, when as he is nourished of himſelf by increaſing from day to day, and from moneth to moneth, till he hath attained his Youthfull age, and in a certain time be compleated. *Daſt. ſpec. pa.* 150.

The near cauſe of this fixation is a very little mixtion of both by their leaſt parts, ſo that the height of the Volatile, may not excell the height of the fixt Body, but let the vertue of the fixt Spirit, excell the height of the unfixt, according to the intent of fixation. Son if thou underſtand this, thou maiſt have the Treasure of Heaven and Earth. It is required when the

*Lullius.*



the Body is so naturally augmented, and nourisht by convenient moisture, that then near the measure, thou imbibe it with the more Water of its nutrition or augmentation, according to the Weights revealed by Art, to the conformity of principles, and the quality of the Body given to be augmented, and let it be decocted with a gentle Fire, exsiccatting the naturall heat, and not exceeding untill it attain its perfect whitenesse. *Lullii Codic. pa. 157.*

*Lullius.*

And note that after Imbibition they ought to be buried seaven days. Therefore iterate the Work many times, though it be tedious, and the Weight in this must be every way observed, lest the too much siccity or superfluous Humour spoile it in the operation, as namely decoct so much by Assation, as the Dissolution hath added, and by Imbibition dissolve as much

much as hath been wasted by Assation, wherefore thou shalt sweetly and not hastily irrigate the Earth from eight days to eight days. *Idem.*

If one Imbibition, one Decoction, one Contrition doth suffice, *Dastin.* they would not so much have iterated their sayings, but therefore they did this, that alwaies they might insist on the Work, without divorce and tediousnesse. Wherefore also they say, Hope, and so shalt thou obtain. But when it is exsiccatting, then by another Course, let it be delivered to insatiable Comestion, that being by degrees between every Inceration, burnt into Ashes, it might try the power thereof. *Dastin Epist. fo. 4.*

T H E

## THE COROLLARY.

Aristotle affirms in the first of his Physicks, that the whole is not known without the parts in which it consists; But the whole as it represents the nature of all its parts, so the whole and the perfect are altogether the same. Whence it follows, that it is not sufficient for a Man to know the Subject of some Edifice, that thence a House might be built, unlesse he knew the particular parts, and their Construction and Composition. So likewise it would little conduce to the perfection of the Stone, to have known onely the Subject and its Preparation, unlesse after it bee prepared the Artist know how to bring it to Maturity, then to nourish it, and lastly to feed it, even untill it attain a Degree above perfection. Then the parts testifie of the whole, and the whole of the parts,

parts, the beginning of the end, and the end of the beginning; for what pity were it an Heire from the Kingly Stock should be born, and none found that knew how to nourish it? Therefore to nourish this our Infant we advise with Physicians, that (since he is of the Royall Stock, and the most pure constitution) he might not be delivered to any strange Nurse, but might suck the Brests of his Mother, who as she had before nourisht him in the Womb with her own Blood; so being now come to Maturity, he is to be nourisht, and in a due proportion fed with the exuberated Blood, circulated and rectified through the Mamillary veins. And the medicinal measure of that Milk, let it be weekly the fourth part of the weight of the Infant; But let him keep this Diet for seaven Weeks, till he be so Medicinally fed that while in a glassen Lodge (ordained and firmly obserated



serated by Physicians and Philosophers) he be placed and reposed in a Bath, and being lulled asleep, his limbs dissolve and melt with sweat, which by the help of Art and Nature, and due governance, shall resume their former shape, renewed, and their strength so multiplied, that now he desires Kingly food, with which nourishment in a short space he will become a King, stronger then a King, and so stout in Battell, that he alone being a most powerfull Conqueror, will obtain the Victory against ten thousand Enemies. Therefore seek this King, whom who so hath for his Defence, shall command all Sublunary things.

C H A P.

C H A P. VIII.  
Of Fermentation.

BY the Testimony of all Philosophers there are three parts of the *Elixir*, viz. Soul, Body, and Spirit; The Soul is onely the Ferment or Form of the *Elixir*, the Body is the Paste or Matter, which two parts are to be drawn from Metals only; to wit, the Form from the Sun and Moon, the Matter from Jupiter, Saturn, Venus, and Mars, as also *Lullius* affirms. But the third part of the Stone is Spirit, which since it is the Seat and Chariot of the Soul, it doth pour the Soul into the Body, and compounds and joins these two extremes with an indissoluble bond of agreement, which Mediator being removed, the Soul can never enter league with the Body. For two extremes agree not well,

nor

Tauladanus.

nor tarry in one place, unlesse they are reconciled and confederated by the help of a mean. This Spirit is nothing else then that liquor attenuating the Form and Matter of the Stone, and reducing it to a spirituall Nature, which Spirit is sometimes called of the Philosophers, Heaven, sometimes solutive Mercury, sometimes menstruous Matter, sometimes Quintessence, and infinite other names. *Tanladan. pa. 338.*

*Ripley.* Unto thy Compound adde the fourth part the Ferment, which Ferment is onely of the Sun and Moon. And know that there are three Ferments, two of Bodies in pure Nature which ought to be altered, as we have told thee, the third most secret, which we now meditate, is that first Earth with its proper green Water; wherefore while the Lion thirsts, make him drink, untill his body be broken. *Ripley pa. 56.* Take

Take the fourth part of the Ferment, and let that Ferment be dissolved, and made Earth like an imperfect Body, and prepared after the same manner and order; moreover joine and imbibe it with the aforesaid blessed Water; for Ferment prepares the imperfect Body, and converts it to its own Nature, and it is not Ferment unlesse Sun and Moon. *Semita Semita pa. 444.*

Give it fermented Ferment, equally elementated with every Element, which is Gold; give it the fourth part, but which is first calcined and dissolved into Water. Ferment is twofold, white and red, of which the Ferment of the Sun, is the Sun, and of the Moon, the Moon. But let the Ferment be the fourth part of our Copper. *Rachaidibus pa. 393.*

Thou wilt have no perfect Ferment till it be altered, with our  
I Mer-

*Semita  
Semita.*

*Rachaidibus.*

*Dunstans.*



Mercury, from its first qualities, into a new whitenesse, between Putrefaction and Alteration. *Dunstan. pa. 7.*

*Lullius.*

They who knew not Natures indigency, thought this Ferment ought to be prepared with new menstrous Matter, in which is Fire against Nature, not perceiving the perdition of the Temperature from which the Body departs, by reason of the burning Fire, *viz.* against Nature. Ferment, to wit, a Body, as much as it is understood for Ferment, is not prepared but with naturall Fire and Water of Mercury. *Lull. Codic. pa. 211.*

*Rosar.*

Take one part of Ferment, and three of imperfect Body, dissolve the Ferment in Water of Mercury equall to it, boil it together with a most gentle Fire, and coagulate that Ferment, that it may be as an imperfect Body. *Rosar. Philosoph. p. 317.* Take

Take red Earth, and form it into thin Plates, or shaved Dust, and put it in Water, as hath been taught, and it shall not be dissolved in it, but onely calcined into red Dust; which done, remove the Water warily, and put it into another Vessell, like that in which it is, so that the calcined Dust of red Earth may remain in its Vessell without Water, and in the removed Water put white Earth, and that shall be dissolved, and so Water shall profit thee, and shall not be spoiled. *Arnold. in Cament. Hortulani pa. 31.*

In the preparation of the Ferment, before its last Fermentation we use vulgar Mercury, not onely solemnly prepared, *viz.* into Virgins Milk, but as it exists in its Nature, by the alone Sublimation to this, that it might reduce the Body of Ferment to its simplicity, and it may be the mean of conjoining

ning Tinctures. *Lull. Codic. pa.*  
215.

*Dastin.* Let it be given to an insatiable  
Devourer, afterwards it must be  
nourisht with grosser meat, that  
compleat Digestion being recei-  
ved, it may passe from the Mothers  
into the Fathers Kingdome. *Dast.*  
*Epist. pa. 6.*

*Tauladanus* As the Ferment of Gold is  
Gold; of Silver, is Silver; so the  
Ferment of Iron, is Iron, of Cop-  
per, is Copper, and of Lead, is  
Lead. Therefore every Agent  
acts according to its form. To  
some, what we have spoken may  
seem new; as if the Elixir could  
be made of all ignoble things,  
which shall turn all other things  
as well noble as ignoble, either in-  
to Mars, or Jupiter, or Saturn, or  
Venus. Which although it now  
seem new and incredible to many  
learned men, and chiefly to *Petrus*  
*Bonus*, a man of singular learning;  
yet

yet there is no necessary reason,  
which forbids it may be done.  
Nay if it were not done, Alchymy  
had been lost, and the Art of Chy-  
mistry might have been worthily  
called a Figment and a Fable. For  
Nature hath established this Law,  
*viz.* That as often as Actives are  
rightly joined with Passives. Acti-  
on and Passion doe immediately  
follow, and the alteration doth  
always resent and favour of the  
nature of the Agent. And as often  
as that which before had the  
strength and qualities of the Pati-  
ent, be so disposed that it can  
stoutly act, it is necessary that the  
alteration be answerable and con-  
formable to the Nature of the A-  
gent from which it suffered.  
Wherefore if ignoble Metals dis-  
posed to suffer or change by the  
action of Gold or Silver, rightly  
disposed to Action, it is necessary  
that noble Metals disposed to suf-  
fer



fer should be changed by ignoble Metals, skilfully disposed to Act. *Tauladanus pa.297.*

*Clangor  
BUCC.*

Let the Ferment be prepared, that the powder may be white and subtill, if thy intention proceed to white; but if to red, then let thy powder be of Gold prepared most Citrine; and there shall not be other Ferment: the reason is, because those two Bodies are shining, in which are tingent splendid Raies, excelling other Bodies naturally in whitenesse and rednesse. And if thou wouldst ferment white Earth, divide that Earth into two parts, one part thou shalt augment to a white Elixir, with its conserved Water, (and so it never ceases to be of it) and the other part put into its Glasse, that is, the Furnace of its Digestion, and increase the Fire to it, untill by the force of the Fire, it be turned into most red Dust, even as dry combust

combust Saffron. And if thou wouldst that the most white Elixir have the Tincture of Rednesse, transforming and tincting Mercury, the Moon and every Body into the most true Sun, or Solifious Body; then ferment its three parts with another part and a half of most pure prepared Gold, and let the powder be most subtle with two parts of Solifious Water artificially reducing by Union by the least parts into one Chaos even unto the inmost part of the Body, and place it in its Glasse in his Fire, and decoct it, that the most true bloody red Stone might shine forth. *Clang. BUCC.p.529.*

There is no other Ferment but of the Sun or Moon. And it is not Ferment untill the said Bodies be turned into their first Matter, because it is expedient, that Ferment be compounded of the Sun, and

*Lullius.*

the most subtile Earth. Wherefore if thou knowest not how to reduce two perfect Bodies into their first Matter, thou canst have no Ferment. *Lull. Theor. p. 92.*

*Massa Solis  
& Luna.*

For this is Minerall, that when thou puttst Water on the Earth, the White overcomes the Citrine and Red; and whitens them into whitenesse of Silver. Then the Citrine overcomes the White and Red, so that it makes them Citrine, above the Citrinity of Gold, and then the Red overcomes the Citrine and White, and reddens them into a Tyrian redness, and when thou seest these, rejoice. *Massa Solis & Luna. pa. 212.*

T H E

## THE COROLLARY.

*As in this Chapter is clearly and plainly taught the excellent manner of Fermentation, so to the unexperienced Reader, this contradiction may appear, between Raimund and Ripley in these words, viz. whilst Raimund affirms two Ferments onely, one of the Sun, another of the Moon; but Ripley addes a third, which is called the Green Lion, and the unclean Body, which is also called Laton, which Laton since indeed is no other thing then an imperfect compound Body of Gold and Silver according to Morienus; that third of Ripley is clearly demonstrated to be no other thing then immature Gold and Silver; and so they doe not differ but agree in matter of Ferment, though for immaturities sake it be signified by another name. To this our Dunstan Archbishop of Can-*



Canterbury seems to assent. It is certain the Earth may be the Ferment of Water, so it be fixt, and the Water the Ferment of the Earth, if contrariwise it be perfect and pure, and this altogether without all help of Vulgar Gold and Silver. Which words doe seem indeed to bring a new controversie amongst their opinions, while some affirm the Elixir cannot be made without Vulgar Gold and Silver. Again, others affirm that Vulgar Gold and Silver is nothing usefull in our Work: Let therefore Dunstons opinion intercede. We must note (saith he) that ancient Philosophers did not use Vulgar Gold and Silver in this Work, and therefore they said their labour needed no great Cost, but might equally be performed as well of the Poor as of the Rich, the Countriman as Citizen; which would altogether differ from truth, if it might not be

be performed without Vulgar Gold and Silver. He thus taught therefore that we should take heed: For although Gold and Silver may be subtilized and mingled with Tinctures, and be reduced to lesser Elixirs; yet the way according to the Doctrine of the Philosophers, is not in them; For their Gold and Silver are two chief Tinctures, Red and White buried in one and the same Body, which by Nature never attained their perfect Complement, yet they are separable from their Earthly Lutosity, and accidentall Drosse, and then by their proper qualities so commixtible with Earths pure Red and White, and are found so fit Ferments for them, that they may no way be said to need any other thing. In which words is described no other thing then Ripleys green Lion, or their Gold, not Gold, unlesse in possibility while as yet immature. Which always and onely is set apart

apart and chosen of all Philosophers, and those that understand, for their first Matter. Whence it is clearly manifest that neither Vulgar Gold nor Silver ought to be taken for the first Matter, but yet it is doubtfull. If, why, and when they are necessary for us, to the Composition of the Elixir. To which I answer from the authority of the Philosophers, That they are so necessary, as without them the Elixir cannot be perfected. But yet not as they are Vulgar Gold and Silver, but being so altered as that they may be reduced to their first Matter, and while they are fixt by Nature, may be made Volatile by Art, and then at length while they are in such a Condition, it shall be impossible for any Artist to reduce them again to Vulgar Gold and Silver, after the manner of Goldsmiths; because then according to the Turba the Body becomes incorporate, as also Rosarius witnesseth. He that  
knows

knows so to destroy Gold, that it be no more Gold, has attained the greatest secret. And when it is so prepared, then it shall be the first proper Dish, of which our Infant is nourisht, and by Philosophers shall have the name of Ferment. Which, after the Stone be come to its perfect Rednesse, and hath been nourisht with the Mothers Milk, it ought to be joined with its red Earth for the accomplishment of the Elixir, that it might render a more then perfect Tincture, and might communicate its fixt Nature, to the prepared Medicine, which being specificated it might at length become perfect. Therefore hence it appears, That why, and when Vulgar Gold and Silver are not necessary to the complement of the Work. That therefore I may briefly reduce to one Harmony this appearing Controversie (which the Philosophers understanding one



another mutually, deliver purposely in intricate terms) in these words of Guido Montanus, viz. Although the Philosophers Stone may be made even to Whitenesse and Rednesse without Vulgar Gold or Silver, yet the Elixir cannot be made without Vulgar Gold or Silver, altered and prepared as before. But that I may conclude this Corollary, always observe, that after the Work of Winter is performed, and thou shalt see the Sun exalted in Aries, and that then the Philosophick Work be begun, That in that very houre we ought to prepare Ferments, because they need long Preparation, and it would be the greatest inconvenience, that when the King should hunger, food should be wanting, or that there should not be a Dish of Dainties prepared. Therefore let every Artist be provident.

C H A P.

C H A P. I X.  
Of Projection.

A Dry earthy Body tincts not, *Artephus.* unlessse it be tincted, and because it enters not, therefore it alters not. Therefore it tincts not Gold, because the hidden Spirit thereof ought first to be extracted from its Belly by our white Water, that it might become altogether spirituall. *Arteph. fo. 13.*

Many through ignorance have *Ripley.* destroyed their Work, when they have made Projection upon impure Metall; for their Tinctures by reason of Corruption doe not remain, but vanish, because they removed not from the Bodies those things which after Projection are brittle, dark, and black. See therefore thou first Project thy Medicine on Ferment, then that Ferment will be brittle as Glasse; then

then cast that brittle Substance upon Bodies clean and very pure, and presently thou shalt see them curiously coloured with Tincture which will abide all Trials. So make three, four, or five Projections till the Tincture of thy Medicine begin to decrease, then is there an end of making further Projection. *Ripley pa. 62.*

*Avicenna.*

But the manner of Projection is, that thou Project one part of the foresaid Medicine upon a hundred parts of fused or powdered Gold, and it makes it frangible, and the whole will be a Medicine of which one part Projected upon a hundred of any fused Metall turns it into the best Gold. And likewise if thou work with the Moon; But if the Medicine or Elixir should not have ingresse, take of the Stone extracted in the first operation, and of the foresaid Mercury a like quantity, and mingle

gle them together, and incorporate them by grinding upon a Stone, and then distilling in a Bath, that they might the better be joined together, then dry them. *Avicenna pa. 435.*

Son, compound the Minerals, which pertain to the Minerall Magistry, by multiplying their vertue thus: Take one part of the Powder or Dust, *viz.* an ounce or pound, and Project it upon ten parts of Amalgama, made of one part of the Moon or Sun, and five of Mercury, and the whole shall be turned into Powder or Dust according to the condition of Dust; and Project one of those ten parts, upon other ten of Amalgama or simple Mercury, so proceed by Computing and Projecting untill thou see the Matter turned neither into Dust nor Metall, but into a hard frangible Masse, and make triall of it, *viz.*

*Lullius.*

K

how



how many parts, one part can turn into Metall; and by this manner thou shalt necessarily finde the end of Projection, otherwise thou shalt never finde it, unlesse it be first converted into a hard frangible Masse, as we told thee before. *Lull. Test. pa. 64.*

*Ventura.*

But this is the greatest Secret, that the vertue of the Medicine shall be also augmented in the Projection, not onely in extensive Quantity, but also in the vertue of Perfection and Goodnesse, *viz.* If the Medicine be Projected in a due Proportion upon a Body, and the whole be put into Fire, and augmented by its degrees, and be oftner dissolved, and oftner coagulated, till it be more fluxill then Wax. Wherefore if in Projection the Medicine be so much weakned that it cannot have ingresse any longer, ingresse is given to it if part of the first Medicine be joined

ned to it, and it be decocted by dissolving and coagulating till it flow. But by how much lesse the vertue of the Medicine is, it is necessarily convenient to administer the Fire from the beginning, and according to the degrees of Time, by so much the more temperature. But if there shall nothing remain of the first and most perfect Medicine which might be added, (which lest it happen to him, the ingenious Artist must chiefly beware) thence it will be fit to doe otherwise. The third manner is (according to *Rosarius*) that a little part of the Medicine, whether white or red, be joined with the Stone or our Mercury, (which was never in the Work) and let it be put to digestion as before, and decocted by Putrefying, Subliming, and Fixing, untill the whole become a tinctured Oil, then again thou shalt have the perfect Stone;

K 2 and

and this is done in a few days, and with lesse cost, labour, and hazard. But always keep some part for Ferment, as well of the White as Red; and this wise Consideration shall excuse thee of much trouble. *Ventura pa. 195.*

*Clangor.*

Let one part of Medicine be taken, and ten parts of putrefied Mercury, so that Mercury be made hot even to Fumosity, and then let the Medicine be cast upon it, which will presently flow, even penetrating the least parts; then by a convenient Fire made strong, let the flowing Mercury be gathered together, of which let a little part be taken, and let as much of his vive Mercury be put to the Fire, and let the Weight be proved; If the added Mercury shall notably recede, then it affects the Medicine to its farthest parts. But if the Body in the Body shall not be notably broken, but that the  
Matter

Matter be yet frangible, and too soft or hard, then again take a little of this, and as much of crude Mercury, and in all things proceed, as hath been said, till thou have thy intent. *Clangor. Bucc. pa. 539.*

## THE COROLLARY.

*As the Provision of Citizens, if it were not supplied by Country men, would suddenly be wasted, and in like manner the great Store of the Country men themselves quickly exhausted, if after the Work of Winter, viz. the Preparation of the Earth, and winnowing of the laid up Corn, it were not again delivered to naturating Nature, and again laid up in her lap to putrefie, dissolve, and multiply: In like manner also, in the Philosophick Work, whose included Matter is not easily found out, whose mysticall manner of Preparation is*



not understood without infinite Lucubrations; lastly, whose Process (that it might be brought unto a degree above perfection) though long, difficult, and hazardous, before that the immense and infinite treasure be perfected; No otherwise that being performed (unlesse we shortly, and with a little cost and trouble obtain the manner of multiplying) would all that be speedily consumed, which was gotten by long and unwearied industry.

Therefore take this for a Corollary, that since it is manifest from what hath been said, that Medicine is to be multiplied two ways. First in quantity and quality, or else in quantity onely. In quantity and quality it is done by dissolution and fermentation; in quantity, onely by Projection: Thou must with all care and providence take heed, lest through ignorance of the right form of Projection, that Divine Work, (when

(when it is now brought to its Complement, and degree above perfection) should be destroyed. Therefore he must know, that upon whatsoever Body thou shalt first project the Medicine, it will change it into Dust answerable to the nature of the Body on which thou didst Project it, which indeed is Mystical and to be wondered at; If therefore thou desirest to bring thy Elixir to the Sun, let thy first Proportion be made upon the Sun, that in the Sun it may be specified. And so with the Moon to the Moon, thou must thence proceed as hath been manifested clearly enough from the authority of most approved Philosophers.

## C H A P. X.

*Multiplication.*

*Semita.* **E**Very encreasing or growing thing, both Vegetable and Animall, is multiplied in its kinde, as Men, Trees, Grain, and the like, for of one Seed, a thousand are generated, therefore it is possible that things be infinitely encrease. *Semita Semita pa. 438.*

*Bacon.* But thou shalt multiply the Medicine thus; After thou hast compleated it, take notice on how many it falls, which being foreseen, again resolve, and congeal it, and in every Resolution the Tincture is doubled, that if before its resolution one part fall upon a hundred, afterwards it will fall upon two hundred. *Bacon fo. 19.*

*Scala.* Medicine may be multiplied two ways, first by Dissolution and Reiteration of Congelation, and this

this is its virtuall Multiplication in Goodnesse or Quality; the second by Fermentation, and this is its Multiplication in Quantity. *Scala 165.*

The Multiplication of Medicine is performed two ways, one by the reiterated Dissolution and Coagulation of the Stone; the second by Projection of the first Elixir Stone upon a Body, either White or Red, in such a Quantity, that the same Body may also be turned into Medicine, and then there may be put together to dissolve in their Water and menstrous Matter, and so the first Elixir is the Ferment of such a Tincture; and so doe Women that bake. *Rosar. Philosopher. pa. 347.*

The Augmentation in Goodnesse and Quality, is to dissolve and coagulate the very Tincture, that is, to imbibe and exsiccate it in our Mercury. Or thus, take  
one



one part of the prepared Tincture, and dissolve it in three parts of our Mercury, then put it in a Vessel, and seal the Vessel, and cover it with hot Embers, till it be exsiccated and become Dust, then open the Vessel, and again imbibe and exsiccate as before, and how much the oftner thou dost this, so often shalt thou gain some parts. Or else take of the fixt Matter which tincteth, that is, of the prepared Tincture three parts, and of the Philosophers Mercury one part, and put it into a Vessel, and seal the Vessel, and put it among hot Embers as before, and exsiccate it, that it may be made Dust, then open the Vessel, imbibe, and exsiccate it as before: And the Water that is Argent vive or Mercury, addes nothing to the Weight, or to the Body, unlesse as much as remains of the Metallick humidity.

Also

Also Multiplication in Quantity is made by mixtion of the Medicine with vulgar Argent vive in a Crucible, which Argent vive indeed is turned into red Dust by admixtion of the Stone, and again, that, of that Argent vive which should be cast upon other Argent vive, is again also turned into Dust, and so thou shalt make reiterations of the Dust of Argent vive upon other Argent vive, untill the Argent vive cannot be turned into Dust, but remain turned into a perfect Metall. *Clanger Buccinae pa. 533.*

If thou wouldst multiply it, it *Artephicus.* is fit thou dissolve the red again, in a new dissolutive Water, and in an iterated decoction to whiten and redden it by the degrees of Fire, by reiterating the first Regiment or Work. Dissolve, Congeale, Reiterate, by Closing, Opening, and Multiplying, in Quantity

ty and Quality, as thou pleasest. Because by a new Corruption and Generation, is again introduced a new Motion, and so we cannot obtain an end, if we would always operate by Reiteration, Dissolution and Coagulation, by the mediation of our Dissolutive Water, that is, by dissolving and coagulating through the first Regiment or Work, as hath been said. And so the vertue of it, is augmented and multiplied in quantity, so that if thou hast an hundred in the first Work, in the second thou shalt have a thousand, in the third ten thousand, and so by prosecuting, thy Projection will become infinite, in truly, perfectly, and fixedly tincting or giving Tincture to every Quantity, how great soever, and so by a thing of no value is added, Colour, Weight, and Vertue. *Arteph. fo. 37.*

**T H E**

## THE COROLLARY.

I knew (said Count *Bernard* of *Trevisane*) a certain man of the County of *Ancona*, who had very well known the Stone, but was ignorant of the Multiplication, He (*saieth he*) did solicitously follow me sixteen intire years that he might learn, but from me he never knew it, for he hath the same Books as I.

*But I cannot think any man so dull and stupid, but that he may from this Chapter easily understand the Multiplication of the Stone. Such things by how much the oftner they are dissolved, filtrated, and coagulated, become by so much the more subtile, pure, penetrating, and much more transparent. It is likewise so with that Physicall Stone, which, although it be brought to perfection, yet by how much the oft-*

*ner*



ner it is dissolved and coagulated, by so much the more the strength thereof is multiplied in Projection, even untill it attain an infinite number. To the practice whereof in this our last Chapter, it will not be requisite that I adde a further Paraphrase; since this our dissolving Philosophick Mercury is to every one clearly evident from what hath been said in these our Collections. That, that is Fire which they call Naturall, by whose help the Solution and Resolution of the Elixir is performed, and the Proportion thereof, and manner operating, they have truly and elegantly explicated in this Chapter without Tropes or Figures: For before this time, was enough and too much obscured, and overshadowed by their parabolicall Mists, that true Path-way by which every lover of the Art is brought through difficulties, Woods, and Mountains, to that most famous Tower of Philosophy;

phy, consecrate to Art and Nature, in which the Fire of Nature is imprisoned and locked up.

The Tri-une God, Father, Word, and Holy Spirit, Incomprehensible height, Impartible Trinity, Immutabile Essence, which rules all things, but not inclusively, beyond all things, but not exclusively, Immense, Incircumscrip, Ineffable, from his infinite and unspeakable Mercy, vouchsafe to open, detect, and unlock it, to all that worthily importune and implore his Aid, to his eternall praise and honour. Amen.

Things



## Things to be observed.

1. **T**HE Materiall Part being known, and had; it ought not to be kept in a Hot, and Moist; but in a Cold or Dry place; nor be kept long: but thou beginnest to Work with it whilst it is fresh, and but newly Extracted from its Mine.

2. Begin not to Work, unlesse thou hast so much of the Proper Materiall weighed out, as will serve for two years; that in case thou failest the first time, thou maist correct it the second. Because thou canst not examine Truth without Falsheod; nor that which is Streight without consideration had of that which is Crooked. So that if thou shouldst want Matter to work upon, thou leavest the Work unfinished,  
and

and gettest nothing but thy Labour for thy Pains.

3. The Elements are to be separated in a soft Bath; that the Alembick be not perceived to be hot, but that the vapour (being Elevated and Congealed in the Colder Aire) may be turned into Water, having the form of all the Species's whereof it is Generated.

4. After the Water shall be Distilled, let it not stand long when it is fit for Operation; Because the Coagulum thereof falleth into the bottome, congealing the Coagulated (Body) by the Coldnesse and Drtnesse of the Aire: which (saith Senior) happened to one of my Associates, who found it so for a whole year, but not Distilled.

5. It is necessary the Artist have a great Quantity of Water, because  
L that



that in the Beginning, Middle, and End, there will always be a necessity thereof, as well in Putrefying, Washing, Calcining, Subliming, imbibing, as that the Elixir may be often Resolved. Wherefore Avicen in his Epistle to his Son, My Son it behoveth thee to have a great Quantity of our Sun and Moon, that thou maist extract their Moistures, sixty Pounds at the least.

e

6. Thou maist with on Pound weight of Water, resolve the Matter into Water, even to an Infinite Quantity. But he that desires to gather this first Pound let him be Patient, and proceed softly and sweetly, not hastily: For that Work is termed of Philosophers, Al. Extraction of his own Sweat.

7. But above all, thou must beware, that at no time thou puttest a cold Glasse into the hot Water;  
left

lest it should be broke, and thou losest thy Labour.

8. It is to be noted, When thou takest up a Vessel, thou sufferest it to coole with Water, for the space of three hours, at the least.

9. Take heed in Distillation, that the Water bubble not at the same time.

10. In every Digestion, the Glasse must be Sealed with the Seal of Hermes.

11. To Fix Inceration, a Necessity is observed amongst Quacks, that a Fire be made thereon, whereby the Matter may the better be Fixed, which notwithstanding is not to be sleighted.

12. He that understands what is meant by the Philosophers Magnesia, understands the Preparation

*and Perfection of the first Work, and what is meant by Sal naturæ, Sal Armoniacus, Mercurius Exuberatus, and Sulphur naturæ, which being understood*

*Dimidium facti, qui benè cœpit, habet.*

13. *Shortly after the second Work, or the Philosophick Work is begun, forget not even at the same houre, to begin the Preparation of thy Ferments, because they require a long time of Preparation; Let the Sun make his own Ferment: the Moon hers.*

14. *To the Building of a Kings Palace, these following Artificers are necessarily required, A Mason, a Smith, a Glasier, a Potter, (or maker of Earthen Images) a Carpenter; without which, neither the Palace can rightly be built; nor the King there-*

*therein preserved from Cold, and the Injuries of Winds.*

15. *Many men through Ignorance have destroyed their Work, when at the first they made Projection of the Medicine, upon Imperfect Metals. For, on whatsoever Body thou first of all Projectest the Medicine, that same is converted into a Frangible Masse, and shall be an Elixir according to the nature of the Body upon which it is so Projected. So, as that if the Projection be made upon Jupiter, or Venus, it shall be a Medicine, which not onely converteth other Imperfect Bodies into Jupiter, or Venus, but also reduceth Perfect Bodies (to wit, the Sun and Moon) into Imperfect Bodies; according to the nature of the Body upon which the Medicine shall first be Projected: Which caused the most Learned Raimund (struck with Admiration) to cry out in these*  
*L 3 words,*



(150)

words, What ! is Nature Retrograde ?

16. He that would understand the sayings of Philosophers, must not give credit so much to their Words, as to the things they Treat of: For, the knowledge of Words, is not to be taken from the manner of speaking; because that the Matter is not subject to the Speech, but the Speech to the Matter.

17. Note, that a short and broad vessell is requisite for distilling a Heavy Body, or at least Water with its Saltnesse. Because that by how much the Water is more Ponderous then the Body, by so much ought the Vessell to be the broader and deeper, through which the heat passeth more temperate and profitable to the Work.

18. Great care is always to be had, lest at any time from the first  
Com

(151)

Conjunction to the Whitenesse, the Matter should wax cold; or be at any time moved by reason of imminent Danger.

19. Let not a greater Quantity of the Matter be put into the Philosophers Egge, then may fill two Thirds thereof, at the utmost.

20. It is to be noted, that in Ablution, or Calcination of the Earth, although the Waters Imbibition, or Exsiccation, be made in Preparation by the temperate heat of the Bath; yet its Sublimation or Rising is perfected by a swift fire of Ashes.

21. The Philosophicall Work may be begun with an equall Proportion of Earth prepared, and pure Water seven times rectified; which are joined and put up in an Ovall Glasse Hermetically Sealed. Afterwards let them be placed in the Phi-

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losophicall Furnace, or Athanore, and cherish'd with a most soft Fire, whilst the Earth drinks up her Water, and (according to Ripley) the Streams are dried up. Then lastly, let the dry Matter be comforted with seven Imbibitions, and every Imbibition keep the following Proportion, that so the Water may by a just Measure exceed the Earth nine times according to the Doctrine of Philosophers; which cannot otherwise be done, then by observing these Numbers. But this secret was never as yet Revealed by any Body.

For Example: If in the first Conjunction the Earth weigh 480 Grains, then let so many be added to it of its Water, which together make up 960 Grains, and for the time appointed to the first Imbibition 240 Grains of new Water are required, 300 to the second, 375 to the third, 468 to the fourth, 585 to the fifth,

732 to the sixth, 940 to the seventh, whereby the Imbibition is perfected; and then proceed to Fermentation.

THE END.

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*Nil adeo parvum est, tibi quin solatia praestet.  
Saepeque Punctum unum, grande Levamen habet.*

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ARCANVM:

OR,

The grand Secret

OF

HERMETICK

PHILOSOPHY.

WHEREIN,

The Secrets of NATURE and  
ART, concerning the Matter  
and Manner of making the  
Philosophers Composition, are or-  
derly and methodically manifested.

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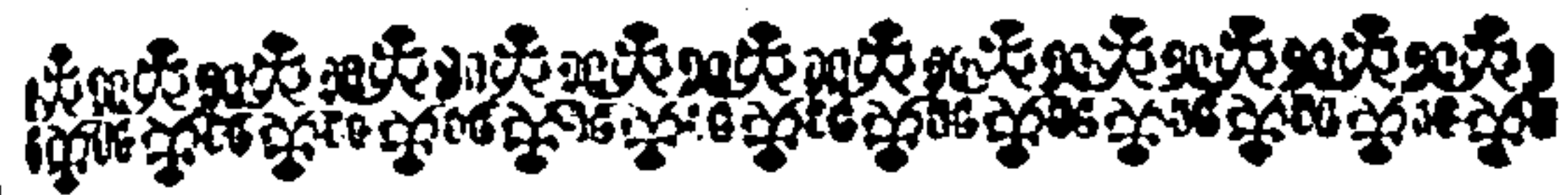
*The Work of a concealed Author.*

---

Penes nos unda Tagi.

---

The third Edition amended and  
*enlarged.*



To the Students in, and well  
affected unto **H E R M E T I C K**  
*Philosophy, health and prosperity.*



Mongst the heights of hid-  
den Philosophy, the pro-  
duction of the Hermetick  
Stone hath of a long time  
been strongly believed to  
be the chiefest, and nearest a Miracle,  
both for the Labyrinths and multitudes  
of operations, out of which the minde  
of man, unlesse it be illuminated by a  
beam of Divine light, is not able to un-  
winde her self; as also because of its  
most noble end which promiseth a con-  
stant plenty of health and fortunes, the  
two main pillars of an happie life. Be-  
sides, the chief Promoters of this Science  
have made it most remote from the  
knowledge of the vulgar sort by their  
Tropes and dark expressions, and have  
placed it on high, as a Tower impregna-  
ble for Rocks and Situation, whereunto  
there can be no accesse, unlesse God di-  
rect



rect the way. The study of hiding this Art hath drawn a reproach upon the Art it self and its Professors: for when those unfortunate Plunderers of the Golden Fleece by reason of their unskilfulnesse felt themselves, beat down from their vain attempt, and far unequall unto such eminent persons; they in a furious rapture of desperation, like mad-men, waxed hot against their fame and the renown of the Science, utterly denying any thing to be above their cognizance and the spheare of their wit, but what was foolish and frothy: And because they set upon a businesse of damage to themselves, they have not ceased to accuse the chief Masters of hidden Philosophy of falshood, Nature of impotency, and Art of cheats, not for any other reason, then that they rashly condemne what they know not: nor is this condemnation a sufficient revenge, without the addition of madness to snarl and bite the innocent with infamous slaunders. I grieve (in truth) for their hard fortune, who whilest they reprove others, give occasion of their own conviction, although they justly suffer an hellish fury within them. They moil and  
sweat

sweat to batter the obscure principles of the most hidden Philosophy with troops of arguments, and to pull up the secret foundations thereof with their devised engines: which yet are onely manifest to the skilfull, and those that are much versed in so sublime Philosophy, but hid from strangers: Nor doe these quick-sighted Censors observe, that whilst they malign anothers credit, they willingly betray their own. Let them consider with themselves, whether they understand those things which they carp at; What Author of eminency hath divulged the secret elements of this Science, the Labyrinths and windings of operations, and lastly, the whole proceedings therein? What *Oedipus* hath sincerely and truly explained unto him the figures and intangled dark speeches of Authors? With what Oracle, what Sibyll, have they been led into the Sanctuary of this holy Science? In fine, how were all things in it made so manifest, that no part remains yet unveiled? I suppose they will no otherwise answer my question, then thus, that they have pierced all things by the subtilty of their wits; or

con-

confesse that they were taught (or rather seduced) by some wandring Quack or Mountebank, who hath crept into a good esteem with them, by his feigned countenance of a Philosopher. O wickednesse! who can silently suffer these Palmer-worms to gnaw upon the fame, labour, and glory of the wise? who can with patience hear blinde men, as out of a Tripode judging of the Sun? But it is greater glory to contemne the hurtlesse darts of bablers, then to repell them. Let them onely disdain the treasure of Nature and Art, who cannot obtain it. Nor is it my purpose to plead the doubtfull cause of an unfortunate Science, and being condemned, to take it into tuition: Our guiltlesse Philosophy is no whit criminous: and standing firm by the aid of eminentest Authors, and fortified with the manifold experience of divers ages, it remains safe enough from the fopperies of pratlers, and the snarlings of envy. However Charity hath incited me, and the multitude of wanderers induced me, taking pity on them, to present my light, that so they may escape the hazard of the night: by  
help

help whereof they may not onely live out, but also procure an enlargement both to their Life and fading Fortunes. This small Treatise penn'd for your use (ye Students of Hermetick Philosophy) I present unto you, that it may be dedicated to those, for whose sake it was writ. If any perhaps shall complain of me, and summon me to appear as guilty of breach of silence for divulging secrets in an itching style, ye have one guilty of too much respectfulnessse towards you, confessing his fault, sentence him if you please; so that my crime may supply the place of a reward to you: The offence will not bee displeasing unto you, and the punishment (I doubt not) pleasant unto mee, if I shall finde my self to have erred in this onely, whereby you may put an end to erring for the future.

M

Canon





Hermetick Secrets.

CANON I.



**G**ODS fear is the entrance into this Science. Its end is good will towards our Neighbour, the all-satisfying Crop is the rearing and endowing religious entertainment, with certainty; that whatsoever the Almighty freely bestoweth on us, we may submissively offer again to him. As also Countreys grievously oppressed, may be relieved; prisoners miserably captivated, released; and souls almost starved, comforted.

2. The light of this knowledge is the gift of God, which by his freeness he bestoweth upon whom he pleaseth: Let none therefore set himself to the study

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hereof;

*Admonition.*

hereof, untill having cleared and purified his heart, he devote himself wholly unto God, and be emptied of all affection unto things impure.

3. The Science of producing Natures grand Secret, is a perfect knowledge of Nature universally and of Art, concerning the Realm of Metals, the practise whereof is conversant in finding the principles of Metals by Analysis, and after they are made much more perfect, to conjoyn them otherwise then before they have been, that from thence may result a catholick Medicine, most powerfull to perfect imperfect Metals, and for restoring sick and decaied Bodies, of what fort soever.

4. Those that are in publick Honours and Offices, or be always busied with private and necessary occupations, let them not strive to attain unto the top of this  
Philo-

Philosophy, for it requireth the whole man, and being found, possesseth him, and being possessed, challengeth him from all long and serious imploiments, esteeming all other things as strange unto him, and of no value.

5. Let him that is desirous of this Knowledge, clear his minde from all evil motions, especially pride, which is abomination to Heaven, and the gate of Hell: let him be frequent in prayers, and charitable; have little to do with the world; abstain from company keeping; enjoy constant tranquillity; that the Minde may be able to reason more freely in private, and be higher lifted up; for unlesse it be kindled with a beam of Divine Light, it will not be able to penetrate the hidden mysteries of Truth.

6. The *Alchymists*, who have given their minds to their wel-  
M 3 nigh



nigh innumerable Sublimations, Distillations, Solutions, Congealations; to manifold Extraction of Spirits and Tinctures, and other Operations more subtile then profitable, and so have distracted them by variety of errors, as so many tormentors; will never be bent again by their own Genius to the plain way of Nature and light of Truth, from whence their industrious subtilty hath declined them, and by twinings and turnings, as by the Lybian Quick-sands, hath drowned their intangled Wits: the onely hope of safety for them remaineth in finding out a faithfull Guide and Teacher, that may make the clear Sun conspicuous unto them, and vindicate their eies from darknesse.

7. A studious *Tyro* of a quick wit, constant minde, inflamed with the study of Philosophy,

phy, very skilfull in naturall Philosophy, of a pure heart, compleat in manners, mightily devoted to God, though ignorant of practicall Chymistry, may with confidence enter into the highway of Nature, peruse the Books of best Philosophers; let him seek out an ingenious and sedulous Companion for himself, and not despair of obtaining his desire.

8. Let a Student of this secret, carefully beware of reading or keeping company with false Philosophers; for nothing is more dangerous to a learner of any Science, then the company of an unskilfull or deceitfull wit, by which false principles are stamped for true, whereby an honest and too credulous a minde is seasoned with bad Doctrine.

9. Let a Lover of truth make use of a few Authors, but of best note and experienced truth; let

him suspect things that are quickly understood, especially in mystical Names and secret Operations; for truth lies hid in obscurity; nor doe Philosophers ever write more deceitfully, then when plainly, nor ever more truly then when obscurely.

10. As for the Authors of chiefest note, which have discoursed both acutely and truly of the secrets of Nature, and hidden Philosophy, *Hermes*, and *Morienus Romanus*, amongst the Ancients, in my judgement are of the highest esteem: amongst the Modern, *Count Trevisanus*, & *Raimundus Lullius*, is in greatest reverence with me: for what that most acute Doctour hath omitted, none almost hath spoken: let him therefore peruse him, yea let a Student often reade over his former Testament, and Codicil, and accept them as a Legacy of very  
great

great worth. To these two Volumes let him adde both his Practicks, out of which Works all things desirable may be collected, especially the truth of Matter, the degrees of Fire, and the ordering of the Whole, wherein the whole Work is finished, and those things which our Ancestors too carefully laboured to keep secret. The occult causes of things, and the secret motions of nature, are demonstrated more clearly and faithfully. Concerning the first and mysticall Water of Philosophers he hath set down few things, yet very pithy.

11. As for that clear Water sought for by many, found out by few, yet obvious and profitable unto all, which is the Base of the Philosophers Work, a noble *Polonian* not more famous for his learning then subtilty of wit (not named, whose name notwithstanding



withstanding a double Anagram hath betrayed) In his *Novum lumen Chymicum, Parabola* and *Ænigma*, as also in his Tract of *Sulphur*, he hath spoken largely and freely enough; yea he hath expressed all things concerning it so plainly, that nothing can be satisfactory to him that desireth more.

12. Philosophers do usually expresse themselves more pithily in types and ænigmaticall figures (as by a mute kind of speech) then by woprs; forexample, *Senior's Table*, the allegorical Pictures of *Rosarius*, the Schemes of *Abraham Fudæus* in *Flamellus*: of the later sort, the rare Emblemes of the most learned *Michael Maiërus*, wherein the mysteries of the Ancients are so fully opened, that as new Perspectives they can present antiquated truth, and remote from our age as near unto our eies, and perfectly to be seen by us.

13. Who.

13. Whosoever affirmeth that the Philosophers grand Secret is above the strength of Nature and Art, he is blinde, because he knows not the Sun and Moon.

14. As for the Matter of their hidden Stone, Philosophers have writ diversly; so that very many disagreeing in Words, do nevertheless very well consent in the Thing; nor doth their different speech, argue the science ambiguous or false, since the same thing may be expressed with many tongues, divers expressions, and a different character, and also one and many things may be spoken after a divers manner.

15. Let the studious Reader have a care of the manifold significations of words, for by deceitfull windings, and doubtfull, yea contrary speeches, (as it should seem) Philosophers vent their mysteries, with a desire of keep-  
ing

ing in and hiding, not of sophisticating or destroying the truth: And though their writings abound with ambiguous and equivocall words; yet about none doe they more contend, then in hiding their golden branch:

— *Quem tegit omnis  
Æn. 6. Lucis; & obscuris claudunt con-  
vallibus umbra.*

Which all the Groves with shadows overcast,  
And gloomy Valleys hide.

Nor yeeldeth it to any Force, but readily and willingly will follow him, who

*Maternas agnoscit aves  
— & gemina cui fortè Columba  
Ipsa sub ora viri cælo venère vo-  
lantes,*

Knows Dame Venus Birds.—  
And him to whom of Doves a  
lucky paire  
Sent from above shall hover 'bout  
his Eare. 16. Who-

16. Whosoever seeketh the Art of perfecting and multiplying imperfect Metals, beyond the nature of Metals, goes in error, for from Metals the Metals is to be derived, even as from Man, Mankind; and from an Oxe, that species is to be fetcht.

17. Metals (we must confesse) cannot be multiplied by the instinct and labour of Nature onely; yet we may affirm that the multiplying virtue is hid in their profundity, and manifesteth it self by the help of Art: In this Work, Nature standeth in need of the aid of Art; and both doth perfect the whole.

18. Perfect Bodies are endued with a more perfect seed: and therefore under the hard bark of perfect Metals the perfect seed lies hid, which he that knows to take out by the Philosophers solution, hath entred into the high way, for



*Augar.*  
*Chryfop.*  
*lib. 1.*

— *In auro*

*Semina sunt auri, quamvis ab-*  
*strusa recedant*

*Longius.*

In Gold the seeds of Gold do lie,  
Though buried in Obscurity.

19. Most Philosophers have affirmed that their Kingly Work is wholly composed of the Sun and Moon; others have thought good to adde Mercury to the Sun: some have chosen Sulphur and Mercury; others have attributed no small part in so great a Work to salt mingled with the other two. The very same men have professed that this clear Stone is made of one thing onely, sometimes of two, otherwhiles of three, at other times of four, and of five; and thus though writing so variously upon the same subject, doe neverthelesse agree in sense and meaning.

20. Now that (abandoning all  
Cheats)

Cheats) we may deal candidly and truly, we hold that this entire Work is perfected by two Bodies onely, to wit, the Sun and Moon rightly prepared, for this is meer generation which is by nature, with the help of Art, wherein the copulation of male and female doth intercede, from whence an off spring far more noble then the Parents, is brought forth.

21. Now those Bodies must be taken, which are of an unspotted and incorrupt virginity; such as have life and spirits in them; not extinct as those that are handled of the vulgar, for who can expect life from dead things; and those are called corrupt which have suffered copulation; those dead and extinct which (by the enforcements of the chief Tyrant of the world) have poured out their soul with their bloud by Martyrdome, fly a fratricide  
from

from whom the greatest imminent danger in the whole Work is threatned.

22. The Sun is Masculine, forasmuch as it sendeth forth active and inforcing seed, the Moon is Feminine, called the matrix and vessel of Nature, because she receiveth the seed of the male in her womb, and fostereth it by her monthly provision yet doth it not altogether want its active virtue; for, first of all (being ravished with love) she climbs up unto the male, untill she hath wrested from him the utmost delights of *Venus*, and fruitfull seed: nor doth she desist from her embraces, till that being great with childe, she slip gently away.

23. By the name of the Moon Philosophers understand not the vulgar Moon, which also is masculine in its operation, and in copulation acts the part of a male.  
Let

Let none therefore presume to try the wicked and unnaturall conjunction of two males, neither let him conceive any hope of issue from such copulation, but he shall join *Gabertius* to *Beia*, and offer the sifter to her own brother in firm Matrimony, that from thence he may receive Sol's noble Son.

24. They that hold Sulphur and Mercury to be the Matter of the Stone, by the name of Sulphur, they understand the Sun and common Moon; by Mercury the Philosophers Moon: so (without dissimulation) holy *Lulius* adviseth his friend, that he attempt not to work without Mercury and Luna for Silver, and Mercury and Sol for Gold.

25. Let none therefore be deceived by adding a third to two: for Love admitteth not a third; and wedlock is terminated in the

N . . . num-

Cap. 62  
Prioris  
Testam.



number of two; love further extended is adultery, not matrimony.

26. Neverthelesse, Spirituall love polluteth not a virgin, *Beia* might therefore without crime (before her promise made to *Gabritius*) have contracted spirituall love, to the end that she might thereby be made more cheerfull, more pure, and fitter for the businesse of matrimony.

27. Procreation of children is the end of lawfull Wedlock. Now that the Infant may bee borne more vigorous and gallant, let both the combatants be clenfed from every scab and spot, before they both go up to their marriage bed, and let nothing unnecessary cleave unto them; because from pure seed comes a purified generation, and so the chaste wedlock of *Sol* and *Luna* shall be finished when they shall enter into Loves bed.

bed-chamber, and be conjoynd, and she shall receive a soul from her husband by imbracing him; from this copulation a most potent King shall arise, whose father will bee *Sol*, and his mother *Luna*.

28. He that seeks for a physickall tincture without *Sol* and *Luna*, loseth both his cost and pains: for the Sun affordeth a most plentifull tincture of rednesse, and the *Moon* of whitenesse, for these two are onely called perfect; because they are filled with the substance of purest Sulphur, perfectly clarified by the skill of nature: Let thy *Mercury* therefore have its tincture from both of these Lights; for things must of necessity receive a tincture before they can give one.

29. Perfect metals containe in them two things, which they are able to communicate to the im-

perfect Tincture and Fixation, for those, because they are dyed and fixed with pure Sulphur, to wit, both white and red, they do therefore perfectly tinct and fix, if they be fitly prepared with their proper Sulphur and Arsenick, otherwise they have not strength of multiplying their tincture.

30. *Mercury* is for imperfect metals, fit only to receive the tincture of the *Sun* and *Moon* in the work of the Philosophers Stone, that being full of tincture, it may give forth other things in abundance: yet ought it (before that) to be full of invisible Sulphur, that it may be the more coloured with the visible tincture of perfect bodies, and so repay it with sufficient Usury.

31. Now the whole tribe of Philosophers sweat much, and are mightily troubled to extract tincture out of gold: for they believe

leave that tincture can be separated from the Sun, and being separated encrease in virtue; but  
*Spes tandem Agricolas vanis eludit  
aristis.*

Vaine hope, at last the hungry  
Plough-man cheats  
With empty Husks, *instead of  
lusty meats.*

For it is impossible that the Sun's tincture can at all be severed from his naturall body, since there can be no elementary body made up by nature more perfect than gold, the perfection whereof proceedeth from the strong and inseparable union of pure colouring Sulphur with *Mercury*, both of them being admirably pre-disposed thereunto by Nature; whose true separation nature denieth unto Art: But if any liquor remaining be extracted (by the violence of fire or waters) by the Sun, it is to be reputed a part of the body  
N 3                      made



made liquid or dissolved by force. For the tincture followeth its body, and is never separated from it. That is the deluding of Art, unknowne to Artificers themselves.

32. Neverthelesse it may be granted, that tincture is separable from its body, yet (we must confesse) it cannot be separated without the corruption of the tincture: when as Artists offer violence to the gold, or *Aqua fortis* rather corroding then dissolving. The body therefore spoiled of its tincture and golden fleece, must needs grow base, and as an unprofitable heap turne to the damage of its Artificer, and the tincture thus corrupted to have a weaker operation.

33. Let them in the next place cast their tincture into *Mercury*, or into any other imperfect body, and as strongly conjoyne both of them

them as their Art will permit; yet shall they fail of their hopes two wayes; First, because the tincture will neither penetrate nor colour beyond Natures strength; and therefore no gaine will accrue from thence to recompence the expence and countervaile the losse of the body spoiled and of no value, so

*Cum labor in damno est, crescit mortalis egestas.*

Want is poor mortals wages,  
when his toyle  
Produces only losse of paines and  
Oyle.

Lastly that banished Tincture applied to another body will not give a perfect fixation and permanency to endure a strong tryall, and resist searching *Saturne*.

34. Let them therefore that are desirous of *Chymistry*, and have hitherto followed Impostors and Mountebanks, found a

N 4                      retrait,

Osey.7.

retrait, spare time and cost, and give their minde to a work truly Philosophicall, lest the *Phrygians* be wise too late, and at length be compelled to cry out with the Prophet, *Strangers have eaten up my strength.*

35. In the Philosophers work more toyle and time then cost is expended; for he that hath convenient matter, need be at little expence: besides, those that hunt after great store of mony, and place their chief end in wealth, they trust more to their riches, then their own art. Let therefore the too credulous Fresh-man beware of these pilfering pick-pockets, for whilst they promise golden mountains, they lay in wait for gold; they demand bright ushering Sol, (*viz. mony before hand*) because they walk in darknesse.

The Philo.  
Merc.

36. As those that sayle between *Scilla* and *Charybdis* are in danger

danger on both sides: unto no lesse hazard are they subject who pursuing the prey of the Golden fleece, are carried between the uncertaine Rocks of the Philosophers *Sulphur* and *Mercury*. The more acute by their constant reading of grave and credible Authors, and by the irradiant Sun have attained unto the knowledge of *Sulphur*, but are at a stand in the entrance of the Philosophers *Mercury*; for Writers have twisted it with so many windings and Meanders, involved it with so many æquivocall names, that it may be sooner met with by the force of the Seekers intellect, then be found by reason or toyle.

37. That Philosophers might the deeper drown their *Mercury* in darknesse, they have made it manifold, and placed their *Mercury* (yet diversly) in every part and forefront of their worke, nor will



will he attaine unto a perfect knowledge thereof, who shall be ignorant of any part of the work.

38. Philosophers have acknowledged a threefold *Mercury* especially, to wit, after absolute preparation of the first degree, and Philosophicall sublimation; for then they call it their *Mercury*, and *Mercury* sublimated.

39. Again, in the second preparation, that which by Authors is stiled the First (because they omit the First) Sol being now made crude again, and resolved into his first matter is Mercury, properly called of such like bodies, or the Philosophers Mercury; then the matter is called *Rebis*, *Chaos*, the whole world, wherein are all things necessary to the work, because that onely is sufficient to perfect the Stone.

40. Lastly the Philosophers do sometimes call perfect *Elixir* and colouring medicine, their *Mer-*

*Mercury*, though improperly; for the name of *Mercury* doth onely properly agree with that which is volatile; besides that which is sublimated in every region of the work, they call Mercury: but Elixir because it is most fixed, cannot have the simple name of Mercury, and therefore they have stiled it their own Mercury, to difference it from that volatile. A straight way is onely laid downe for them to find out and discern so many Mercuries of the Philosophers, for then onely

———— *Quos equus amavit  
Iupiter, aut ardens evexit ad aethera Aeneid. 6.  
ra virtus.*

— Whom just and mighty Jove  
Advanceth by the strength of  
love;  
Or such whom brave heroick fire,  
Makes from dull Earth to Heav'n  
aspire.

41. Elixir is called the Philosophers

sophers Mercury for the likenesse and great conformity it hath with Heavenly Mercury; for this, being void of elementary qualities is beleev'd most propense to receive influence from them, and that changeable *Proteus* puts on and encreaseth the genius and nature of other Planets, by reason of opposition, conjunction and aspect. The like this uncertaine Elixir worketh, for that being tyed to no proper quality, it imbraceth the quality and disposition of the thing wherewith it is mixed, and wonderfully multiplyeth the virtues and qualities hereof.

The Philo-  
sophical  
sublimation  
of Mercury.

42. In the Philosophicall sublimation or first preparation of Mercury, Herculean labour must be undergone by the work-man; for *Jason* had in vaine attempted his expedition to *Colchos* without *Alcides*.

*Alter inauratam nota de vertice pel-  
lem Prin-*

*Principium velut ostendit, quod* Aug. Cry.  
Sop. 2.  
*sumere possis;*

*Alter onus quantum subeas—*

One from an high a Golden  
Fleece displayes

Which shewes the Entrance, ano-  
ther sayes

How hard a taske you'l find.

For the entrance is warded by  
horne-pushing beasts; which  
drive away those that approach  
rashly thereunto to their great  
hurt; onely the ensignes of *Diana*  
and the doves of *Venus* are able to  
asswage their fiercenesse, if the  
fates favour.

43. The naturall quality of  
Philosophicall Earth and the til-  
lage thereof, seems to be touched  
by the Poet in this Verse,

*Pingue solum primis extemplo à* Geo 1.  
*mensibus anni*

*Fortes invertant Tauri—*

*—Tunc Zephyro putris se gleba  
resolvit.*

Let



Let sturdy Oxen when the yeare  
begins  
Plough up the fertile soyle——  
For *Zephrus* then dissolves the  
rotten clods.

44. He that calleth the Philo-  
sophers Luna or their Mercury, the  
common Mercury; doth wittingly  
deceive, or is deceived; so the wri-  
tings of \* *Geber* teach us, that the  
Philosophers Mercury is Argent  
vive, yet not of the common sort,  
but extracted out of it by the Phi-  
losophers skill.

45. That the Philosophers  
Mercury is not Argent vive in its  
proper nature, nor in its whole  
substance, but the midle and pure  
substance thereof, which thence  
hath taken its originall and made  
by it, the grand Philosophers opi-  
nions being founded in experience.

46. The Philosophers Mercu-  
ry hath divers names, sometimes  
it is call'd Earth, sometimes Water  
in a divers respect, because it natu-  
rally

\* Chap. 4.  
pari. lib. I  
perfecti.  
Magisterii.

rally ariseth from them both. The  
earth is subtle, white, sulphurous,  
in which the elements are fixed &  
the philosophical gold is sowne:  
the water is water of life, burning,  
permanent, most clear, call'd the  
water of gold and silver; but this  
Mercury, because it hath in it Sul-  
phur of its own, which is multi-  
plied by art, it deserves to be call'd  
the Sulphur of Argent vive. Last  
of all the most precious substance  
is *Venus* the ancients Hermaphro-  
dite, glorious in each sex.

47. This Argent vive, is partly  
naturall, partly unnaturall, it be-  
ing intrinsecall and occult hath its  
root in nature, which cannot be  
drawne forth unlesse it be by some  
precedent cleansing, & industrious  
sublimation, it being extrinsecall  
is præternaturall and accidentall:  
separate therefore the clean from  
the unclean, the substance from  
the accidents, and make that which  
is

is hid, manifest, by the course of nature, otherwise make no further progresse, for this is the foundation of the whole worke, and nature.

48. That dry and most precious liquor doth constitute the radicall moisture of metals, wherefore of some of the ancients it is called Glasse; for glasse is extracted out of the radicall moisture, closely lurking in ashes which will not give place, unlesse it be to the hottest flame; notwithstanding our inmost or centroll Mercury discovers it selfe by the most gentle and kindly (though a little more tedious) fire of nature.

49. Some have sought for the latent Philosophicall earth by Calcination, others by sublimation; many among the glasing vessels, and some few between vitriol and salt, even as among their naturall vessels: others enjoyne to sublimate

lime it out of lime and glasse. But we have learned of the Prophet, that *in the beginning God created the Heaven and the Earth, and the Earth was without form and void, and darknesse was upon the face of the Deep; and the spirit of God moved upon the Waters, and God said, Let there be Light, and there was Light; and God saw the Light that it was good, and he divided the light from the darknes, &c.* Josephs blessing spoken of by the same Prophet will be sufficient to a wise man (Deut 33.) *Blessed of the Lord be his Land, for the Apples of Heaven, for the dew, and for the Deep that lyeth beneath, for the Apples of fruit both of sun and moon, for the top of the ancient mountains, for the Apples of the everlasting hills, &c.* pray the Lord from the ground of thy heart (my son) that he would bestow upon thee a portion of this blessed land. O 50. Ar-

\* אֵפְרוֹסִים

אֵפְרוֹסִים

In re quam  
eximium & pra-  
stans.Sweetness,  
old transla.Precious  
things,  
new tran



50. Argent vive is so defiled by originall sin, that it floweth with a double infection; the first it hath contracted from the polluted Earth, which hath mixed it selfe therewith in its generation, and by congelation hath cleaved thereunto: the second borders upon the dropsie, and is the corruption of intercutal Water, proceeding from thick and impure water; mixed with the clear, which nature is not able to squeeze out and separate by constriction; and because it is extrinsecall, it goes away with a gentle heat. The Mercuries leprosie infesting the body, is not of its root and substance, but accidentall, and therefore separable from it; the earthy part is wiped off by a moist Bath and the laver of nature: the watery part is taken away by a dry bath with the pleasant fire of generation. And thus by a threefold washing and cleansing

sing the Dragon putting off his old scales & ugly skin is renewed.

51. The Philosophicall sublimation of Mercury is compleated in two things; namely by removing things superfluous from it, and by introducing things wanting: the superfluties are the externall accidents, which in the dark spheare of *Saturne* doe make cloudy ruddy *Jupiter*. Separate therefore the blewnesse of *Saturn* coming up, untill *Jupiters* purple star smile upon thee. Add hereunto the sulphur of nature, whose grain and leaven it hath in it selfe, so much as sufficeth it; but see that it be sufficient for other things also. Multiply therefore that invisible Sulphur of the philosophers until the Virgins milk come forth: and so the first gate is opened unto thee.

52. The entrance of the Philosophers garden is kept by the

Hesperian Dragon, which being laid open, a fountaine of the clearest water proceeding from a seven-fold spring floweth forth on every side the threshold, wherein make the Dragon drink thrice the magical number of Seven, untill being drunk he put off his hideous garment: may the divine powers of light-bringing *Venus* and horned *Diana*, be propitious unto thee.

53. Three kinds of most beautiful flowers are to be sought, and may be found in the garden of the wise: Damask-coloured Violets, the milk-white Lilly, and the purple and immortal flower of love, *Amaranthus*. Not far from that fountaine at the entrance, fresh Violets do first salute thee, which being watered by streams from the great golden river, put on the most delicate colour of the dark Saphir: the Sun will give thee signs. Thou shall not sever such precious flowers

ers from their root, untill thou makest the Stone: for the fresh ones croot off, have more juyce and tincture: and then pick them carefully with a gentle and discreet hand; if fates frown not, they will easily follow, and one flower being pluck't, the other golden one will not be wanting: let the Lilly and the *Amaranthus*, succeed with greater care and labour.

54. Philosophers have their Sea also, wherein small fishes, fat and shining with silver scales, are generated; which he that shall catch in and take out of a small and fine net, shall be accounted a most expert fisher.

55. The Philosophers Stone is found in the oldest mountaines, and flowes from everlasting brooks; those mountaines are of silver, and the brooks of gold: from thence gold and silver, and all the treasure of Kings are produced. O 3 56. Who-



56. Whosoever is minded to obtaine the Philosophers Stone, let him resolve to take a long peregrination, for it is necessary that he go to see both the Indies, that from thence he may bring the most precious gems and the purest gold.

57. Philosophers extract this their Stone out of seven stones, the two chiefe whereof are of a divers nature and efficacy, the one infuseth invisible Sulphur, the other spirituall Mercury; that bringeth heat and drinesse, and this cold and moisture: thus by their help, the strength of the elements is multiplied in the Stone; the former is found in the Easterne coast, the latter in the Westerne: both of them have the power of colouring and multiplying, and unlesse the Stone shal take its first tincture from them, it will neither colour nor multiply.

58. The

58. & The winged Virgin very well washed and clenfed, impregnated by the spirituall seed of the first male, and gravidated with the permanent glory of her untoucht virginity, will be discovered by her checks dyed with a whitish red colour: joyne her to the second male, without Jealousie of adultery, by whose corporeall seed she shall conceive againe, and shall in time bring forth a reverend off-spring of either sex, from whence an immortall Race of most potent Kings shall gloriously arise.

59. Keep up and couple the Eagle and Lion well clenfed in their transparent cloister, the entry door being shut and watched, lest their breath go out, or the aire without do privily get in. The Eagle shall snap up and devoure the Lion in the copulation; afterwards being affected with a long sleep,

O 4

sleep,

sleep, and a dropie occasioned by a foule stomack, she shall be changed by a wonderfull metamorphosis into a cole-black Crow, which shall begin to fly with wings stretched out, and by its flight shall whisk downe water from the clouds, untill being often moistned, he put off his wings of his owne accord, and falling downe againe it be changed into a most white Swan. Those that are ignorant of the causes of things, may wonder with astonishment, when they consider that the World is nothing but a continuall Metamorphosis, they may marvel that the seeds of things perfectly digested should end in greatest whitenesse. Let the Philosopher imitate Nature in his work.

*The middle and extremes of the Stone.*

60. Nature proceedeth thus in making and perfecting her works, that from an inchoate generation

neration it may bring a thing by diverse meanes as it were by degrees, to the ultimate terme of perfection: she therefore attaineth her end by little and little, not by leaps; confining and including her work between two extreames, distinct and severed as by spaces. The practice of Philosophy, which is the Ape of Nature, ought not to decline from the way and example of Nature in its working and direction to finde out its happy stone, for whatsoever is without the bounds of Nature, is either an error or nearest one.

61. The extreames of the Stone are naturall Argent vive, and perfect Elixir: the middle parts which lye between, by helpe whereof the work goes on, are of three sorts; for they either belong unto matter, or operations or demonstrative signes: the whole work is perfected by these extreames and means.

62. The



Materiall  
means.

62. The materiall means of the Stone are of divers kinds; for some are extracted out of others successively: The first are Mercury Philosophically sublimated, and perfect metals, which although they be extream in the work of nature, yet in the Philosophicall worke they supply the place of meanes: of the former the seconds are produced; namely, the four elements, which againe are circulated and fixed: of the seconds the thirds are produced, to wit, either Sulphur the multiplication whereof doth terminate the first worke: the fourth and last meanes are leaven or ointments weighed with the mixtion of the things aforesaid, successively produced in the worke of the Elixir: By the right ordering of the things aforesaid, the perfect Elixir is finished, which is the last term of the whole work, wherein the Philosophers Stone

re-

resteth as in its centre, the multiplication whereof is nothing else then a short repetition of the premised operations.

63. The operative meanes <sup>Operative means.</sup> (which are also called the Keys of the work) are foure: The first is Solution or Liquefaction; the second is Ablution; the third, Reduction; the fourth, Fixation. By Liquefaction bodies returne into their ancient matter, things concocted are made raw againe, and the copulation between the male and female is effected, from whence the Crow is generated: Lastly the Stone is divided into 4 confused elements, which happeneth by the retrogradation of the Luminaries. The Ablution teacheth to make the Crow white, & to create *Jupiter of Saturn*, which is made by the conversion of the body into Spirit. The office of Reduction is to restore the soule to the stone



Stone examined, and to nourish it with dew and spirituall Milk, untill it shall attaine unto perfect strength: In both these latter operations the Dragon rageth against himselfe, and by devouring his taylor, doth wholly exhaust himselfe, and at length is turned into the Stone. Lastly, the operation of the Fixation fixeth both Sulphurs upon their fixed body, by the mediation of the spirits tincture; it decocteth the leavens by degrees, ripeneth things raw, and sweetneth the bitter; In fine, by penetrating and tincturing the flowing Elixir, generateth, perfecteth; and lastly, riseth up to the height of sublimity.

*The demonstrative means.*

64. The Meanes or demonstrative signs are Colours, successively and orderly affecting the matter and its affections and demonstrative passions, whereof there are three speciall ones (as  
criticall

criticall) to be noted, to these some adde a Fourth. The first is black, which is called the Crowes-head, because of its extreame blacknesse, whose crepusculum sheweth the beginning of the fires action of nature and solution, and the blackest night the perfection of liquefaction, and confusion of the elements. Then the graine putrefies & is corrupted, that it may be the more apt for generation. The white colour succeedeth the black, wherein is given the perfection of the first degree, and of white Sulphur. This is called the blessed stone: this Earth is white and foliated, whererein Philosophers doe sow their gold. The third is Orange colour, which is produced in the passage of the white to the red, as the middle and mixt of both, and is as the morning with her safron-haire a fore-runner of the Sun. The  
fourth



fourth colour is ruddy and sanguine, which is extracted from the white fire onely: Now because whitenesse is easily altered by any other colour, before day it quickly faileth of its candor. But the dark rednesse of the Sun perfecteth the worke of Sulphur, which is called the Sperme of the male, the fire of the Stone, the Kings Crown, and the son of Sol, wherein the first labour of the workman resteth.

65. Besides these decretory signes which firmly inhere in the matter, and shew its essentiall mutations, almost infinite colours appear, and shew themselves in vapours, as the Rain-bow in the clouds, which quickly passe away and are expelled by those that succeed, more affecting the aire then the earth: the operatour must have a gentle care of them, because they are not permanent, and

and proceed not from the intrinsicall disposition of the matter, but from the fire painting and fashioning every thing after its pleasure, or casually by heat in small moisture.

66. Of the strange colours, some called out of time, give an ill omen to the work, as the Blacknesse renewed: for the Crowes young ones having once left their nest are never to be suffered to returne. Too hasty Rednesse; for this once and in the end onely gives a certaine hope of the harvest; if before it make the matter red, it is an argument of the greatest aridity, not without great danger, which can onely be averted by Heaven alone, forthwith bestowing a shower upon it.

67. The Stone is exalted by successive digestions, as by degrees, and at length attaineth to perfection. Now foure Digestions agree-

*Foure Digestions of the Stone.*



agreeable to the foure abovesaid Operations or Governments do compleat the whole worke, the author whereof is the fire, which makes their difference.

*First.*

68. The first digestion operateth the solution of the Body, whereby comes the first conjunction of male and female, the commixtion of both seeds, putrefaction, the resolution of the elements into homogeneall water, the eclipse of the Sun and Moon in the head of the Dragon, and lastly it bringeth back the whole World into its ancient Chaos, and dark abyffe. This first digestion is made as in the stomack, of a melon colour and weak, more fit for corruption then generation.

*Second.*

69. In the second digestion the spirit of the Lord walketh upon the waters; the light begins to appear, and a separation of waters from the waters; the Sun and  
Moon

Moon are renewed; the elements are extracted out of the chaos, that being perfectly mixt in Spirit they may constitute a new world; a new Heaven and new Earth are made; and lastly, all bodies are become spirituall. The Crowes young ones changing their fethers begin to passe into Doves, the Eagle and Lion embrace one another with an eternall League. And this generation of the World is made by the fiery Spirit descending in the forme of Water, and wiping away Originall sin; for the Philosophers Water is Fire, which is moved by the exciting heat of a Bath. But see that the separation of Waters be done in Weight and Measure, lest those things that remaine under Heaven be drowned under the Earth, or those things that are snatched up above Heaven be too much destitute of aridity.

P

*Hic*



Georg. 1. *Hic, sterilem exiguus ne deserat humor arenam,*

Here, lest small moisture, leave a barren Soyle.

Third.

70. The third digestion of the newly generated Earth drinketh up the dewy Milk, and all the spirituall virtues of the quintessence, and fasteneth the quickning Soul to the Body by the Spirits mediation. Then the Earth layeth up a great Treasure in it selfe, and is made, like the coruscant Moon, afterwards to ruddy Sun; the former is called the Earth of the Moon, the latter the Earth of the Sun; for both of them is begot of the copulation of them both; neither of them any longer feareth the pains of the Fire, because both want all spots; for they have been often cleansed from sin by fire, and have suffered great Martyrdome, untill all the Elements are turned downwards.

71. The

71. The Fourth digestion consummateth all the Mysteries of the World, and the Earth being turned into most excellent leaven, it leaveneth all imperfect bodies because it hath before passed into the heavenly nature of quintessence. The vertue thereof flowing from the Spirit of the Universe is a present *PANACEA* and universall medicine for all the diseases of all creatures, the digestions of the first worke being repeated will open to thee the Philosophers secret Furnace. Be tight in thy works, that thou mayest finde God favourable, otherwise the plowing of the Earth will be in vaine; \* Nor

*Illa seges demum votis respondet avari* Georg. 1.

*Agricola*\_\_\_\_\_

Will the expected Harvest ere requite

The greedy High-shooc\_\_\_\_\_

P 2

72. The

72. The whole Progresse of the Philosophers work is nothing but Solution and Congelation; the Solution of the body, and Congelation of the Spirit; nevertheless, there is but one operation of both: the fixed and volatile are perfectly mixed and united in the Spirit, which cannot be done, unlesse the fixed body be first made soluble and volatile: By reduction is the volatile body fixed into a permanent body, and volatile nature doth at last change into a fixed one, as the fixed Nature had before passed into volatile. Now so long as the Natures were confused in the Spirit, that mixed Spirit keeps a middle Nature between Body and Spirit, Fixed and Volatile.

73. The generation of the Stone is made after the patterne of the Creation of the World; for it is necessary, that it have its  
Chaos

Chaos and First matter, wherein the confused Elements do fluctuate, untill they be separated by the fiery Spirit; they being separated, the light Elements are carried upwards, and the heavie ones downwards: the light arising, darknesse retreats: the waters are gathered into one, and the dry land appears. At length the two great Luminaries arise, and minerrall virtues vegetable and animal, are produced in the Philosophers Earth.

74. God created *Adam* of the mud of the Earth, wherein were inherent the virtues of all the Elements, of the Earth & Water especially, which doe more constitute the sensible and corporeall heap: Into this Masse God inspired the breath of Life, and enlivened it with the Sunne of the Holy Spirit. He gave *Eve* for a Wife to *Adam*, and blessing them  
P 3 he



he gave unto them a Precept and Faculty of multiplying. The Generation of the Philosophers Stone, is not unlike the Creation of *Adam*, for the Mud was made of a terrestriall and ponderous Body dissolved by Water, which deserved the excellent name of *Terra Adamica*, wherein all the virtues and qualities of the Elements are placed. At length the heavenly Soule is infused thereinto by the Spirit of the quintesse and Solar influx, and by the Benediction and Dew of Heaven; the virtue of multiplying *in infinitum* by the intervening copulation of both sexes is given it.

75. The chief secret of this worke consisteth in the manner of working, which is wholly imployed about the Elements: for the matter of the Stone passeth from one Nature into another, the Elements are successively extracted,  
and

and by turnes obtaine dominion; every thing is agitated by the circles of *humidum* and *siccum*, untill all things be turned downwards, and there rest.

76. In the work of the Stone the other Elements are circulated in the figure of Water, for the Earth is resolved into Water, wherein are the rest of the Elements; the Water is Sublimated into Vapour, Vapour retreats into Water, and so by an unwearied circle, is the Water moved, untill it abide fixed downwards; now that being fixed all the Elements are fixed: Thus into it they are resolved, by it they are extracted, with it they live and dye: the Earth is the Tombe, and last end of them all.

77. The order of Nature requirereth that every generation begin from *humidum* and in *humidum*. In the Philosophers work, Nature



is to be reduced into order, that so the matter of the Stone which is terrestriall, compact and dry, in the first place may be dissolved and flow into the Element of Water next unto it, and then *Saturne* will be generated of *Sol*.

78. The Aire succeeds the Water drawne about by seven circles or revolutions, which is wheel'd about with so many circles and reductions, untill it be fixed downwards, and *Saturne* being expell'd, *Jupiter* may receive the Scepter and Government of the Kingdome, by whose coming the Philosophers Infant is formed, nourished in the wombe, and at length is borne; resembling the splendor of *Luna* in its beautiful serene countenance.

79. The Fire executing the courses of the Nature of the Elements, extream Fire promoting it, of hidden is made manifest: the Saffron dyeth h

dyeth the Lilly:rednesse possesseth the cheeks of the whitening Child now made stronger: A Crowne is prepared for him against the time of his Reigne. This is the consummation of the first work, and the perfect rotation of the Elements, the signe whereof is, when they are all terminated in *Siccum*, and the body void of Spirit lyeth downe wanting pulse and motion: And thus all the Elements do finally acquiesce in *Terra*.

80. Fire placed in the Stone is Natures Prince, *Sol's* Son and Vicar, moving and digesting matter, and perfecting all things therein, if it shall attain its liberty; for it lieth weak under an hard bark, procure therefore its freedome that it may secure thee freely; but beware that thou urge it not above measure, for it being impatient of Tyranny it becomes a fugitive



tive, no hope of returne being left unto thee; call it back therefore by courteous flattery, and keep it prudently.

81. The first mover of Nature is Externall Fire, the Moderator of Internall Fire, and of the whole work; Let the Philosopher therefore very well understand the government thereof, and observe its degrees and points; for from thence the welfare or ruine of the worke dependeth. Thus Art helpeth Nature, and the Philosopher is the Minister of both.

82. By these two Instruments of Art and Nature, the Stone lifeth it selfe up from Earth to Heaven with great ingenuity, and slideth from Heaven to Earth, because the Earth is its Nurse, and being carried in the wombe of the wind, it receiveth the force of the Superiours and Inferiours.

83. The Circulation of the Elements

lements is exercised with a double Wheel, by the greater or extended, and the lesse or contracted: The two-fold wheel, the great and the lesse. The Wheel extended fixeth all the Elements of the Earth, and its circle is not finished unless the work of Sulphur be perfected. The revolution of the minor Wheel is terminated by the extraction and preparation of every Element; Now in this Wheel there are three 3 Circles. Circles placed, which alwayes and variously move the Matter, by an Erratick and Intricate Motion, and do often (seven times at least) drive about every Element, in order succeeding one another, and so agreeable, that if one shall be wanting the labour of the rest is made void. These are Natures Instruments, wherby the Elements are prepared. Let the Philosopher therefore consider the progresse of Nature in the Physicall Tract more fully described for this very end. 84. Eve-



84. Every Circle hath its proper Motion, for all the motions of the Circles are conversant about the Subject of *Humidum* and *Siccum*, and are so concatenated, that they produce the onely operation, and one only concent of Nature: two of them are opposite, both in respect of the causes & the effects; for one moveth upwards, drying by heat; another downwards, moistning by cold; a third carrying the form of rest and sleep by digesting, induceth the cessation of both in greatest moderation.

*First Circle* 85. Of the three Circles, the First is Evacuation, the labour of which is in subtracting the superfluous *Humidum*, and also in separating the pure, cleane, and subtile, from the grosse and terrestriall dreggs. Now the greatest danger is found in the motion of this Circle, because it hath to doe with things Spirituall, and makes Nature plentifull. 86. Two

86. Two things are chiefly to be taken heed of in moving this Circle; First, that it be not moved too intently; the other, that it be not moved longer then is meet. Motion accelerated raiseth confusion in the matter, so that the grosse, impure and indigested part may fly out together with the pure and subtile, and the Body undissolved mixed with the Spirit, together with that which is dissolved. with this precipitated motion the Heavenly and Terrestriall Nature are confounded, and the Spirit of the Quintessence corrupted by the admixtion of the Earth, is made dull and invalid. By too long a motion the Earth is too much evacuated of its Spirit, & is made so languishing, dry, and destitute of Spirit, that it cannot easily be restored and recalled to its Temperament. Either error burneth up the Tinctures, or turns it into flight. 87. The



Second Circle.

87. The Second Circle is Restauration; whose office is, to restore strength to the gasping and debilitated body by Potion. The former Circle was the Organ of Sweat and labour, but this of Refreshment and Consolation. The action of this is imployed in the grinding & mollifying the Earth, (Potter like) that it may be the better mixed.

88. The motion of this Circle must be lighter then that of the former, especially in the beginning of its Revolution, lest the Crow's young ones be drowned in their nest by a large flood, and the growing world be overflowne by a deluge. This is the Weigher and Assayer of Measures, for it distributeth Water by Geometricall Precepts. There is usually no greater Secret found in the whole practice of the Worke, then the firme and justly

justly weighed Motion of this Circle; for it informeth the Philosophers Infant and inspireth Soul and Life into him.

89. The Lawes of this Circles Motions are, that it run about gently; and by little and little, and sparingly let forth it selfe, lest that by making hast it fall from its measure, and the Fire inherent overwhelmed with the Waters, the Architect of the Work grow dull, or also be extinguished: that meat and drink be administred by turnes, to the end there may be a better Digestion made, and the best temperament of *Humidum* and *Siccum*; for the indissoluble colligation of them both is the End and Scope of the Worke. Furthermore see, that you add so much by Watering, as shall be wanting in assation, that Restauration may restore so much of the lost strength by

corroborating, as Evacuation hath taken away by debilitating.

*Third Circle.*

90. Digestion the last Circle acteth with silent and insensible motion; and therefore it is said by Philosophers, that it is made in a secret furnace; it decocteth the Nutriment received, and converteth it into the Homogeneal parts of the body. Moreover, it is called Putrefaction; because as meat is corrupted in the Stomack before it passe into Bloud and Similar parts: so this operation breaketh the Aliment with a concocting and Stomack heat, and in a manner makes it to putrefie, that it may be the better Fixed, and changed from a Mercuriall into a Sulphurous Nature. Again, it is called Inhumation, because by it the Spirit is inhumated, and as a dead man buried in the ground. But because it goes most slowly, it therefore needeth a longer time.

The

The two former Circles do labour especially in dissolving, this in congealing, although all of them work both.

91. The Lawes of this Circle are, that it be moved by the Feaverish and most gentle heat of Dung, lest that the things volatile fly out, and the Spirit be troubled at the time of its strictest Conjunction with the Body, for then the businesse is perfected in the greatest tranquillity and ease; therefore we must especially beware lest the Earth be moved by any Winds or Shewers: Lastly, as this third Circle may alwayes succeed the second straight-ways and in its order, as the second the first: so by interrupted works & by course those three erratick Circles doe compleat one intire circulation, which often reiterated, at length turnes all things into Earth, and makes peace between enemies:

Q

92. Na-



The Fire of  
Nature and  
Art.

92. Nature useth Fire, so also doth Art after its example, as an Instrument and Mallet in cutting out its works. In both operations therefore Fire is Master and Perfect. Wherefore the knowledge of Fires is most necessary for a Philosopher, without which as another Ixion (condemn'd to labour in vaine) he shall turne about Wheel of Nature to no purpose.

93. The name Fire is Equivocall amongst Philosophers; for sometimes it is used Metonymically for heat; and so, as many fires as heats. In the Generation of Metals and Vegetables, Nature acknowledgeth a three-fold Fire; to wit, Celestiall, Terrestriall, and Innate. The First flowes from Sol as its Fountaine, into the Bosome of the Earth; it stirreth up Fumes or Mercuriall and Sulphurous vapours, of which Metals are created, and mixeth it  
selfe

selfe amongst them; it stirreth up fire, placed and snorting in the seeds of the Vegetables, and addeth sparkles unto it (as Spurres) for vegetation. The Second lurketh in the bowels of the Earth, by the Impulse and action whereof the Subterraneous vapours are driven upwards through Pores and Pipes, and thrust outwards from the Centre towards the Superficies of the Earth, both for the composition of Metals, where the Earth swelleth up, as also for the production of Vegetables, by putrefying their seeds, by softning and preparing them for generation. The third of the former, *viz.* Solar, is generated of a vappid smoak of Metals, and also infused with the monthly provision grows together with the humid matter, & is retained as in a Prison within the strength of it; or more truly, as forme is conjoyned with the

mixt body : It firmly inhereth in the seeds of Vegetables, untill being solicited by the point of its Fathers rayes it be called out, then Motion intrinsically moveth and informeth the matter, and becomes the Plastes and Dispensator of the whole Mixture. In the generation of Animals, Celestiall Fire doth insensibly cooperate with the Animall; for it is the first Agent in Nature: but the heat of the *Femella* answereth Terrestriall heat, untill it putrefie the Seed, and prepare it: The Fire implanted in the Seed, Sol's son, disposeth the matter, and being disposed in formeth it.

*Threefold  
Fire of the  
Stone.*

94. Philosophers have observed a three-fold Fire in the matter of their work, Naturall, not Naturall, against Nature. The Naturall they call the Fiery Celestiall Spirit Innate, kept in the profundity of matter, and most strictly

strictly bound unto it, which by the sluggish strength of metall growes dull, untill being stirred up and freed by the Philosophers discretion and externall heat, it shall have obtained a faculty of moving its body dissolved, and so it informeth its humid matter, by explication, Penetration, Dilatation and congelation. In every mixt body Naturall Fire is the *Naturall.* Principle of Heat and Motion. Unnaturall Fire they name that *Unnaturall* which being called and coming extrinsically, is introduced into the matter wonderfull artificially; that it may increase and multiply the strength of naturall heat. The Fire contrary to Nature they call *Against Nature.* that, which putrefies the Compositum, & corrupteth the temperament of Nature; It is imperfect, because being too weak for generation, it is not carried beyond the bounds of corruption: such is the

Q3

Fire



Fire or heat of the menstruum: yet it hath the name improperly of Fire against Nature, because in a manner it is according to Nature, for salving the specifical form, it so corrupteth the matter, that it disposeth it for generation.

95. It is more credible nevertheless, that the corrupting Fire, called Fire against Nature, is not different from the Innate, but the first degree of it, for the order of nature requireth, that corruption precede generation: the fire therefore that is innate agreeable to the Law of Nature performeth both, by exciting both successively in the matter: the first of corruption more gentle stirred up by feeble heat, for to mollifie and prepare the body: the other of generation more forcible, moved by a more vehement heat, for to animate and fully informe the Elementary body disposed

posed by the former. A double Motion doth therefore proceed from a double degree of heat of the same fire; neither is it to be accounted a double Fire. But far better may the Name of Fire contrary to Nature be given to violent and destructive Fire.

96. Unnaturall fire is converted into Naturall or Innate Fire by successive degrees of Digestion, and increaseth and multiplyeth it: Now the whole secret consisteth in the multiplication of Naturall Fire, which of it selfe is not able to Work above its proper strength, nor communicate a perfect Tincture to imperfect Bodies; for it is sufficient to it selfe; nor hath it any further power; but being multiplied by the unnaturall, which most aboundeth with the virtue of multiplying, doth act far more powerfully, and reacheth it selfe beyond the bounds of

Nature colouring strange and imperfect bodies, and perfecting them, because of its plentiful Tincture, and the abstruse Treasure of multiplied Fire.

*The water  
of the Stone  
is Fire.*

97. Philosophers call their Water Fire because it is most hot, and indued with a Fiery Spirit; againe, Water is called Fire by them, because it burneth the bodies of perfect Metals more than common fire doth; for it perfectly dissolveth them, whereas they resist our Fire, and will not suffer themselves to be dissolved by it; for this cause it is also called Burning Water: Now that Fire of Tincture is hid in the belly of the Water, and manifests it selfe by a double effect, *viz.* of the bodies Solution and Multiplication.

*Fire is  
twofold,  
intrinsicall  
and extrin-  
sicall.*

98. Nature useth a double Fire in the Work of generation, Intrinsicall, & extrinsecall: the former being placed in the seeds & mixtures  
of

of things, is hid in their Centre; & as a principle of Motion and Life, doth move and quicken the body: But the latter, Extrinsecall, whether it be poured down from Heaven or Earth, raiseth the former, as drowned with sleep, and compels it to action; for the vitall sparks implanted in the seeds stand in need of an externall mover, that they may be moved and actuate.

99. It is even so in the Philosophers worke; for the matter of the Stone possesseth his Interiour Fire, which partly Innate, partly also is added by the Philosophers Art, for those two are united and come inward together, because they are homogeneous: the internall standeth in need of the externall, which the Philosopher administreth according to the Precepts of Art and Nature; this compelleth the former to move. These Fires are as two  
Wheeles



Wheels, whereof the hidden one being smitten of the sensible one, it is moved sooner or later: And thus Art helpeth Nature.

100. The Internall Fire is the middle between the mover and the matter, whence it is, that as it is moved by that, it moveth thus; if so be it shall be driven intently or remisly, it will work after the same manner in the matter. The Information of the whole worke dependeth of the measure of externall Fire.

101. He that is ignorant of the degrees and points of externall Fire, let him not set upon the Philosophicall Worke; for he will never pull light out of darknesse, unlesse the heats passe through their mediums, like the Elements, whose extreames are not converted but onely by mediums.

102. Because the whole work  
con-

*Foure de-  
grees of  
Fire.*

consisteth in Separation and perfect Preparation of the foure Elements, therefore so many degrees of Fire are necessary thereunto; for every Element is extracted by the degree of Fire proper to it.

103. The foure degrees of Fire are called the Fire of the Bath, of Ashes, of Coales, and of Flame, which is also called Optetick: every degree hath its points, two at least, sometimes three; for the Fire is to be moved slowly and by points, whether it be increased or decreased, that Matter (after Natures example may goe on by degrees and willingly unto Information and completion; for nothing is so strange to Nature as that which is violent; Let the Philosopher propound to his consideration the gentle accessse & recessse of the Sun, whose Light & Lamp indulgeth its heat to the things of the world, according to the times  
and

and Lawes of the Universe, and so bestoweth a temperament upon them.

The point of  
Fire.

104. The first point of the Bath of heat is called the heat of a Feaver or of Dung; the second, of both simply. The first point of the second degree is the simple heat of Ashes, the second is the heat of Sand: Now the points of Fire, of Coales and Flame, want a proper Name, but they are distinguished by the operation of the Intellect, according to intention and remission.

105. Three degrees onely of Fire are sometimes found amongst Philosophers, *viz.* of the Bath of Ashes and the hot Bath, which comprehendeth the Fire of Coals and Flame: the Fire of Dung is sometimes distinguished from the Fire of the Bath, in degree. Thus, for the most part Authors doe involve the light in darknesse, by  
the

the various expressions of the Philosophers Fire; for the knowledge therof is accounted amongst their chief secrets.

106. In the White Work, because three Elements onely are extracted, three degrees of Fire also do suffice; the last, to wit the Optetick, is reserved for the fourth Element, which finisheth the Red Work. By the first degree the eclipse of *Sol* and *Luna* is made, by the second the light of *Luna* begins to be restored: by the third *Luna* attaineth unto the fulnesse of her splendour: and by the fourth *Sol* is exalted into the highest apex of his glory: Now in every part the Fire is administered according to the rules of Geometry, so as the Agent may answer to the disposition of the Patient, and their strength be equally poised betwixt themselves.

107. Philosophers have very  
much

Four Elements of the Stone.



much set upon their Fire with a desire of Secrecy, so as they scarce have been bold to touch it, but shew it rather by a description of its qualities and proprieties, then by its name: as that it is airie Fire, vaporous, humid and dry, clear, star-like, because it may easily by degrees be intended or remitted as the Artificer pleaseth. Hee that desireth more of the knowledge of Fire; may be satisfied by the Works of *Lullius*, who hath opened the Secrets of Practice to candid minds candidly.

*Proportion.*

108. Of the conflict of the Eagle and the Lion they write diversly, because the Lion is the strongest animall of all others; and therefore it is necessary that more Eagles concur, (three at least, or else more, even to ten) to conquer him: the fewer they are the greater the contention, and the slower the Victory; but the more eagles

Eagles, the shorter the Battaile, and the direption of the Lyon will more readily follow. The happyer number of seven Eagles may be taken out of *Lullius*, or of nine out of *Senior*.

109. The Vessell wherein Philosophers decoct their worke, is twofold; the one of Nature, the other of Art; the Vessell of Nature which is also called the Vessel of Philosophy, is the Earth of the Stone, or the *Femella* or *Matrix*, whereinto the Seed of the Male is received, it putrefies, and is prepared for generation, the Vessell of Nature is of three sorts: for the secret is decocted in a threefold Vessell.

*The Vessels  
of Nature  
and Art.*

110. The First Vessell is made of a transparent Stone, or of stony Glasse, the forme thereof some Philosophers have hid by a certain Enigmaticall description; sometimes affirming that it is com-  
poun-

pounded of two peeces, to wit, an Alembick, and a Bolts-head, sometimes of three, othertimes of the two former with the addition of a Cover.

111. Many have feigned the multiplying of such like Vessels to be necessary to the Philosophical Work, calling them by divers names, with a desire of hiding the secret by a diversity of operations; for they called it Solutory of solution; Putrefactory for putrefaction; Distillatory for distillation; Sublimatory for sublimation; Calcinator for calcination, &c.

112. But that all deceit being removed we may speak sincerely, one onely Vessell of Art sufficeth to terminate the Worke of either Sulphur, and another for the Work of the Elixir; for the diversity of digestions requireth not the change of Vessels; yea we must have a care lest the Vessell be chan-  
ed

ged or opened before the First work be ended.

113. You shall make choise of a forme of the glassy Vessell round in the bottom or cucurbit, or at least ovall, the neck an hand breadth long or more, large enough, with a straight mouth, made like a Pitcher or Jugg, continued & uncutt and thick in every part, that it may resist a long, and sometimes an acute Fire: The cucurbit or Bolts head is called blind, because its eye is blinded with the Hermetick seal, lest any thing from without should enter in, or the Spirit steal out.

114. The second Vessell of Art may be of Wood, of the trunk of an Oake, cut into two hollow Hemisphears, wherein the Philosophers Egge may be cherished till it be hatched; of which see the Fountaine of *Trevisanus*.

115. The third Vessell Practi-  
R tioners



tioners have called their Furnace, which keeps the other Vessels with the matter and the whole work: this also Philosophers have endeavoured to hide amongst their secrets.

The Furnace.

116. The Furnace which is the Keeper of Secrets, is called *Athanasar*, from the immortall Fire, which it alwayes preserveth; for although it afford unto the Work continuall Fire, yet sometimes unequally, which reason requireth to be administred more or lesse according to the quantity of matter, and the capacity of the Furnace.

117. The matter of the Furnace is made of Brick, or of fatt Earth, or of Potters clay well beaten, and prepared with horse dung, mixed with haire, that it may stick the faster, and may not be chинcked by long heat; let the walls be thick, of three or foure fingers, to the end that it may be  
the

the better able to keep in the heat and withstand it.

118. Let the form of the Furnace be round, the inward altitude of two feet or thereabouts, in the midst whereof an Iron or Brazen plate must be set, of a round Figure, about the thicknesse of a Penknife's back, in a manner possessing the interior latitude of the Furnace, but a little narrower then it, lest it touch the walls, which must leane upon three or foure props of Iron fixed to the walls, and let it be full of holes, that the heat may be the more easily carried upwards by them, and between the sides of the Furnace and the Plate. Below the Plate let there be a little door left, and another above in the walls of the Furnace, that by the lower the Fire may be put in, and by the higher the temperament of the heat may be sensibly perceived;

R 2

at

at the opposite part whereof let there be a little window of the Figure of a Romboides fortified with glasse, that the light over-against it may shew the colours to the eye. Upon the middle of the foresaid plate, let the Tripode of secrets be placed with a double Vessel. Lastly let the Furnace be very well covered with a shell or covering agreeable unto it, and that alwayes the little doores closely shut, lest the heat go out.

119. Thus thou hast all things necessary to the first Work, the end whereof is the generation of two sorts of Sulphur; the composition and perfection of both may be thus finished.

R. Take a Red Dragon, courageous, warlike, to whom no Naturall strength is wanting; and afterwards seven or nine noble Eagles [Virgins,] whose eyes will not wax dull by the rayes of the  
Sun:

Sun: cast the Birds with the Beast, into a clear Prison and strongly shut up, under which let a Bath be placed, that they may be incensed to fight by the warm vapour: in a short time they will enter into a long and harsh contention, untill at length about the 45 day or 50. the Eagles begin to prey upon and teare the beast to pieces; this dying it will infect the whole Prison with its black and direfull poyson, whereby the Eagles being wounded, they will also be constrained to give up the ghost. From the putrefaction of the dead Carcasses a Crow will be generated, which by little and little, putting forth its head, and the Bath being somewhat increased it will forthwith stretch forth its wings and begin to fly; but seeking chincks from the Winds and Clouds, it will long hover about; take heed that it find not any. At  
R 3 length

*The practice of Sulphur.*



length being made white by a gentle and long Raine, and with the dew of Heaven it will be changed into a White Swan, but the new borne Crow is a sign of the departed Dragon. In making the Crow White extract the Elements, and distill them according to the order prescribed, untill they be fixed in their Earth, and end in Snow-like, and most subtile dust, which being finished thou shalt enjoy thy first desire to the White Worke.

120. If thou intendest to proceed further to the Red, adde the Element of Fire, which is wanting to the White Work: the Vessell therefore being fixed, and the Fire strengthened by little and little through its points, force the matter untill the occult begin to be made manifest, the signe whereof will be the Orange colour arising: order the Fire of the Fourth degree

gree by its points, untill by the helpe of *Vulcan* purple Roses be generated of the Lilly, and lastly the *Amaranthus* dyed with the darkish Rednesse of bloud: but thou mayest not cease to bring out Fire by Fire, untill thou shalt behold the matter terminated in Reddest ashes, and insensible to the touch. This Red Stone may reare up thy minde to greater things, by the blessing and assistance of the holy Trinity.

121. They that thinke they have brought their worke to an end by perfect Sulphur, not knowing Nature or Art; and to have fulfilled the Precepts of the secret; are much deceived, and will try their Project in vaine: for the Praxis of the Stone is perfected by a double Worke; the First is, in creating the Sulphur, the other in making the Elixir.

122. The Philosophers Sulphur

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phur is most subtile Earth, most hot and dry, in the belly whereof the Fire of Nature abundantly multiplied is hidden; Moreover, Fire deserveth the name of the Stone; for it hath in it selfe the virtue of opening and penetrating the bodies of Metals, and of turning them into their own temperament and producing something like it selfe, wherefore it is called a Father and Masculine seed.

123. That we may leave nothing untouched, let the Students in Philosophy know that from that first Sulphur, a second is generated which may be multiplied *in infinitum*: let the wise man, after he hath got the everlasting mineral of that Heavenly Fire, keep it diligently. Now of what matter Sulphur is generated, of the same it is multiplied, a small portion of the first being added, yet as in the Ballance. The rest may a fresh-  
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man see in *Lullius*, this may suffice onely to point at it.

124. The Elixir is compounded of a threefold matter, namely of Metallick Water or Mercury sublimated as before; of Leaven White or Red, according to the intention of the Operator, and of the Second Sulphur, all in Weight.

125. There are Five proper and necessary qualities in the perfect Elixir, that it be fusile, permanent, penetrating, colouring and multiplying; it borroweth its tincture and fixation from the Leaven, its penetration from the Sulphur, its fusion from Argent vive which is the medium of conjoyning Tinctures, to wit of the Ferment and Sulphur, and its multiplicative virtue from the Spirit infused into the Quintessence.

126. Two perfect Metalls give a perfect Tincture, because they

*Composition of the Elixir.*



they are dyed with the pure Sulphur of Nature, and therefore no Ferment of Metals may be sought besides these two bodies; dye thy Elixir White and Red with *Sol* and *Luna*, *Mercury* first of all receives their Tincture, and having received it, doth communicate it to others.

127. In compounding the Elixir take heed you change not or mixe any thing with the Ferments, for either Elixir must have its proper Ferment, and desireth its proper Elements; for it is provided by Nature, that the two Luminaries have their different Sulphur and distinct tinctures.

128. The Second work is concocted as the First, in the same or like Vessell, the same Furnace, and by the same degrees of fire, but is perfected in a shorter time.

129. There are three humours in the Stone, which are to be extracted

*Three humours in the Stone.*

tracted successively; namely, Watery, Airy, and Radicall; and therefore all the labour and care of the Workman is employed about the humour, neither is any other Element in the Worke of the Stone, circulated, besides the humid one. For it is necessary in the first place, that the Earth be resolved and melted into humour. Now the Radicall humour of all things, accounted Fire, is most tenacious, because it is tyed to the Centre of Nature, from which it is not easily separated; extract therefore those three humours slowly, successively, dissolving and congealing them by their Wheels; for by the multiplied alterne reiteration of Solution and congelation the Wheel is extended, and the whole work finished.

130. The Elixir's perfection consisteth in the strict Union and in-

indissoluble Matrimony of *Siccum* and *Humidum*, so that they may not be separated, but the *Siccum* may flow with moderate heat into the *Humidum* abiding every pressure of Fire. The signe of perfection is, if a very little of it cast in above the Iron or Brazen Plate being very hot, it flow forth with without smoake.

131. ℞. Let three weights of Red Earth, or Red Ferment, and a double weight of Water and Aire, well beaten, be mixt together: let an *Amalgama* be made like Butter, or Metalline Paste, so as the Earth being mollified may be insensible to the touch; Add one weight and an halfe of Fire: Let these be ordered in their Vessell, the Fire of the first degree being most closely sealed; afterwards let the Elements be extracted out of their degrees of Fire in their order, which being turned down-

downwards with a gentle motion they may be fixed in their Earth, so as nothing Volatile may be raised up from thence, the matter at length shall be terminated in a Rock, Illuminated, Red and Diaphanous; a part whereof take at pleasure, and having cast it into a Crucible with a little Fire by drops give it to drink with its Red Oyle, and incere it, untill it be quite poured out, and goe away without smoake. Nor mayst thou feare its flight, for the Earth being mollified with the sweetnesse of the Potion will stay it, having received it, within its bowels: then take the Elixir thus perfected into thine owne power, and keep it carefully. In God rejoyce, and be silent.

132. The order and method of composing & perfecting the white Elixir is the same, so that thou usest the white Elements onely in the  
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the composition thereof; but the body of it brought to the terme of decoction, will end in the plate; white, splendid, and crySTALL-like, which incerated with its White Oyle will obtaine the help of Fusion. Cast one weight of either Elixir, upon ten weights of Argent vive well washed, and thou wilt admire its effect with astonishment.

*Multiplication of the Elixir.*

133. Because in the Elixir the strength of Naturall Fire is most abundantly multiplied by the Spirit infused into the Quintessence, and the naughty accidents of bodies, which beset their purity and the true light of Nature with darknesse, are taken away by long and manifold sublimations and digestions; therefore Fiery Nature freed from its Fetters, and fortified with the aid of Heavenly strength; workes most powerfully being included in this our  
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fift Element: Let it not therefore be a wonder, if it obtaine strength not onely to perfect imperfect things, but also to multiply its force and power: Now the Fountaine of Multiplication is in the Prince of the Luminaries, who by the infinite multiplication of his beams, begetteth all things in this our Orbe, and multiplyeth things generated, by infusing a multiplicative virtue into the seeds of things.

134. The way of multiplying the Elixir is threefold: By the first; Mingle one weight of Red Elixir, with nine weights of its Red Water, and dissolve it into Water in a solutory Vessell, curdle the matter well dissolved, and unite by decocting it with a gentle Fire, untill it be made strong into a Rubie or Red Lammell, which afterwards incere with its Red Oyle, after the manner  
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prescribed untill it flow; so shalt thou have a medicine ten times more powerfull then the first. The businesse is easily finished in a short time.

The Practice of  
Multiplication.

135. By the Second manner & what Potion thou pleasest of thy Elixr mixed with its Water, the weights being observed; scale it very well in the Vessell of Reduction, dissolve it in a Bath, by inhumation, being dissolved, distill it, Separating the Elements by their proper fires, and fixing them downwards, as was done in the first and second work, untill it be a Stone; lastly, incere it and project it. This is the longer, but yet the richer way, for the virtue of the Elixir is increased unto an hundred fold; for by how much the more subtile it is made by reiterated operations, by so much more both of superiour and inferior strength it retaineth, & more powerfully operates. 136. Last-

136. Lastly, take one Ounce of the said Elixir multiplied in virtue, and project it upon an hundred of purified *Mercury*, and in a little time *Mercury* made hot amongst burning Coals, will be converted into pure Elixir; whereof if thou castest every ounce upon an other hundred of the like *Mercury*, *Sol* will shine most purely to thine eyes. The multiplication of White Elixir may be made the same way. Take the virtues of this Medicine to cure all kinds of diseases, and to preserve good health, as also the use thereof, out of the Writings of *Arnoldus de villa nova*, *Lullius* and of other Philosophers, may be fetched.

137. The Philosophers Signifer will instruct him that seeketh the times of the Stone; for the first Work *ad Albū* must be terminated in the House of *Luna*; the Second, in the second House of *Mercury*;

The Times  
of the  
Stone.

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The first Work *ad Rubrum*, will end in the Second House of *Venus*, and the last in the other Regall Throne of *Jove*, from whence our most Potent King shall receive a Crowne decked with most Precious Rubies :

*Sic in se sua per vestigia volvitur  
Annus.*

Thus does the winding of the cir-  
cling Yeare

Trace its owne Foot-steps, and the  
same appeare.

138. A three-headed Dragon keeps this Golden Fleece; the first head proceedeth from the Waters, the second from the Earth, the third from the Aire; it is necessary that these three heads do end in one most Potent, which will devour all the other Dragons; then a way is laid open for thee to the golden Fleece. Farewell diligent Reader, in Reading these things invoke the Spirit of Eternal Light; Speak little, Meditate much, and Judge aright. TO

To the Lovers of Hermetick  
Philosophy I. C. *Chymierastes*  
*wisbeth prosperity.*

SUCH is the difference between the Hermeticks living Philosophy, and the dead Philosophy of the Ethnicks; that the former hath been Divinely inspired into the first Masters of Chymistry [the Queen of all Sciences,] and therefore may challenge the Holy Spirit of Truth for its onely Author; who by breathing where he listeth, doth infuse the true Light of Nature into their minds; by virtue whereof, all the darknesse of errors is straight-ways chased away from thence and utterly expelled: but the latter may ascribe its Invention unto Pagans, who having left, or rather neglected the pure Fountains of Learning, have introduced false Principles and causes, (proceeding from their own brain) for true ones, to the great damage of the Reipublique of Learning. And indeed what good were they able to do, upon whom the Day-Star of Truth, the Eternall Wisedome of God, the Foun-  
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taine of all Knowledge and Understanding *Christ Iesus* hath never risen? We cannot wonder therefore, that they have onely proposed old wives Fables, and foolish toyes, that they have introduced pure dotages, and innumerable inventions of lyes, whereby they have so bedawbed holy Philosophy, that we can find nothing of Native beauty in it.

But you will object that *Hermes* himself the Prince of Vitall Philosophy was an Heathen also, yea and lived before other Authors many ages, by whose decrees Philosophy in every place entertained, with greatest applause of almost all men, now flourisheth. But granting that, what followeth? This *Hermes Trismegistus* indeed was borne in an Heathen Country, yet by a peculiar priviledge from God he was one, who worshipped the true God in his life, manners and Religion especially; who freely confessed God the Father, and that he was the Creator of Man, and made no other partaker of Divinity with him: He acknowledged the Son of God the Father, by whom all things which are existent, were made; whose name because it was wonder-

wonderfull and ineffable, was unknowne to Men, and even to Angels themselves, who admire with astonishment his generation. What more? He was our *Hermes* who by the singular indulgence and revelation of the most great and gracious God, foreknew that the same Son should come in the Flesh, and that in the last ages, to the end he might blesse the Godly for ever. He it was who so clearly taught, that the myltery of the most Holy Trinity ought to be adored, as well in the Plurality of Persons, as in the Unity of Divine Essence, in three Hypostases, (as any quick-sighted and intelligent man may gather from that which followes;) as that it can scarcely be found any where more clearly and plainly: for thus he: *There was an Intelligent Light before the Intelligent Light, and there was alwayes a cleare Mind of the Mind: and the Truth hereof, and the Spirit containing all things, was no other thing: Besides this God is not, nor Angell, nor any other Essence; for he is Lord of all, both Father, and God, all things are under him, and in him. I beseech thee O Heaven, and the*



wise worke of the great God; I beseech thee thou voice of the Father, which he first spake, when he formed the whole world: I beseech thee by the onely begotten Word, and Father containing all things, be propitious unto me.

Now yee sons of *Hermes*, turne over and over againe, both night and day the Volumes of Heathen Philosophers, and inquire with what diligence you possibly can, whether you are able to find such Holy, such Godly and Catholick things in them.

Our *Hermes* was an Heathen, I confesse, yet such an Heathen as knew the power and greatnesse of God, by other creatures and also by himselfe, and glorified God, as God: I shal not spare to ad, that he far excelled in godlinesse most Christians now a dayes in name onely; and gave immortall thanks unto him as the Fountaine of all good things, with a deep submission of mind for his benefits received. Hear I pray, yee sonnes of Learning, whether God was as much conversant, and wrought as equally in the Heathen Nation, as amongst his own people, when he saith: *From the rising of*

of the Sun unto the going downe thereof his name is great amongst the Gentiles; and in every place a pure oblation is sacrificed and offered unto my name, because my name is great amongst the Nations, saith the Lord of Hosts by his Prophet.

Rub up your memory, I intreat you, and speake plainly; were not the *Magi* Heathens, which came from the East by the guidance of a Star, that they might worship Christ, whom neverthelesse the unbeleeving people hanged upon a Tree. Lastly consider well I beseech you, yee faithfull favourers of true Wisedome onely; from what Fountaine other Heathens besides *Hermes* have taken the Principles of their Learning. Weare and better weare out their Volumes with diligence, that yee may discern them to refer their wisdome not unto God, but to attribute it, as gotten by their owne Industry. On the contrary cast your eyes upon the beginning of the admirable Tractate having seven Chapters of your Father *Hermes* concerning the Secret of the *Physical Stone*, and observe how holily he thinketh of

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God

God the bestower of this Secret Sciences for *Hermes* saith: *In so great an Age I have not ceased to try experiments, nor have I spared my Soul from labour: I had this Art and Science by the Inspiration of the Living God only, who hath vouchsafed to open it to me his servant. Tis true, he hath given power of judging to rational creatures, but hath not left unto any an occasion of sinning. But I, unlesse I feared the day of Doom, or the souls damnation for the concealing of this Science; I would make known nothing of this Science, nor prophesize to any. But I have been willing to render to the Faithfull their due, as the Author of Faith hath been pleased to bestow upon me. Thus Hermes: then which nothing could have ever bin said more wile, or more agreeable to Christian Religion. And hence it is, that so many as are or have been of a more sublime wit and manly judgement, have imbraced the Living Holy, and Divine Philosophy of *Hermes*, with all their Soul and Strength (rejecting that dead, prophane, and humane Philosophie of the *Ethnicks*). and have commended and illustrated it in divers of their Writings and Watchings. Of all which*

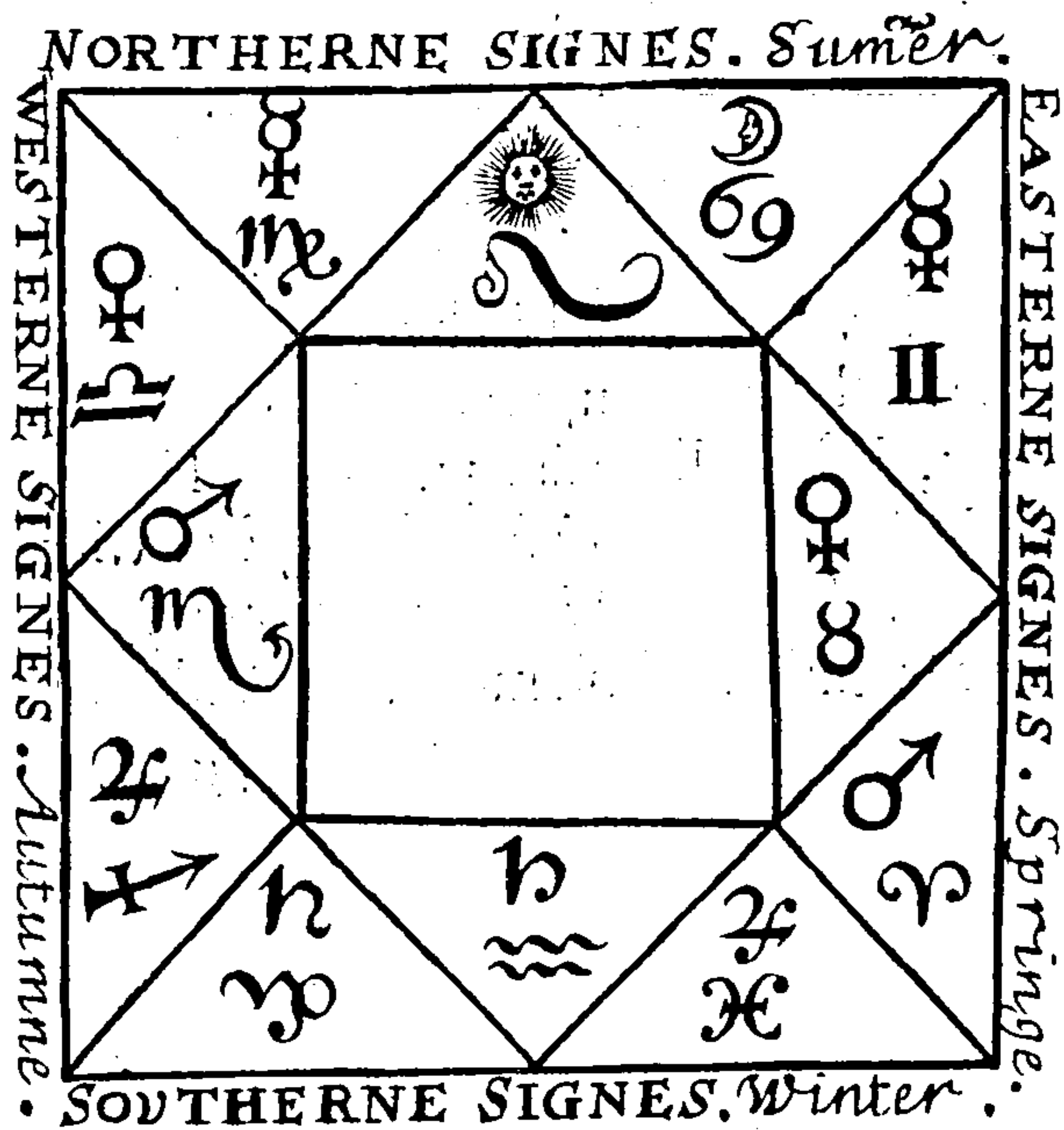
which, that I may confesse ingenuously, seeing that I could never read unto this day any Writer more true, neat, and clear, then the Author of this Tractate, *Anonymus* indeed, yet one that truly deserves the name of an Adepted Philosopher; I have thought it worth my pains, and have deemed hereby to confer not the least favour upon the sons of *Hermes*, if I shall againe publish the hidden Work of *Hermetick Philosophy*, with the *Philosophers Signifer*, according to the intention of this most wise Author.

*Farewell.*

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The Signifer of Philosophers with  
the Houses of the Planets.



THE TIMES OF THE  
STONE. 267

The Figure described is the *The Inter-Philosophers Signifer*. To every *pretation of the Philosophers Scheme.* Planet a double House is assigned by the Ancients; *Sol* and *Luna* excepted; whereof every one borroweth one House onely, both of them adjoyning. In the said Figure every Planet possesseth its proper Houses. Philosophers in handling their Philosophical work, begin their yeare in Winter, to wit, the Sun being in *Capricorne*, which is the former House of *Saturne*, and so come towards the right hand. In the Second place the other House of *Saturne* is found in *Aquarius*, at which time *Saturne* *i.e.* the Blacknesse of the Dominary work begins after the 45 or 50. day. *Sol* coming into *Pisces* the worke is black, blacker then black, and the head of the Crow begins to appear. The third month being ended, and *Sol* entring into *Aries*

*Lullius cap. 49. Merc.*

ries, the sublimation or separation of the Elements begins. Those which follow unto *Cancer* make the Worke White. *Cancer* addeth the greatest whitenesse and splendour, and doth perfectly fill up all the dayes of the Stone with white Sulphur, or the Lunar worke of Sulphur, *LUNA* sitting and reigning gloriously in her House. In *Leo* the Regal Mansion of the Sun, the Solar work begins, which in *Libra* is terminated into a Rubic-Stone, or perfect Sulphur. The two Signes *Scorpius* and *Sagittarius* which remaine, are indebted to the compleating of the Elixir. And thus the Philosophers admirable young taketh its beginning in the Reigne of *Saturne*, and its end and perfection in the Dominion of *Jupiter*.

