

T H E  
GOLDEN AGE:  
Or, the REIGN of  
SATURN  
REVIEW'D.

Tending to set forth a True and Natural  
Way, to prepare and fix common *Mercury*  
into *Silver* and *Gold*.

Intermix'd

With a Discourse Vindicating and Ex-  
plaining, that famous Universal Medicine  
of the Ancients, vulgarly called, the  
*PHILOSOPHERS STONE*,  
Built upon four *Natural Principles*.

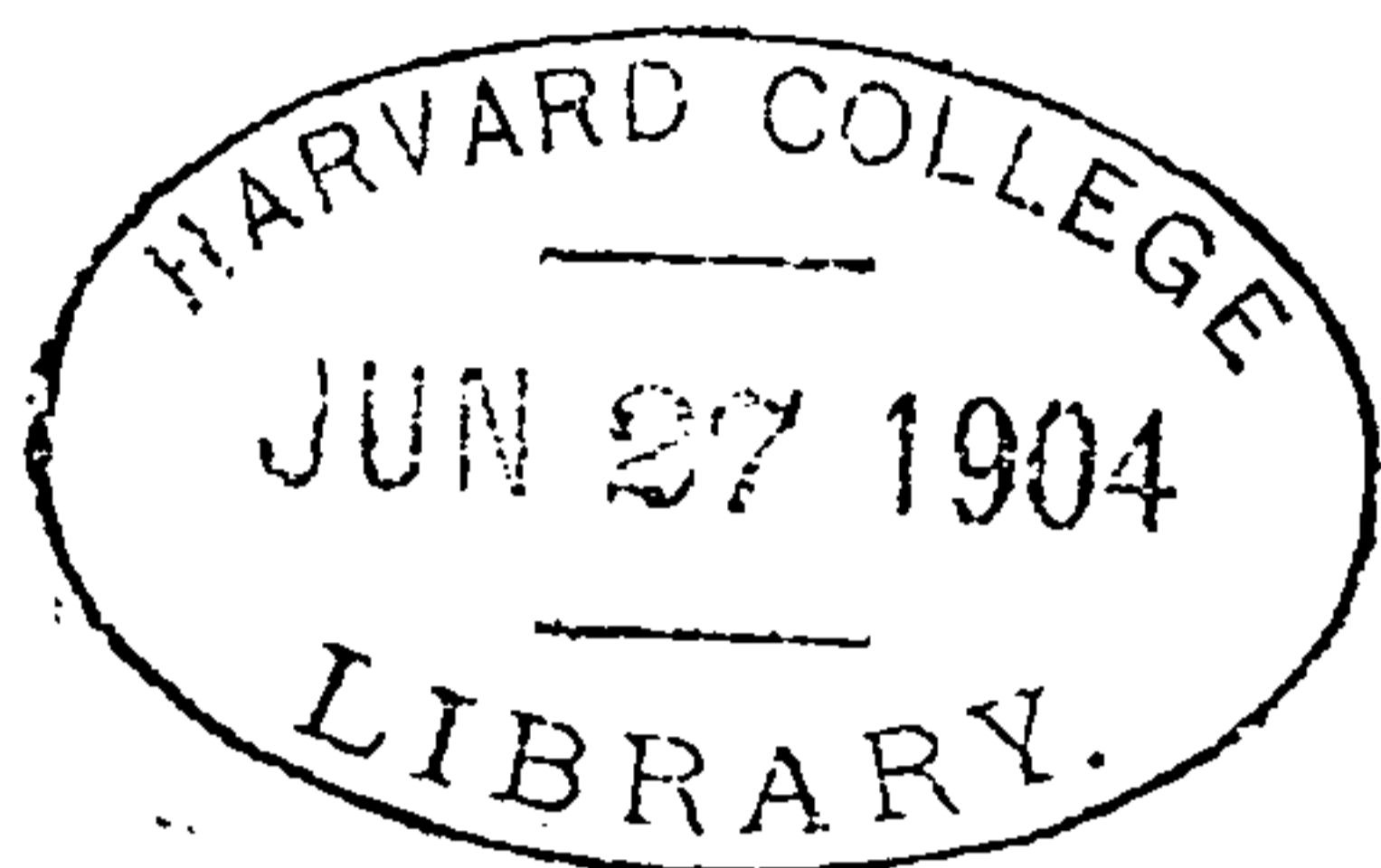
An Essay.

Written by *HORTOLANUS* Junr.

Preserved and Published by R. G.

M. Sendivog. de Sulph. pag. 195.  
—Cum satis scripsisse putemus, donec aliquis  
alius veniat, qui totam Receptam, sicut ex  
lacte conficere casum, conscribat.

London, Printed by J. Mayas, for Rich. Har-  
rison, at New-Inn, without Temple-Bar, 1698.



Vol 14

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T E H  
P U B L I S H E R  
T O T H E  
R E A D E R .

*Courteous Reader,*

**T**HIS following Treatise,  
a Grand-Child of *Her-*  
*mes* (the Off-spring and Or-  
phan of a near and dear Rela-  
tion) coming to my Hands as  
his next of Kin, might well (as  
it did) claim from me a Guar-  
dianship  
A 3



dianship and Preservation; which once (consulting withal my own Interest) I was wholly resolved on with an Intention to have kept it Curiously, Privately and Tenderly, as the sole Heir to some goodly Inheritance: But, at length, considering that so to do would be to contradict the publick Spirit, and well Meaning of its Parent (who intended nothing less (as appears by his Dedication, Epistle, and indeed by both beginning, middle and ending of the Book) than that his Son should be thus privately and nicely Cloistered up at Home; but rather that he Travel, be enur'd to Labour and Hardship, and pass through Fire and Water, that thereby, in time, he may be Qualified to do his Countrey Service). I have

have therefore, abandoning (as Reason should) such tender Indulgence, and self-conceited Interest, exposed him to the capricious Humours of this inconstant World to take his Fortune; supposing that hereafter his Clothes will fit ne'er the worse on his Back. But I have, I must confess, committed a Fault in not sending him first (as was intended) for his Credentials, and am affraid it will fare the worse with him on that account; I beg therefore Pardon, and heartily desire he may not be too hardly Censured for my Neglect. As for his own Faults I need not, I presume, be so importunate; for he is a pritty toward Lad, will prattle to you of Gold and Silver, and the *Philosophers Stone*, he will tell you the Iron



*The Publisher to the Reader.*

Age is passing off the Stage of the World, and that a Golden one succeeds in Order; and (as I am told) can talk Natural Philosophy, surpassing many of his tender Years. It may be, some Men, besides the *Publisher*, will not be able to thoroughly to understand him; yet he speaks plain *English*, as well as ordinary *Latin*; and can call the Planets by their Names; for all his Ancestors (excepting my self) were learned Men; therefore I entertain a good Hope of my Kinsman, for he has told me he will make it his Business to find out those Honourable Persons, to whose Service his Father had devoted him; (and beg their Pardon in my stead) as also his learned Relations of the Ancient Family

*The Publisher to the Reader.*

ly of famed *Trismigistus*, —  
Studiers of *Hermetical Secrets*: These (he says) though unknown to me, will easily read in his Face his Descent and Pedigree, and therefore allow him a noble Reception.

I wish it prove true; and hope, *Courteous Reader*, you may be one of that Profession; but whether you are or no, I desire you will Encourage the Youth a little, in his Pilgrimage, and give him a good Heartning: Yet if he pretend to tell you Lies in Matter of Fact, pray correct him; but have a Care, for his Name is *Mercury*, and he will be apt to give you the slip; if you do him any good Office, he may, perhaps, live to requite you Tenfold:  
How-



*The Publisher to the Reader.*

However, in the mean time,  
you may be assured of the hearty  
Thanks and Service of him,  
who presumes to subscribe him-  
self,

*Tours, &c.*

*June the 8th.*  
1698.

R. G.

THE

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THE  
AUTHOR'S  
INTENDED  
DEDICATION.

To the Right Honour-  
able the President,  
and Fellows of The  
Honourable ROYAL  
SOCIETY.

Right Honourable,

**I** *t is the Saying of a professed  
Adeptist, That he who Ope-  
rates for the Philosophers  
Stone, attempts the highest  
Piece*



## The Author's Dedication.

REV. REV.  
PAGE. 159.  
Piece of Philosophy that is in Nature \* : This Essay tending to that purpose, so as to vindicate the Art of it, and to make the whole more Conspicuous ; it is therefore necessary that things, which are said to stand so high in NATURE, should be submitted to the Censure of your most Learned Society, best able to judge whether or no they are Built on a good and sure Foundation. Such part of it therefore as is orderly gathered from the Sayings of Grave and Sober Philosophers, I humbly Dedicate to your Honours ; but that which is Frivolous, and of less Account, I preserve to my Self, as being my own proper Talent. Neither shall I presume to beg your Honours Protection for any part thereof, further than the same may appear to be grounded

## The Author's Dedication.

ded on Nature and Philosophy, and tending to the Benefit of all ingenuous Men ; for I have persuaded my self, that it will prove one of the plainest of Treatises, (especially for Discription and Order of Principles) that have hitherto (on this Subject) appeared to open View ; and that, indeed, is the chiefest Reason why it is intended to be made Publick ; an Inducement quite contrary to what hath been formerly practised on this Account : And I must, seriously confess, I see not any great Reason for that profound Silence Authors have heretofore imposed upon their Readers, when, at the same time, they exposed their Books to the sight (if not for the use) of all Men : Yet I acknowledge a Moderation may be good in this Matter. Neither do I go about to prostitute the Secrets



## The Author's Dedication.

crets of this Kind, but so Plainly and Orderly (as I may) to represent them in a Philosophical Glass and Habit; that thereby they may be distinguished from the vulgar Crowd, and not hereafter be Misrepresented by any Subtil Impostours: Besides, I have considered that proper Saying of Sendivogius, in the Conclusion of his Book; viz. That this Art is always Acquired by the same kind of Wits and Dispositions, So that if each Principle were openly named, yet none but they who are of the same Inclinations: with the Adepti, will be able to prepare, much less to perfect so Great a Work; which Thing also is well known unto to your Honours.

I could

## The Author's Dedication.

I could not (Right Honourable) at first Writing, presume so high a Dedication; and therefore observed not that Gravity and Decorum, in the Composition, which your Honours may justly expect; but Writ it with a Natural and Careless Freedom; by which, I hope, the Truth will not be less Edifying to the Searchers, or Convictive to the Gainsayers; tho', I must grant, it is somewhat Unmannerly thus to approach your Royal Society: For this therefore I beg your Pardon, as also for that I have (from the Authors) mentioned the Names of some Heathens, as Gods (by which nevertheless is only meant, some one Principle or other) and which I could not altogether avoid. There may also be several other Mistakes, and particularly in not directly Spelling according to the English



The Author's Dedication.

*English Hermetick Poetry; which Failures and Mistakes, if they shall be Excused by your Honours, will be taken as a high Favour to him, whose utmost Ambition is to subscribe himself,*

Your Honours very humble,

and ready Servant,

*Hortolanus Jun<sup>r</sup>*

T H E

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T H E  
AUTHOR'S EPISLE  
T O T H E  
READER.

*Judicious Reader,*

**T**HERE being many Volumes Extant, which Treat of this Noble *Art*; there must also, doubtless, be many Men who apply themselves to the *Study* and *Prastice* thereof: Wherefore it is no  
a small



*The Author's Epistle*

small Happiness to be directed by such *Rules*, as have their Foundation in Nature; many Books (if strictly Examined) endeavouring to Overshadow and cast a Veil upon the Truth; others being Diametrically opposite to it; and the generality of them tending to Confusion and Perplexity; for which Cause there goes an ill Report of the most precious Things in *Art* and *Nature*: Honest minded Men are generally deluded, who following Se-

ducers

*to the Reader.*

ducers, lose both their Labour and Estate. But forasmuch as this *Science*, from the Writings of several free and generous Authors, does (to me) clearly appear to be founded in *Nature*, and that on *Principles* not difficult to be obtained; I have for the sake of all ingenuous and well-disposed Persons, ventured to put them down (according to my Apprehension) in a plain and orderly Method; and also (out of Zeal) for the Honour of this

most Noble *Art*, and its *Professors* (who are by many, but too ungratefully *Censur'd*) to make *Publick* what I had from them, with no small pains *Collected*, and set a-part for my own private *Use*, seeing no other *Hand* doth at this time undertake the same; also hoping that many hereby may reap such *Advantage*, as may, perhaps, (for several *Impediments*) never fall to my *Lot*: And therefore I have *Studied* to overcome that *Envy*, which

which sometimes hath attended those, who reasonably knew themselves to have attained any true *Knowledge* in this *Art*. And though I have not contrived to present you with a spacious *Composure* of meer *Words* and *Flourish*, that so, at length, I might skulk away under their *Coverture*; yet, *Reader*, the *Matter* requires a serious *Consideration*: And if my plain *Dealing* please not thy overcurious, or offended *Pallet*, be pleas'd to



*The Author's Epistle, &c.*

to confider, *Quòd non omnibus scribo, huic scribo & non tibi*: Or otherwise give me leave to conclude,

*Si quid novisti rectius istis sandide imperti, si non his utere mecum.*

*Yours, &c.*

*Hortolanus Jun<sup>r</sup>*

Rich

**R**ich is the Man, that may attain this Art,  
Hard is the way that leadeth unto Fame:  
Guard well your Minds, and this Book will impart,  
The Inner Conduits leading to the same,  
And shew you Light, out Of old Sayings dark,  
Which I have here preserv'd in my New-Ark.

R. G.

Great need he hath to be a Clerke,  
That would perceive this subtle Werke;  
He must know his first Philosophie,  
If he trust to come by Alkimye:  
And first Te shall well understonde,  
All that take this Werke in honde  
When your Materials by Preparation  
Be made well apt for Generation,  
Then thei must be departed a Twinn,  
Into four Elements if ye would winn:  
Which thing to doe, if ye ne can,  
Goe and lerne it of Hortolan.

*Theat.  
Chem.  
Britt.  
pag. 53.*

*And*

pag. 280. *And truly wythowten any nay,  
If you will listen to my lay:  
Some thing thereby you may finde,  
That well may content your Minde,  
I will not sweare to make yow give Cre-  
dence  
For a Philosopher will finde here in Evi-  
dence,  
Of the Truth, and to Men that be Lay,  
I skill not greatly what they say.*

pag. 313. *SATURNE in all, to this Arte hath  
most respect,  
Of whom we draw a Quintessence most  
Excellent,  
Unto our Magistery himselfe he doth con-  
nect,  
United in Quallitie, and also made equi-  
polent  
In Strength and Vertue, who lists to be  
diligent,  
Shall finde that we seeke an heavenly  
Tresure;  
And a precious Jewell that ever shall  
endure.*

*Hort. Jun.*

T H E



T H E  
**GOLDEN AGE:**  
O R,  
*The Reign of Saturn*  
**REVIEW'D.**

**N** O T to trouble our Rea-  
der with the Names or  
Writings of those many  
Ancient and Excellent  
*Philosophers*, who first  
Treated of this most Noble Art (seeing  
they writ very obscurely; and those  
Obscurities, by Collection, are swell'd  
into very large Volumes.) I will descend  
to such of them as are accounted *Mo-  
dern*, and particularly to those, who  
have made Explication, for the sake and  
instruction of the Ingenious: And of  
those



those, none I presume more Learned, especially more Generous, than they of the *English* Nation, how carelessly loever, their Works are look'd upon in this our *Iron age*: If any Man will contend for it, he has the liberty to produce his Proofs; but before I bring you to plain matter of Sense, give me leave to touch a little upon the accidents of Chance-medley, and the down right Nonsense of conceited Ignorance; I mean such Authors as either by chance have pick'd up some Sentences proper enough in themselves, but yet disorderly applyed, and therefore lead to confusion, or else such as are not only Improper, but also Unnatural, and therefore are grossly Ridiculous.

Of the first sort are many of the Collections in the six Volumes of *Theatrum Chemicum*, by *Lazarus Zetznerus*, *Fasciculus Chemicus*, *Cheiragogia Heliana*, *Zeroasters Cave*, or an Intellectual Echo, and the like.

The second sort are they, who only gather up the glimmering *Recipes* and *Decipes*, which are here and there Scattered on purpose, by the Jocese, to catch the unwary in their own Imaginations, throwing to them the Shells, but reserving the Kernels for their Friends,

Friends, the cautious and diligent Inquirers. And yet these mistaken ones, fondly supposing themselves true Adeptists, immediatly thereupon cry out, *Sirs, Wee will shew you Diana Naked, for we have caught her in our Volumes*; When alas! She is slipt from their fingers, having first Metamorphosed such daring Sophisters, not as she did *Aëleon* into a swift footed Beast with large Horn's, but into another sort as oppositly dull and slow with long Ears: and yet forsooth they cease not to cry out, *Here are the Menstruums of Diana, here is Circulatum Majus & Minus, here are the Secrets of the more Secret Chemy.* A Catalogue of *Menstruums*, in four Books, under four and twenty Heads, and of four and twenty Kinds, all collected from the Writings of the *Adepts*; These my Friends (say they) are the *Menstruums* of *Diana*, for *Diana* has superfluity of *Menstruums*, she hath Simple, Vegetable *Menstruums*, made of *Philosophical Wine* only, others of the Spirit of *Philosophical Wine*, and the hottest Vegetables, Herbs, Flowers, Roots, &c. being Oily.

Also, Simple Mineral *Menstruums* made of the matter of *Philosophical Wine*



only, others of that and acid Spirits, as *Aqua Fortis*, Spirit of *Nitre* &c.

Also, Mineral *Menstruums* Compound of Vegetable, and Mineral *Menstruums* mixed together; *Cum multis aliis quæ nunc perscribere longum est.*

If Men will be seduced by such Slipplop-Sawse-makers, no wonder if at last they say, *All is Vanity and Vexation of Chymists*: But let us look upon them, and their fond followers no otherwise than meer *Foolosophers*, catch'd in a *Mouse-trap*.

This by way of removing the Rubbish, next we proceed to lay a sure Foundation for the Ingenious to Build on.

The Foundation of this Art.

This Art, I say, and doubt not to make clearly appear, consists in the true knowledge of a *Metalline Sulphur* and *Mercury*, which are to be Compound of four *Metalline Principles* or Elements, *viz. Metalline Fire, Air, Earth and Water*; all to be reduced into a quick, running, clear, and splendid *Mercury*; In which *Mercury* is contain'd the Grand Secret of the *Philosophers*, *viz. their Sol and Luna*, for then they say, *Est in Mercurio quicquid quærunt Sapientes*; All is in *Mercury* that the

Wise

Wise men seek: Because this prepared *Mercury* may easily be digested into *Silver and Gold*; and then also, and not till, then, is this saying verified, *Est tamen unum*, &c. That there is in the *Metallick Kingdom* one thing of a miraculous Original, in which our *Sol* is nearer, than in Common *Sol* and *Luna*, if you seek it in the hour of its Nativity, &c. *Introit apert. pag. 51.* Which will melt in our *Mercury*, as will Ice in warm Water; and yet it hath resemblance with Gold. The same thing may be found by digestion in our *Mercury* for the space of an hundred and fifty days, &c. See *Secrets Reveald, pag. 75.* For this *Mercury* so digested into *Sol* and *Luna*, will again easily be dissolved in that *Mercury* from whence it was form'd: Whereas to dissolve Common Gold by prepared *Mercury*, is a Work of great difficulty, and ought not to be attempted by any, unless he be an experienced Master in this Art, and yet he that so operates, shall labour for the worst and not the better, unless he knows how to carry on both works apart, and afterwards in a due measure to Reconjoyn them.

This I say, is the Scope and Intention of all the *Philosophers*, and now it remains, that I clear my Position.

B 3

The



Three  
Works.

The Composition of these four Principles or Elements is perfected by three Works or Operations.

1. The first is the joyning of the Fire and Air.

2. The second by adding the Earth to the other two.

3. The third by joyning thereto the Liquor, or Element of Water.

Which are also by Prince Geber called Medicines of the first, second, and third Order

These three Conjunctions are also called,

1. Conjunction Diptative.
  2. Conjunction Triptative.
  3. Conjunction Tetraptive.
- Of which more hereafter.

The Philosophical Maxims are,

*Man from Man, Beast from Beast, and Metal from Metal, &c.*

*Dastin's Dream, Theat. Chem. Britt. pag. 259.*

*A Man of Nature Ingendreth but a Man,  
And every Beast Ingendreth his Semblable;  
And as Philosophers rehearse well can,  
Diana and Venus in Marriage be notable,*

A

*A Horse with a Swine joyns not in a Stable,  
For where is made unlikely Geniture,  
What followeth but things Abominable?  
Which is to say Monstrum in Nature.*

*Pearce the Black Monk upon the Elixir. Theat. Chem. Britt. pag. 271.*

*All Salts and Sulphers far and nere,  
I interdite hem alle in Fere,  
Alle corrosive Waters, Blood and Hayre,  
Pyss, Hornes, Wormes and Saudiver,  
Alume, Atriment, also I suspende,  
Rasalger and Arsnick I defende,  
Calx Vive, and Calx Mort bys Brother,  
I suspend them both, one and other,  
For of all things I will no moe,  
But Foure Elements in general I say so,  
Sun and Moon Earth and Water; Four Elements.  
And here y's all that Men of clatter.*

Nothing is oftener said by the Philosophers than that their Stone is made of the four Elements. And Ripley in his Epistle to King Edward the IV. *Theat. Chem. Britt. pag. 111.* saith thus, viz.

*In the said Boke the Philosopher speaketh also,  
Therein if it Please your Highnes for to Reade,*

B 4

Of

Of divers Sulphurs, but especially of two,  
And of two Mercuryes joyned to them  
indeed.

Whereby he doth true understanders leade,  
To the knowledge of the Principles which  
be true;

Both Red most pure, and White, as I  
have spede,  
Which be nevertheless founden but of  
right few. &c.

This I know also hath another Expo-  
sition, of which hereafter.

Theat. Chem. Britt. 152. Numb. 19,  
Ripleys Compound, Speaks thus,

And be thou wise in chesing of thy Water,  
Medyll with no Salt Sulphure nor mene  
Minerall,

For whatsoever any water to thee do clatter;  
Our Sulphure and Mercury be only in  
Mettal,

Which Oyls and Waters som men call:  
Fowlys, and Byrds, with other names  
many one,

Because that Fowlys should never know  
our Stone.

Sandivog. pag. 5. If thou dost purpose  
to make a Metall out of Herbs, thou shalt  
labour in pain, as also thou shalt not bring  
forth

forth wood out of a Dog, or any other  
Beast.

Æyr. Phil. de Metall. Metamor. pag.  
46. Qui vero ex Herbis & istiusmodi  
rebus Mercurium educere tentant sunt  
Minervæ crassissimæ atq; ingenij nequissimi.

Æyr. Phil. in his Ripley revived pag.  
160. 161. &c. Some will say of my Book  
that I have writ very Enviously and Mis-  
teriously: he calls the matter Gold and  
Mercury, but that is but Allusively; but  
he meant Egg-shells calcined, or Vitriol,  
or Mans Blood, or Dew, or Rain Water,  
or Salt Peter, or Nitre, or Tartar, or  
this or that thing (&c.) Gross Sotts,  
thus to think, that what I without any  
Equivocation call Gold and Mercury, they  
should make to allude to such trifles.

O Fools and Blind! think you to ga- Page 162.  
ther Grapes of Thorns, or Figgs of Thistles.  
If Gold and Silver be your intention to  
produce, in what would you find them?  
in Eggs, or Blood, in Salts or such things;  
what a madness is this? (&c.)

But enough of these Cautions, tho'  
much more may be said from many o-  
ther Authors. And if any raise an Ob-  
jection, or put the Question, why this  
great



great Universal Medicine, is only to be prepared from Metalls, they shall find it answered in another place.

Sandivog. pag. 79. *If thou wilt imitate Nature, let me perswade thee, to abide in the Simple way of nature, and thou shalt find all good things.*

*Simplicitas veritatis sigillum.*

How the  
Elements  
are Com-  
pounded.

The Composition of the four Elements or Principles.

Chap. 1.  
pag. 2. 3.

Now to our purpose. *Æyrenæus Philalethes natu Anglus, Cosmopolita*, A true Adeptist, and the last and best Interpreter of all the Ancient Philosophers, in his little Book called, *Introitus Apertus*, &c: Shewing that this Work tends to digest Gold to the highest Purity and subtle Fixity, to which by Nature and Art it may be brought, says, their Gold is twofold, *viz.* Ripe Gold and Crude Gold, Male and Female ( Sulphur and Mercury ) That the whole Secret consists in the Mercury, without which the work of *Alchemy* would be in vain.

Pag. 4.

And in Chap. 2. Concerning the Principles of which this Mercury is Compounded, he saith, *Sciant itaque, aquam nostram componi ex multis*, &c. Let the Operators therefore know that our Water

is

is Compounded of many things, but yet they are but one thing made of divers created Substances of one Essence, that is to say,

1. There is requisite in our Water, *Requists.* first of all, Fire.

2. Secondly the Liquor of the Vegetable *Saturnia*.

3. The bond of *Mercury*. And

4. ( Therefore fourthly, by consequence the Liquor of *Mercury*, and that which is common, so it be not Adulterated. )

The first (for my intent) is the Element of *Metaline* Fire, the second of Air, the third of Earth, the fourth of Water.

This will better appear in the 11th. Chap. pag. 18. *De Inventione perfecti Magisterij*, where he tells you, That the first Inquirers into this *Magistry*, sought only how they might exalt imperfect Metals to the nature of Gold, and perceiving, that all *Metallick* Bodies were of a *Mercurial* Original, and that *Mercury* was both as to its Weight and Homogeneity most like unto Gold, which is the perfectest of Metals; They therefore endeavoured to digest it to the maturity of Gold, that in order to this and to purify *Mercury*, they sought for  
and

1.



2. and found an active *Metalline* Sulphur  
 3. in the House *Aries*, which they gave to  
 the Off-spring or Child of *Saturn* (which  
 Child abounded with the most Purged  
 Salt of Nature, but had before no *Me-*  
*talline* Sulphur in it) that then they en-  
 deavoured to purge *Mercury* with this  
 prepared Matter or Air, but could not  
 effect it, because they would not mix,  
 therefore they contempered this Air  
 4. by the Doves of *Diana*, and then the e-  
 vent was answerable to their desires;  
 and that this *Mercury* in its Coagulation  
 yielded them pure *Sol* and *Luna*, &c.

Now to make the Planets Retro-  
 grade, here is *Mercury* the last Element,  
 united by the Doves of *Diana*, to the  
 Off-spring of *Saturn*, who was purified  
 by a *Metalline* Sulphur or Fire; all  
 which amounts to no more than a Com-  
 position of the four *Metalline* Elements,  
 Water, Earth, Air and Fire. With this  
 agrees the works of Prince *Geber* in his  
 Medicines of the first, second, and third  
 Orders.

Also the Intention of *Basil Valentine*,  
 and *Sandivogius*, of the *Arcanum*, or  
 Grand Secret of *Hermetical* Philo-  
 sophy, of *Norton*, *Ripley* and many o-  
 thers, (not to mention the more Anci-  
 ent) is the same

Vere

*Vera confectio Lap. Philo. pag. 121.*  
*Scopus istius Medicinæ primi ordinis, est*  
*manifestare occultum, & occultare mani-*  
*festum, quod fit omnia intus & extra mun-*  
*dando.*

The Fire, saith my Master (for so I <sup>Of the Fire</sup>  
 will make bold to call that most Lear- <sup>Introit</sup>  
 ned and Ingenuous Author *Æyrenæus* <sup>apert.</sup>  
*Philalethes*) is of a *Mineral* Sulphur, <sup>pag. 5.</sup>  
 and yet is not properly *Mineral* nor  
*Metalline*, but a middle betwixt a *Mi-*  
*neral* and a *Metal*, and neither of them,  
 partaking of both, a *Chaos* or Spirit, be- <sup>Chaos.</sup>  
 cause our Fiery *Dragon* (who over-  
 comes all things) is notwithstanding  
 penetrated by the Odour of the Vegeta-  
 ble *Saturnia*; whose Blood concretes or  
 grows together with the juyce of *Satur-* <sup>Saturnia.</sup>  
*nia*, into one wonderful Body, yet it is  
 not a Body, because it is all Volatile;  
 nor a Spirit, because in the Fire it re-  
 sembles a molten Metal; it is therefore  
 in very deed a *Chaos* which is related to  
 all Metals as a Mother, &c.

Here with the Fire, he takes occasion  
 to joyn the Air, which two makes his  
*Chaos*, viz. The Fiery *Dragon*, and the  
 Liquor of the Vegetable *Saturnia*; never-  
 theless I know that the Fire is sometime  
 called Earth, and sometimes Water; so  
 also is that of the Air and Earth; but it  
 is



is not properly our Air till the two first are Conjoyn'd and Purged.

PAG. 5. This *Chaos* is called, our *Arsenick*, our *Air*, our *Luna*, our *Magnett*, our *Calybs* or *Steel*, but yet in divers respects, because our matter undergoes various States before that the Kingly Diadem be brought, or cast forth out of the Menstruum of our Harlot.

Note, The first is called Fire because it is, hot and dry, it is a flying *Sol*, and the Fire of Nature, and hath the Operation of Fire, which digesteth the crude Air and divideth the Mine from the Metal.

This is that Fire (says one) which the wise men have taken unspeakable pains to find out, It is *Donum Dei*, and they have called this mystery the *Philosophers Stone*, the Blessed Holy Stone, for this cause that God hath placed it in an Earthly Stony and contemptable matter, it divideth the good from the bad, and what is not mature it matureth, and in this mystery, according to the Similitude, it is called *Sol* or the *Sun*; and the other Principle is also called the *Moon*, because of her Crudeness and watry Humidity, but both being joyn'd together, is called our *Chaos* or *Air*.

The Fire by *Basil* is called Gold, also by

by *Sandivog*, it is called the same, and sometimes *Chalybs*, by *Ripley* it is called *Sol*, by *Norton* it is called *Lytharge*, so *Æyrenæus* calls it, in his Treatise *De vera confectione Lapidis Philosophici*, pag. 21. And of the two first Principles calls it the Body. *Quod ad corpus attinet sufficiat hoc tempore solo Lithargyrij vel corporis nomine vocare, Corpus autem hoc, ad omnes perferendas miseras est ordinatum, oportet enim transire per ignem & aquam, & renasci, aliter in requiem æternam ingredi non poterit, cujus color est brunus subrubeus, & non fulgidus, Item opus ejus est dissolvi, exaltari mori & ad altum ascendere.* It is also called *Leo*, and *Servus Rubeus*, *Corpus Rubeus*, &c. Chalybs.

The second Principle he also calls Water, *Aqua, prima, ignis corrodens, ignis contra naturam, Luna, magnes, mater, materia, &c. Sperma Mercurij dissolventis, Mercurius, Mercurius crudus, Quinta essentia, Stomachus Struthionis, vas Philosophorum, & argentum vivum crudum à minera simpliciter extractum, (&c.) Norton* calls it, *Titanos & Magnesia*. *Ripley* calls it *Venus*, and the *Green Lyon*. Of the Second Principle.

We will consider these two, the first, under the name of the *Fiery Dragon*, or *Chalybs*, which he says is the *Minera* of Gold: The second, he says is *Satur-* Introit. apert. pag. 6. & 7.



nia, or Magnet, and is the true Miner a of the Chalybs.

Praxis.  
page. 12.

Sumantur Draconis nostri ignei, &c. Let there be taken of our Fiery Dragon, which hides the magical Chalybs in his own Belly four parts, of our Magnet nine parts, mix them together with a strong Fire, in the form of a Mineral Water, upon which there will swim a Scum, which is to be cast away, remove the Shell and take the Kernel, Purge it the third time with Fire and Salt, which will easily be done if Saturn shall behold himself in the Looking-Glass of Mars: Thence is made the Chamæleon or our Chaos, in which all Arcanas lies hid virtually but not actually. This is the Hermaphroditical Infant, (&c.)

Chaos.  
Hermaphroditic.

Introit. apert. pag. 6. & 7. de Chalybe & Magnete, Our Chalybs is the true Key of our Work, without which the Fire of the Lamp could not be by any art Kindled: It is the Minera of Gold, a Spirit, very pure beyond others; It is an Infernal Fire, Secret, in its kind very Volatile, the wonder of the World, a System of the Superior Vertues in the Inferiors, and therefore the Omnipotent hath mark'd it with that notable Sign, whose Nativity is declared in the East: Cujus Nativitas per Orientem in Hori-

Page 6.

Horizonte Hemisphærij sui Philosophicum annuntiat. pag. 7. Cursum dirigat per aspectum Astri Septentrionalis, quod faciet tibi apparere magnes noster, pag. 21. Quare activum Sulphur ulterius quærentes, &c.

Wherefore seeking further for an active Sulphur, the Magi sought most thoroughly, and at length found it hidden in the House of Aries. This Sulphur is most greedily received by the Of-spring of Saturn, which Metallick matter is most pure, most tender, and most near to the first Metallick ens, void of all actual Sulphur, but yet in a power to receive a Sulphur, wherefore it doth draw this to it self like a Magnet and swallows it up, and hides it in its own Belly, and the Omnipotent, that he might highly adorn this Work, hath Imprinted his Royal Seal thereon.

Aries.

Sendivog. pag. 36. Recipe ergo marum vivum, &c. Take therefore a Living Male and a Living Female, joyn these together, that betwixt them there may be Conceived a Sperm, for the bringing forth of Fruit after its kind.

Pag. 44. Propterea unum datur Metallum, &c. Moreover there is granted

C

to



to us one Metal, which hath a Power to consume the rest, for it is almost as their Water and Mother; yet there is one thing, and that alone, the radical Moisture, *viz.* Of the Sun and Moon that withstands it and is bettered by it, but that I may discover it to you, it is called *Chalybs*.

*Pag. 45. Est & alius Chalybs, &c.* There is also another *Chalybs*, which is like to this, created by it self of Nature, *Qui scit ex radiis solis, &c.* Which knows how by a wonderful Power and Vertue, to draw forth from the Beams of the *Sun*, that, which so many Men have sought after, and is the beginning of our Work. Here he singly names them both *Chalybs*, yet sometimes both joyned together are called *Chalybs*, as before.

The begin-  
ing of  
our Work.

*Pag. 47. Naturalis ejusmodi est, &c.* The natural Dissolution is this, That the Pores of the body be open'd in our Water, whereby the Seed that is digested may be sent forth and put into it's *Matrix*; but our Water is Heavenly Water, not wetting the Hands, not vulgar, but almost Rain Water. 48. The Body is Gold which yeilds Seed. It is our *Luna* (not common Silver) which

which receives the Seed of the Gold, &c. (This also alludes to the Great Work.)

*Pag. 55. Fac igitur, &c.* Cause therefore that there be such an operation in our Earth, that the central heat may change the Water into Air, that it may go forth into the Plains of the *World*, and may scatter the residue as I said thro' the pores of the Earth, and then on the contrary the Air will be turn'd into Water, far more subtil than the Water was, and this is done thus; *If thou wil'st give our old Man Gold and Silver to swallow, that he may consume them, and that he at length dying may be Burnt. [ Let his Ashes be scattered into Water, Boyl it until it be enough and thou shalt have a Medicine to cure the Leprosy. ]* *pag: 56.*

*Pa. 63. Res est vilis & pretiosissima, &c.* It is a thing of little account, yet most pretious, which being divers times described, I do now again repeat: *Take X. parts of Air, of Living Gold or Living Silver I. part, put all these into thy Vessel, boyl this Air first until it be Water, and then no Water.* If thou art Ignorant of this, and know'st not how to Boyl Air, without all doubt thou shalt Err,



seeing this is the matter of the ancient  
*The Water of our dew.* *Philosophers*; for thou must take that  
 which is, and is not seen, until it be the  
 Artificers pleasure. It is the Water of  
 our Dew, out of which is Extracted the  
*Sal petrae.* *Philoso.* *Salt-peter* of the *Philosophers*, by which  
 all things Grow and are Nourished, *Ma-*  
*trix ejus est centrum solis vel Lunæ,*  
 The *Matrix* of it, is the center of the  
*Sun* or *Moon*, as well *Celestial* as *Te-*  
*restial*, and that I may tell more plain-  
*Our Mag-*  
*net or*  
*Chalybs.* ly, it is our *Magnet*, which before I  
 said was *Chalybs*: The Air generates the  
*Magnet*, and the *Magnet* generates or  
 causes our Air to appear; *Sanctè tibi*  
*Sal Akali.* *veritatem hic manifestavi, &c.* This is the  
*Magnesia.* *Sal Akali*, which the *Philosophers* have  
 named, *Salt Armoniack* and *Vegetable*,  
 hid in the Belly of *Magnesia*. *Operatio ejus*  
*talis est*; The operation of it is this,  
 That thou Dissolve the Congealed Air,  
 in which thou shalt Dissolve the tenth  
 part of Gold, Seale this up and work  
 with our Fire, until the Air be turn'd  
 into Powders and there appear, the Salt  
 of the World being had divers colours,  
 &c. And a little after, pag. 64. *Propte-*  
*rea satis mihi fuit, &c.* It therefore suf-  
 ficed me to treat only of the first and  
 second matter, which is done clearly,  
 &c.

In

In his Eleventh Chapter, concerning  
 the Practice, pag. 48. he say, *Take of*  
*our Earth* through xi. degrees xi. grains.  
*of our Gold* and not of the vulgar i.  
*grain, of our Luna* and not of the vulgar  
 ii. grains, but be thou well advised that  
 thou take not common Gold and Silver for  
 these are dead; take ours which are Living,  
 then put them into our Fire, and let  
 there be made of them a dry Liquor, first  
 the Earth will be resolved into Water,  
 which is called the Mercury of Philoso-  
 phers, and that Water shall resolve those  
 Bodies of Gold and Silver, and shall con-  
 sume them, so that there shall remain but  
 the tenth part with one part, and this  
 shall be the Metallick radical moisture,  
 &c. And pag. 65. Perpende diligenter,  
 weigh diligently what I have said before,  
 viz. How the four Elements distil into  
 into the center of the Earth a radical  
 Moisture, and how the central Sun of the  
 Earth by its motion, bringeth it forth,  
 and Sublimes it to the Superficies of the  
 Earth, &c. The same Author in his  
 Philosophical Riddle, tells you, That  
 Neptune shew'd him two Mines, the one  
 of Gold the other of *Chalybs*.

Page 77. That Saturn drew the Wa-  
 ter, and put into it of the Tree of the  
 Sun, wherein it resolved like Ice in

C 3

warm



warm Water, and this Water is *Aqua Vitæ*. That, that Water is the best which is drawn by vertue of our *Chalybs*, which is found in the Belly of *Aries*, &c.

In the *English* Book of *Hermetick Secrets*, called *Arcaum: Or, The Grand Secret*, Numb. 11. you have these words, 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 than Subtilty of Wit (not named) whose name notwithstanding a double *Anagram* hath betrayed; In his *Novum lumen Chymicum, parabola, & Ænigma*; as also in his tract of *Sulphur*, hath spoken freely and largely enough: Yea he hath exprest all things of it so plainly, that nothing can be satisfactory to him that desireth more.

Numb. 19. He says that most *Philosophers* have affirm'd that their Kingly work is wholly composed of the *Sun* and *Moon*. Others have thought good to add *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

*Divers sayings of the Philosophers.*

two. The very same Men have professed, That this clear Stone is made of one thing only, sometimes of two, other whiles of three, at othertimes of four and of five; and thus, tho' Writing so variously upon the same Subject, doe nevertheless agree in sense and meaning, &c: He also adds,

Numb. 20. That he holds that this intire work is perfected by two Bodies only; to witt, the *Sun* and the *Moon* rightly prepared.

Numb. 46. The *Philosophers Mercury*, hath divers names, sometimes it is called *Earth*, sometimes *Water* in a divers respect, because it naturally ariseth from them both, the *Earth* is subtle white *Sulphureous*, in which the Elements are fix'd and the *Philosophical Gold* is sown, the *Water* is water of Life Burning Permanent, most clear, called the *Water of Gold* and *Silver*, &c. Last of all, the most precious substance is *Venus*, the Ancients *Hermaphrodite*, glorious in each Sex. *Venus Hermaphrodite.*

Numb. 47. Seperate therefore the clean from the unclean, the Substance from the Accidents, and make that which is hid Manifest, by the course of Nature, otherwise make no further progress, for this is the Foundation of the whole Work, and Nature. Numb.



*Radical  
moisture.*

Numb. 48. That dry and most precious Liquor, doth constitute the Radical Moisture of Metalls, wherefore of some of the Ancients it is called *Glasse*, for *Glasse* is extracted out of the *Radical Moisture*, closely lurken in Ashes which will not give place, unless it be to the Hottest Flame, notwithstanding our inmost or central *Mercury*, discovers it self by the most gentle and kindly (though a little more tedious) Fire of Nature.

*In Ashes.*

But to come to our own *English* Authors.

*Ripley* in the Preface to his *Medulla*, tells the Arch-Bishop of *York* that if he would

*Of Phœbus vertue have knowledging,  
Then Saturns Child must Issue bring.*

*Theat. Chem. Brit. Pag. 391. Numb. 14.*

*Bloomfeild* in his *Blossoms. Numb. 32.* adviseth thus,

*Theat.  
Chem.  
Britt. pag.  
312.*

*Old Ancient Writers believe which are true.*

*And they shall thee learn to pass it to bring,*

*Beware therefore of too many, and hold thee to one thing.*

*This*

*This one thing is nothing else but the Numb. 33.  
Lyon Greene,*

*Which some Fools imagine to be Vitriol  
Romane.*

*It is not of that thing which Philoso-  
phers meane,*

*For nothing to us any corrosive doth per-  
taine,*

*Understand therefore or else thy hand  
refraine.*

*From this hard Scyence, least thou do  
worke amiss,*

*For I will tell thee truly, now marke what  
it is.*

*Green of colour our Lyon is not truly, 34.  
But Vernant and Green ever-more en-  
during,*

*In most bitterness of Death he is Lively:  
In the Fire burning he is evermore  
Springing,*

*Therefore the Salamander by the Fire  
living,*

*Some men do him call, and some na o-  
ther name,*

*The Mettaline Menstrual, it is ever the  
same.*

*Some call it also a Substance Exuberate, 35.  
Some call it Mercury of Metalline Es-  
sence,*

*Some*



Some Limus deserti, from his Body Evacuate,

Some the Eagle flying from the North with Violence:

Some call it a Toad for his great Vehemence,

But few or none at all do name it in its kind,

It is a privy Quintessence, keep it well in mind.

36. This is not in sight, but resteth invisible,  
Till it be forced out of Chaos darke,  
Where he remaineth ever Indivisible,  
And yet in him is the foundation of our warke,  
In our Lead it is, so that thou it mark.  
Drive it out of him, so out of all other,  
I can tell thee no better if thou we'rt my Brother.

Then Immediately after in his second Book, he begins,

pag. 313. Saturne in all, to this Art hath most respect  
Numb.(1)

Of whom we draw a Quintessence most Excellent, (&c.)

- (3) Mars that is Martial in City and Towne,  
Feirce in Battail full of debate and strife,

A

A Noble Warriour and famous of Renowne,  
With Fire and Sword defendeth his own Life,

He staineth with Blood and slayeth with a Knife.

All Spirits and Bodies, his Arts be so bold,

The hearts of all others he wynneth to him with Gold.

In the Hermet's Tale. The Cyclops having offended Mars, are represented to say,

Let's find the Angry God and pardon crave, Theat.  
Let's give him Venus, our poor selves Chem.  
to save. Brit. pag. 415.

They sought in Heaven, Mars knew his Pag. 416.  
Fact so bad,

He came out there, then one began to tell,  
Saturne tarr'd from his Throne, a place had

Not far from thence, hard by this Chry-  
stall Well.

Thither they wen, and found two Gods  
alone,

Sitting within a darke, but glittering  
Throne:

Downe fell Old Vulcan on his crooked knee  
And said forgive O mighty God of Warr.

My



*My servants and myself (once God as ye)  
Then use thy will with Venus my fair Starr,  
Saturne (quoth Mars) and I must not  
yet part,  
Though Shee for whom thart pard'ned  
hath my Heart.*

*In the Hunting of the Green Lyon,  
Theat. Chem. Britt. Pag. 279.*

*But our Lyon wanting Maturity,  
Is called green for unripeness trust me,  
And yet full quickly can be run,  
And soon can overtake the Sun:  
And suddain'ly can him devoure,  
If they be both shutt in one Towre.  
And him Eclipse that was so Bright,  
And make this redde to turne to whyte,  
By vertue of hys crudytie,  
And unripe humors whych in hym be;  
And yet within he hath such heate,  
That whan he hath the Sun upeate.  
He bringeth him to more perfection,  
Than ever he had by Natures directi-  
on, (&c.)*

*In the Verses belonging to Sir George  
Ripleys Scrowl Theat. Chem. Britt.  
Pag. 377.*

*Take thou Phæbus that is so Bright,  
That sitteth so high in Majesty (&c.)  
Mayn-*

*Maynteyner of Life to Crop and roote,  
And causeth Nature for to spring;  
With his wife being soote.*

*And Omogeny is my Name,  
And Magnesia is my Dame, (&c.)  
Devide thou Phæbus in many a part, (&c.)*

*This Phæbus hath full many a Name,  
Which that it is full hard for to know,  
And but that thou take the very same.  
The Philosophers Stone thou shalt not  
know, (&c.)*

*Pearce the Black Monke upon the E-  
lixir, Theat. Chem, Britt. Bringing in  
Mercury extolling her self, Pag. 272,  
273. hath these words, viz.*

*I am Mercury the Mighty Flower,  
I am most worthy of Honour, (&c.)  
I am both Sun and Moone,  
I am sche that alle thynges must done.*

*I have a Daughter hight Saturne that ys  
my Darlyng,  
The wych ys Mother of all werkyng.  
For in my Daughter there byne bydd,  
Four thyngs commonly I kydd:  
A Golden Seede, and a Spearme ryche,  
And a Silver Seede now hym lyche;  
And a Mercury Seede full bryght,*

*And*



*And a Sulphur Seede that ys right.*  
*Of my Daughter wythowten dred,*  
*Byn made Flyxirs white and redd.*  
*Therefor of her draw a Water cler,*  
*The scyence yf thow lyst to leare,*  
*Thys Water reduceth every thyng,*  
*To tenderes and to fyxing.*  
*It burgeneth growyth and gyveth fryght*  
*and lyght,*  
*Ingression lyfe and lastyng in syght :*  
*Alle ryghteous werkes sooth to say,*  
*It helpeth and bryngeth in a good way :*  
*Thys ys the Water that ys most worthy,*  
*Aqua perfectissima & flos mundi :*  
*For alle werkes thys Water makyth whyte*  
*Reducyng and Schyning as Sylver bryght.*  
*And of the Oyle greate marvell there ys,*  
*For all thyngs yt bryngeth to rednes.*  
*As Cytrine Gold he ys full High,*  
*None ys so Redd nor none ys so worthy:*

Ripley in his Works, in *Theat. Chym.* and particularly in his Preface speaking of their three *Mercurys*, Pag. 125. says thus,

*Bodies with the first we calime Naturally,*  
*Perfyt, but none which be unclene.*  
*Exept one whych usually,*  
*Namyd by Phylosophers the Lyon Greene,*  
*He ys the mean the Soon and Moone*  
*Betwene,* Of

*Of joyning Tinctures with perfytness,*  
*As Geber thereto beryth Wyttness. (&c.)*

Now we are return'd back again to the Works of Geber, of whose writings, I say my Master *Æyrenæus* is the best Interpreter, and doth give the best account of all the Names which to each of these two first Principles may properly in any manner be applyed, and which are many, as witnesseth his *Enarratio Methodica Trium Gebri Medicinarum*, Yet because in his Book called *Ripley Revived*, (which he says he intends as a key to all his formmer writings) he hath explained these two Principles, without any room for Doubt or Exception, we will examine them, to try if they be plain and easy, and answering or rather confirming what is before recited.

Pag. 2.  
 Printed  
 1677. by  
 Will.  
 Cooper  
 at the Pel-  
 lican in  
 Little  
 Brittain.

In his Exposition upon Sir George Ripleys Epistle, in pag. 20. of this Book, he writes thus,

Take then the most beloved Daugh-  
 ter of Saturne, whose Arms are a *Circle*  
*Argent*, on it a *Sable Cross* on a *Black*  
*Feild*, which is the Signal note of the  
*Great World*, Espouse her to the most  
 Warlike God, who dwells in the House  
 of *Aries*, and thou shalt find the Salt  
of



of Nature, with this Salt Acuate thy Water, as thou best knowest, and thou shalt have the *Lunary Bath*, in which the Sun will be amended.

And in the same Book in his Exposition upon the *Præface* of Sir George Riply, pag. 7. He saith of the Fire,

That it inhabits, the Fiery Dragon, and it yeilds its Soul to the true *Saturnia*, and is Embraced by it, and both become one together, bearing the Stamp of the Most High, even the Oriental *Lucifer*, the Son of the Morning: This Soul is *Chalybs Magical Volatile*, and very tender, the true *Minera* of *Sol*, out of which *Sol* Naturally proceeds, which I my self know to be true, and have spoken of it in my little *Latin Treatise* called, *Introitus apertus ad occlusum Regis palatium*.

Chalybs

True Sulphur.

This is true *Sulphur*, which is imbibed by the *Mercuriallity* of *Saturnia*, and notes it with the Royal Signet, &c.

But to put the matter clear out of doubt, and beyond any cause of Objection, let us view some of his *Philosophical Verses*, which he calls, *The Learned Sophies Feast*.

Vide.

Vide. His Exposition upon the Preface of Sir George Ripley, pag. 49.

Whoso would lasting and Eternal Fame, <sup>The Lyon-</sup>  
Deserve, learn thou the Lyon Green to <sup>Green.</sup>  
tame. (&c.)

This Horrid Beast, which we our Lyon  
call,

Hath many other Names, that no man shall,  
The truth perceive, unless that God direct,  
And on his darkened mind a Light reflect, (&c.)

But its because of the transcendent force. <sup>Why so call.</sup>  
It hath, and for the rawness of its source, <sup>led.</sup>  
Of which the like is no where to be seen,  
That it of them is named the Lyon  
Green, (&c.)

There is a Substance of a Metallin' Race <sup>Its Nature</sup>  
If you the matter view, whose lowering Face  
A Sophister would at first sight so  
scare, (&c.)

And yet O strange! a wonder to relate, <sup>Diana na-</sup>  
At this same Spring naked Diana <sup>ked.</sup>  
sate, (&c.)

Yet further for to answer your desire, (51.)  
I say this Subject never felt the Fire, <sup>Wants Me-</sup>  
Of Sulphur Metalline, but is more crude <sup>talline Sul-</sup>  
Than any Mineral, - (&c.) <sup>phur.</sup>

D

And



The dry  
Sulphur.

And its Components are, a Mercury,  
Most pure, though tender with a Sulphur  
dry,  
Incarcerate, which doth the Flux re-  
strain, (&c.)

Hinders  
mixture.

And hinders the sweet Communion of  
This Virgin Lead, and her dear Sis-  
ter, &c.  
Which would otherwise warm a Bath  
for Sol, (&c.)

Pag. 52: Know then the Subject, which the sure base  
Of all our secrets is, and it uncase, (&c.)

Saturns  
Child.

Tis, our Stone, it is Saturn's Child,  
Its Constitution is Cold, it must there-  
fore be mixed with another Sulphur,  
found in the House of Aries, (&c.)

Our Subject it is no ways Malleable  
Its colour Sable, &c. It is Metalline, and its Colour Sable,  
Sable, &c. With intermixed Argent, which in Veins  
The Sable Feild with glittering Branch-  
es stains. (&c.)

This is sufficient to shew the nature  
of the two first Principles, and the ne-  
cessity of their Conjunction.

And this differs not from what Basil  
Valentine Writes, who teaches to Dis-  
solve Gold by a deep glittering Mineral,  
grown

grown in the Mine of Saturne, and is of  
the first matter of Metals.

Also in his Treatise of Natural and  
Supernatural things, he says, Mars and  
Venus can perform nothing to attain  
any thing with wealth without the Lyon. <sup>Pag. 38.</sup>  
And says, their Melioration lies conceal'd <sup>Chap. 2.</sup>  
in their Signet Star or Magnet, out of  
which all Metals have themselves recei-  
ved their Gifts.

Then Speaking of the first matter <sup>Pag. 40.</sup>  
from the Center, he says tis compared  
to the middle World, he further says, <sup>Pag. 41.</sup>  
'tis a true water, a Soulish water, the  
Mother of all Metals; is heated by the  
Spirits of Sulphur, which by its digesti-  
on makes the Earthly Body Lively,  
wherein the Salt is evidently found,  
which preserves from Putrefaction, &c.

And in the third Chapter of the Spi-  
rit of Mercury, pag. 43. he says, All  
visible Tangible things are made of this  
Spirit: That it is a meer Air flying, a <sup>Pag. 44.</sup>  
moving wind, but if it can be caught  
and made Corporal, it resolves into a  
Body, and becomes a pure clear Tran-  
sparent Water, and the first Mercurial  
Root of the Minerals and Metals. That <sup>Pag. 45.</sup>  
it is that Celestial water whereof very  
much hath been written, for by this  
Spirit of Mercury all Metals may if need



require, be broken, opened and resolved into their first matter without Corrosive: That this is the Master Key of his second Key, (Etc.)

And pag. 59. That this Spirit of Mercury is the only true Key, and that without it, you can never make Corporal Gold potable, nor the Philosophers Stone.

This also may suffice, to shew that all the Philosophers are upon one and the same Foundation, and do mean one and the same thing, and process.

The Purifying and Joyning of these two first Principles is contain'd in the gross or foul work, as appears by Norton in his Ordinal. Chap. 4. Theat. Chem. Britt. pag. 45. Where he tells us of two kinds in the grounded Matter: Their Names he says are before, viz. Magnetia & Litharge.

Litharge  
&  
Magnesia.

These two Principles he also calls two Stones.

In Chap. 3. Pag. 41: Speaking to Tonsie, he saith,

Many things helpeth to apt our Stone,  
But two be materials, yet our Stone is one.

Then

Then he says they are as Mother and Child, as Male and Femal, Sister and Brother, as in Pag. 43. And afterwards thus in Pag 41.

One of thes kindes a Stone ye shall finde,  
For it abideth Fire as Stones doe by kinde:  
But it is no Stone in touching ne in sight,  
But a subtill Earth, Brown, roddy, and  
not Bright;

And when it is seperate and brought to  
his appearge,

Then we name it our grounde Litharge.

First it is Browne, Roddy, and after some  
deale White,

And then it is called our chosen Markasite:  
One ounce thereof is better then fifty  
pounde;

It is not to be Sould in all Christian  
Grounde;

But he that would have it he shall be  
- faine

To doe it make, or take himselfe the paine:

But one great grace in that labour is faine,  
Make it once well and never more againe,

Old Fathers call'd it thing of Vile price,  
For it is nought worth by way of Mar-  
chandise:

No Man that findeth it woll beare it a-  
waie,

No more then thei would an ounce of Claye;



Men will not beleive that it is of High  
Price,  
No Man knoweth it therefore but he be  
wise.  
Here I have disclosed a greate Secret  
Wonder,  
Which never was Writ by them which  
been Earth under.

Pag. 42. Another Stone Tonfile you must have  
withall,  
Or else you sawte your cheefe Material;  
Which is a Stone Glorouse Faier and  
Bright,  
In bandling a Stone, and a Stone in sight;  
Being of Wonderfull Diaphanitie,  
The price of an ounce conveniently,  
Is Twenty Shillings or well neere thereby;  
Her name is Magnetia, few people her  
knowe,  
She is fownde in high places as well as in  
lowe;  
Plato knew her Property and called her by  
her name,  
And Chaucer rehearseth how Titanos is  
the same,  
In the Channons Ycomans Taile, say-  
ing what is thus,  
But Quid ignotum per Magis ignoti-  
us, (&c.)

Now

Now here you may know what is Magnetia,  
Res æris in qua latet scientia divinaque  
mira.

These two Stones, Tonfile, ye must take  
For your Materials, Elixir if you make.  
Albeit the first tyme Materials be no <sup>First time.</sup>  
more,

Yet many things helpeth as I said before.  
This Secrete was never before this daye  
So trewly discovered, take it for your  
praye;

I pray God that this turne not me to  
Charge,  
For I dread sore my Penn goeth too  
large, (&c.)

Here you see how cautious he is of  
discovering too much; and yet  
he must be well read in this Art,  
that can by his Words know these  
two Principles; but he tells us he  
was taught by a Master, and I sup-  
pose received his Secret under an  
Oath; for in pag. 11. he hints  
as much in these Words, and the  
Figure there representing the  
same.

Secreta Sc<sup>ta</sup> Alkymia<sup>e</sup> secreta servabo. One says.

Accipe donum Dei sub sigillo secreto.

The other  
says. In



Mediums.

In *Pag.* 47. He speaks to this effect, That the foulest Work is to clarify our means Mineral; that Extremities may not well be wrought without many means wisely sought, and that every mean must be made Pure; that the gross Work is foul and full of Perils, and that the Clerk as well as Lay-man may fail in it. And as for *Magnetia* he says thus, (*viz.*)

*Nemo primo fronte reperitur discretus.  
And once I heard a wise Man say,  
How in Catalonia at this day,  
Magnetia with Mineral means all,  
Be made to sale if ye for them call,  
Whereby the hands of a cleanly Clerke,  
Shall not be filed about so foule a Werke.*

And here you may observe, that as the first is purified by the second, he calls it *Litharge*; and as the second is purified by the first he calls it *Magnesia*.

The Conjunction of both is called, *Rebis & res una, Æs Philosophorum, Arsenicum, Air, Chaos, Hermaphrodite*, with many other Names, of which hereafter.

This

This *Magnetia*, it seems, was to be had ready prepared in *Catalonia*; and truly it may be now had ready prepared in *England*, though the Preparors make it not for this purpose, and not always after the true *Metalline* way; 'tis best the Artist prepare it himself. Again, the preparing of it is something dangerous to the Work-man. *Norton* speaking of the Fires to be used in this Work, *pag.* 104. says,

*For Magnetia is Fier of Effusion,  
Full of Perills and full of Illusion;  
Not onely perill which to the Warke maie  
fall,  
But such alsoe which the Master hurte  
shall,  
Against which once received is no boote,  
Ordaine therefore to fetch breath from  
your Foote.*

'Tis true, the Scent in preparing it is not Pleasing, Smelling Sulphureous, and like late-made Graves newly open'd, like dead Mens Bones, as saith *Basil Valentine*; yet not so dangerous as represented.

But to return to *Chaucer*, who calls it *Titanos*, in his Tale of the *Chanons Teoman*, *Theat. Chim. Britt.* page 254. he writes thus. Lo



Lo thus saith Arnolde of the new Toun,  
As his Rosayre maketh mencionne :  
He sayth right thus withouten any lye,  
There may no Man Mercury mortifie ;  
But if it be with his Brothers knowledg-  
ing ;

Lo how that he which firste sayd this  
thyng

Of Phylosophers Father was, Hermes.

He sayth how that the Dragon doutlesse  
Ne dyeth not, but if he be slayne

With his Brother: And this is for to sayne,  
By the Dragon Mercurye and none other,  
He understood that Brimstone was his  
Brother.

That out of Sol and Luna were ydrawe,  
And therefore say'd he, take heed to my  
Sawe.

Let no Man besye him this Arte for to  
Seche,

But he that the entention and Speche  
Of Phylosophers understonde can,

And if he do he is a leud Man:

For this Science, and this Connyng (quod  
he ) \*

\* Æyre-  
neus up-  
on Sir. G.  
Ripley's  
first Gate,  
pag. 159.

Is of the Secre of the Secres Parde.  
Also there was a Disciple of Plato,  
That on a tyme sayd his Master to:

We do seriously profess to any that shall attempt this Work, that he  
attempts the highest piece of Philosophy that is in Nature.

As his Book Senior wool bere Wytnesse,  
And this was his demaunde in Sothfast-  
nesse

Tellme the name of the privy Stone ?  
And Plato answered unto him anone,

Take the Stone that Tytanos  
Men name,

Of Titan Magnafia  
take the cler light,

The red Gumme that  
ys so bright, (&c.)

Which is that ( quod he ? )

Magnatia is the same,

Theat. Chem. Britt.  
pag. 275.

Said Plato ; ye Sir, and is it thus ?

This is ignotum per ignotius :

What is Magnatia good, Sir I you pray ?

It is a Water that is made, I say

Of Elements four ( quod Plato )

Tell me the Rock good Sir ( quod he tho )

Of that Water, if it be your will.

Nay, nay ( quod Plato ) certayne that I myll.

The Philosophers were y Sworne echone,

That they shulde discover it unto none,

Ne in no Boke it write in no manere,

For unto Christ it is so leje and dere,

That he wol not that it discovered be,

But where it liketh to his Deite ;

Man to enspyre and eke for to defende,

Whan that him lyketh, to this is his ende.

Thus you see how the ancient Philo-  
sophers were Sworn not to discover their  
Rock of clear Water, and that this  
Work is the highest piece of Philoso-  
phy



phy in Nature. This Water is made of the four Elements said *Plato*; so is the joyning of the two first Principles said to be the mixing of the four Elements; the one being Hot and Dry, the other Cold and Moist. This Water is also called *Aqua Divina*, *Aqua Benedicta*, *Aqua Cœlestis*, (&c.) with many other Names.

One Author (that shall be nameless) speaking of the Conjunction of these two Principles, saith it is a *Magistry*, and calleth the first the Divine Instrument, and the second he calls *Mercury*, and saith that the Addition of the Instrument, that is Quintessence, goeth through the *Mercury*, and remaineth with it; and seeing that Quintessence belongeth to Life, it changeth the *Mercury*, so that now *Mercury* is nothing else but Life also; and this Operation is done very quickly, without any elemental Working, for as every Workman adorneth his Work, and giveth it his Mark, by the which the Master-piece is known, so also God Marketh this his Creation, and giveth it the noblest Sign that is in Heaven. (&c.)

So, now you have his Words, you may easily find out the Man. He also calls this Matter (being purged) *Lu-*

na; so soon (saith he) as *Mercury* perceiveth the power of God *Sol*, it is no longer *Mercury* but *Luna*, that this *Mercury* is wholly changed and turn'd about; so that was inward is drawn outward, but no part separated from another, &c.

But what needeth many Words, you have the thing before so sufficiently described, that I may say, he that cannot thereby easily name it, favoureth nothing at all of Ingenuity.

This Soul (saith my Master) as it is drawn from the *Saturnia* folid and dry, is called our Air, or rather the Chamelion, which is an Airy Body (but indeed it hath a hundred other Names.)

This, says he, is true Sulphur which is imbibed by the *Mercuriality* of *Saturnia*, and Notes it with the Regal Signet; and being united and revived into a *Mineral Water*, by the mediation of *Dianas Doves*, it is the sharp Spirit, which in the Water, moves the Body to putrefie, &c. [Thus is made a Medicine of the first Order by Calcination.]

Next



Next we will proceed to the third Principle of Earth, after we have observed a few of the Names of these two Principles: First as they are apart, and afterwards as they are joyned; besides such as you have heard before.

*First of the Air, Female, or Water of dissolving Mercury.*

*Æyrenæs* in his *Opus Tripartitum*, or *Vera Confectio Lapidis Philosophici*, in the Division, *De principali proprietate Mercurii dissolventis*, pag. 21. amongst others, sets down these; *Acetum, Aqua, aqua prima, aqua artis, aqua simplex, balneum, Cælum, humiditas, Ignis humidus, ignis contra naturam, liquor vegetabilis Crudus, Luna, Mater, Materia Lunaria, mercurius crudus, mercurius dissolvens, Ministerium primum, Quinta Essentia, Spiritus crudus, Spiritus cœli Sepulchrum, Sperma Mercurii, Stomachus Struthionis, vas Philosophorum, Visitatio occultorum, & argentum vivum crudum à minera simpliciter extractum.*

Pag. 48. (after some alteration of it) *Aqua divina, aqua mundi, aqua venenosa, aqua auri, aquila, Caput Cervi, firmus equinus, flos æris, fumus igneus, humi-*

*humidum igneum, igneum venenum, ignis innaturalis, Leo viridis, Lutum Magisterii, Magnesia nigra, Nigrum nigrius nigro, nummus, Oleum Saturni, Plumbum nigrum, pulvis niger, putrefactio, res vilis, Ros cœlestis, sigillum hermetis, Spiritus fœtens, sputum Lunæ, terra nigra, Vapor. &c.*

In the Book called *Palladium Spagyricum*, are hundreds of Names, yet I approve not his Cunning.

*Secondly, As to the Male or Fire.*

Pag. 57. *Adam, Anima, Aries, aurum vivum, Corpus rubeum, ferrum, forma, frater, gumma rubea, Ignis Naturæ, Lapis rubeus, Lytargyrium rubeum, Lux, Mane, Mars, Magnesia rubea, Oleum Martis, oleum incombustibile, pater, pars una, Rex, Rubedo, Sal rubeum, Sericon, Sol, sulphur rubeum, sulphur vivum, terra rubea, vitriolum rubeum.*

*De predictorum duorum conjunctione,* pag. 22. *Aqua secunda, arcanum, argen-*<sup>*Aqua nostra.*</sup>  
*tum vivum, Chaos, corpus confusum, Cuprum, Æs nostrum, Æs philosophorum, fumus aquosus, ignis alienus, Lapis mineralis, Lapis unus, Lapis in Capitulis notus, Laton, Materia una, massa confusa, minera nostra, Menstruum secundum, Ovum philosophorum, Radix una, Res una & res vilis, &c.* Pag.



Pag. 38. *Æs album, argentum vivum animatum, Arsenicum, Aurum, aurum album, corpus album, Eva, Fundamentum Artis, Gumma alba, Hermophroditus, Lac virginis, Lapis unus, Luna plena, Magnesia, Materia una metallorum, Mercurius occidens, Plumbum album, Radix artis, Sal Alkali, Sapo sapientum, soror, sperma metallorum, stannum, sulphur album, Terra fructuosa, Vitrum, Urina puerorum, Vultur,* with many others, and which are sometimes indifferently applied to either.

*Of the Addition of the third Principle, or Earth.*

Dianas  
Doves.

You observed before, that it is said, the former Matter being united and revived into a *Mineral Water*, by the mediation of *Dianas Doves*, is the sharp Spirit, that in the Water moves the Body to putrefie.

This is the same with what *Æyrenæus* writes in his *Introitus Apertus*, in several parts thereof.

Pag. 5. *Disce igitur, &c.* Learn therefore who are the Companions of *Cadmus*, and what is that Serpent who devoured them, what is that hollow Oak to which *Cadmus* fastned the Serpent:

pent: Learn what the Doves of *Diana* <sup>Pag. 9.</sup> are, which overcome the Lion by aswaging him, I say the Green Lion, which indeed is the *Babylonian Dragon*, killing all things with his Poyson. At length learn to know the *Caducean Rod* of *Mercury* with which he worketh Wonders, and what the Nymphs are which he infects by Incantation, if thou desirest to enjoy thy Wish.

In *Chap. 6.* Concerning their Air, and why so called, and that it has still an arsenical Malignity, which hinders all manner of Ingress of the extracentrical Waters, unto the Waters that are in the Center.

*Hic Fur, &c.* This Thief is Evil, <sup>Pag. 10.</sup> armed with arsenical Malignity, whom the winged Youngster doth abhor and fly from; and although the central Water be his Bride, yet the youngster dares not utter his most ardent Love towards her, because of the Snares of the Thief, whose Snares are almost inavoidable: In this let *Diana* be propitious to thee, who knows how to tame the wild Beasts, whose two Doves shall temperate the Malignity of the Air with their Feathers, then the Youth enters easily in, &c.

E

And



And pag. 12. After he hath shew'd how to joyn and purify the two first Principles; he says of them, *Hic est Infans Hermaphroditus, &c.* This is the Hermaphroditical Infant, which even from his Cradle hath been infected by the biting of the *Corascene* Mad Dog, whereby he is besotted and distracted with a perpetual \* *Hydrophoby*. Yea though the Water be nearer him than any natural Thing, yet he abhors it and flies it. O Fates! But yet there are in the Wood of *Diana* two Doves which can assuage his Madness, (*&c.*) The English Book (or *Secrets Revealed*) adds pag. 16: [it applied by the Art of the Nymph *Venus*, then least he should again relapse, *&c.*] And pag. 17. it runs thus (speaking of these Doves) supply the Feathers, and the Eagle will fly away, and leave the dead Doves of *Diana*; which except they shall be dead at the first receiving, they cannot be profitable, *&c.* The Latin Book, or *Introitus Apertus*, says thus, pag. 13. *Fulgente Luna in suo plenilunio pennas suppedita, & avolabit Aquila relictis pone se mortuis Dianæ calumbis, quæ si primâ acceptione fuerint mortuæ, prodessse nequeunt*: There is a great difference

\* Hydrophobia, a disease which exceedingly fears the Water caused by the biting of a Mad Dog.

rence betwixt being dead and being alive.

And *Sendivogius*, pag. 110 Lat. 76 Engl. saith, If in any Science or Art it doth much help or hurt to have one word lacking, or added, than much more in this. As for Example, it is written in one place, *Then mix these Waters together*; another adds *Not*: He indeed added but a little, and notwithstanding he made the whole Chapter quite contrary, (*&c.*) But to return to our purpose.

*Introit. Apert. pag. 21.* Shewing that the Off-spring of *Saturn* hath no actual Sulphur in it, says, It hath entered into League with a burning arsenical Sulphur, and therefore appears not under a mercurial Form, (*&c.*) But after it hath swallowed the Sulphur of *Aries*, he says, the *Magi* tried to purge *Mercury* therewith, but the Event did not Answer, because there was yet mixed an arsenical Malignity in the Sulphur so swallowed; which though now it was but little, in respect of that abundance which it had in its mineral Nature; yet it hindred all Ingress. Wherefore they tried to contemperate this malignity of the Air by the Doves of



*Diana*, and the Event answered their Desires, *Tum vitam vitæ commiscuerunt, ( &c. )*

*Introitus Aper. Chap. 14. pag. 37* says, to this purpose, We have moreover shewn that the preparation of the true philosophical *Mercury* is difficult: *Tamque difficilis ut opus sit peculiari Dei gratia, si quis ad exactam ejus notitiam prevenire cupierit.* The English Book after the word difficult adds these words, pag. 52. [ The main knot lying in finding out *Dianas Doves* which are folded in the everlasting Arms of *Venus*, which no Eyes but a true Philosopher ever saw. This one Skill performs the Mastery of Theory, enables a Philosopher, and unfolds to the knower of it all our Secrets. This is the Guordian Knot which will be a Knot for ever to a Tyro in this Art, except the Finger of God direct. ] Yea so difficult, &c.

I know not what to say of this, and several other passages in the English Book, which was published by *W. C.* directed to the Honourable the Lord *Lucas*, Baron of *Shenfeild* in *Essex*, Anno 1669.

After

After the Author's Preface, there is this Admonition.

R E A D E R,

**T**H E true Manuscript Copy, which *John Langius*, in his Preface, doth so much thirst after, is here published for thy Benefit, in which thou wilt find considerable Enlargements and Explanations, wherein the Latin Translation is deficient, as Witnesseth Chap. 15. &c.

But this is plain that *Æyrenæus* refers to the Latin *Introitus Apertus*, as appears in his Preface to *Ripley Revived*, Printed 1678. and there he says, that he had lately wrote the *Introitus*, &c. yet that by *John Langius* (which I have) was Printed *Amsterdam* 1667.

I suppose this *W. C.* is the same that publish'd *The Philosophical Epitaph of W. C. Esq;* 1673. Dedicated to the Honourable *Robert Boyle, Esq;* for there in his Preface, before that part, called, *A Brief of the Golden Calf*, he mentions the open Entrance to the shut Palace of the King.

E 3

NOW



Now let us see what he hath learned from it; in his Epitaph, pag. 15. he declares the preparation of *Mercury* in these words; viz.

For *Mercuries* preparation is thus; viz. By a Mineral with Sable Silverveins, which is the Dragon born in *Saturns* Den, devouring *Cadmus* with his earthly Men.

*Praxis.* First then this Dragon double strength to  
Mars,  
Must be yet pierc't by him being God of  
Wars;  
Then both will perish and become a Star,  
Where the young King is born who is So-  
lar.  
Then wash equal *Venus* in's Blood, and  
let  
Them joyn till *Vulcan* take them in a  
Net;  
Which *Mercury* gently on his Wings must  
bear,  
Till he steals their Wealth, and *Sols* Body  
tare;  
Wherein then *Sol* will freely shed his  
Seed,  
And this is all whereof we stand in need,  
Which ordered right you cannot choose  
but speed, (&c.)

This

This is very plain (if true) first a *Dragon* pierc't by *Mars*, then wash equal *Venus* in's Blood, which *Mercury* must gently bear on his Wings, wherein then *Sol*, &c.

Here we find his third Principle in the *Mercury* is *Venus*, which, I suppose, he gathered from these words, in the open Entrance; viz; But yet there are in the Woods of *Diana* two Doves which can assuage his frantick Madness, if applied by the Art of the Nymph *Venus*, (&c.) and from these words. [The main Knot lying in finding *Dianas* Doves, which are folded in the everlasting Arms of *Venus*, (&c.)] and from these words p. 77.

If then thou work in *Sol Vulgar* be sure to procure the Marriage of *Diana Venus* in the beginning of the Espousals of thy *Mercury*, then put them into the Nest, (&c.) The Latin thus, p. 52: Quare si cum Sole vulgi fueris operatus, cave ut Veneris connubia sollicitè compares, deinde thoro suo impone, (&c.) I doubt me whether *W.C. Esq;* knew the Philosophical *Venus* and *Diana*; for they are both one, as is plain by what follows.

E 4

And



The learn-  
ed Sophi-  
es Feast.

And yet, O strange! a Wonder to re-  
late,  
At this same Spring naked Diana sat, (&c.)

Corpus  
imperfe-  
ctum.

Æyrenæus in his Treatise, called *Vade Mecum Philosophicum*, annex to his *Opus Tripartitum*, pag. 218. says, That *signum Corporis imperfecti præparati est Candor egregius instar argenti purissimi, &c.*

Pag. 219: *Qua propter opus hoc regium Rex summus signavit, vilis tamen res est, etiam & pretiosissima, &c.*

*Mille ei nomina ab Antiquis pariter ac Modernis Sophis imposita leguntur, &c.*

*Leo. viridis, medium, aqua maris, acetum acerrimum, ignis secretus,*

Luna.

*Saturnia, herba in monte, Luna, solis uxor, femina.*

Venus.

*Beyaque appellatur, Saturni Deastro- rum Senioris proles est, unde Venus à quibusdam nominatur, &c. Nemus porro*

Diana.

*sibi dicatum habet ideoque venatricis Dianæ nomen accipit, &c.*

Pag. 213. *Dico tibi bona fide quod sola nostra Luna, (quæ solis uxor est in opere) nomine mutato nos deludat, &c.*

Pag. 215. *Luna nostra quæ fæmellæ vices habet proles est Saturnia, quæ cum*

belli-

*bellicoso Deo, affinitatem conjugii contraxit, ideoque Veneris nomine ab invi- Venus. dis vocatur; Arsenicum vero dicitur Arsenicum partim quia uti cuprum ab Arsenico deal- batur, ita, &c.*

Pag. 221. *Corpus tamen revera Her- maphroditicum, auri respectu argente mercurius vivus est, & aqua fugitiva, Mercurii vero mineralis collatione terra vera apparet, terra tamen Adamica h.e. Chaos sive limbus nominari meretur, &c. Chaos.*

Well then, W.C. knew not the Doves of Diana, nor why so called. *Hermetick Secrets in English*, p. 172. And though their Writings abound with ambiguous and equivocal Words; yet about none do they more contend, than in hiding their golden Branch.

— *Quem teget omnis*

Æn. 6.

*Lucus; & obscuris claudunt convalli- bus umbræ.*

Which all the Groves with Shadows overcast, and gloomy Vallies hide.

Nor yieldeth it to any Force, but readily and willingly will follow him, who *Maternas agnoscit aves*

— *Et geminæ cui forte columbæ*

*Ipsa sub ora viri cælo venere volantes,*

Knows



Knows Dame *Venus* Birds—  
 And him to whom of Doves a lucky  
 paire,  
 Sent from above shall hover 'bout his  
 Eare, &c.

The knowledge of *Dianas* Doves  
 (otherwise Dame *Venus* Birds) is the  
 main Knot then, How shall we do to  
 find them?

There is an ingenious Book, Entitled  
*Disceptatio de Lapide Physico*, that in  
 pag. 88. endeavouring to expound *Æy-*  
*renæus*, has these words. *Juvenis ala-*  
*tus est Mercurius, Chaos seu Infans Her-*  
*mophroditus est Regulus Stellatus. Canis*  
*Corascenus rabidus, est sulfur Arsenicale,*  
*Columbæ Dianæ sunt salia, Aquila evo-*  
*lans est Mercurius purissimus, homogeni-*  
*tate unus, substantiâ Essentiali duplica-*  
*tus, propter sulphur secum ascendens ani-*  
*matus, cum quo, &c.*

*Columbæ Dianæ sunt salia, &c.* Well  
 then the Doves of *Diana* are Salts it  
 seems. Salts, says he, What Salts?  
 Nay, who can tell? He might as well  
 have said nothing of them. What shall  
 we do now then? Why, e'en go to  
*Æyrenæus* himself, and hear what he  
 says of them.

Ripley

*Ripley* Revived, pag. 24. In this our  
 Work our *Diana* is our Body, when it  
 is mixed with the Water, for then all is  
 called the Moon; for *Laton* is whiten-  
 ed, and the Woman bears Rule: Our  
*Diana* hath a Wood; for in the first  
 days of the Stone, our Body, after it is  
 whitened, grows vegetably. In this  
 Wood are at the last found two Doves;  
 for about the end of three weeks the  
 Soul of the Mercury ascends with the  
 Soul of the dissolved Gold: These are  
 infolded in the everlasting Arms of *Ve-*  
*nus*; for in this Season the Confections  
 are all tinted with a pure green Colour:  
 These Doves are circulated seven times,  
 for in seven is Perfection, and they are  
 left dead, for they then rise and move  
 no more; our Body is then Black like  
 to a Crows Bill, for in this Operation all  
 is turned to Powder, blacker than the  
 blackest. (Such passages as these, &c.)

Gentlemen, How do you like this, is  
 it not very plain? I hope you are now  
 thoroughly Satisfied: but stay, methinks  
 you look somewhat angerier than be-  
 fore, all is not well I doubt, let us read  
 on then; pag. 25. Such passages as these  
 we do oftentimes use when we speak of  
 the preparation of our *Mercury*; and  
 this



this we do to deceive the Simple; and and it is also for no other end that we confound our Operations, speaking of one, when we ought to speak of another, for if this Art were but plainly set down, our Operations would be Contemptible even to the Foolish, &c.

Ho, ho, my Master, you intend then to deceive us simple ones, do you? But hold we will not let you go so, because your Work is truly Natural. You therefore take the Liberty to confound the *Philosophers* Work, with that which is purely Nature's Work, that so ye might keep the simple in Ignorance concerning your true Vinegar, which being unknown, our labour is wholly lost, &c. This is very fine indeed: To what purpose have I (and many more) taken so much pains, and laid out so much Money to buy your Books, and spent so much time in Reading them, nay moreover run the hazard of cracking my Brain with thinking upon it, and some say I have done it already; and if it be so, I'll lay the whole blame upon you, and Master *Sendivogius*, &c. Nay I will not excuse Prince *Geber* himself, that is so subtile in his *Sum of Perfection*.

*Æyren.*

*Æyren.* Be not so Angry young Man, nor yet so hasty — Have you considered well what the *Philosophers* write; are you so fitly qualified as *Sendivogius*, and the others direct, and have you duely observed their Directions?

*Hort.* Sir, I Humbly beg your Pardon, I did not perceive you was so nigh at hand, I readily acknowledge, that this Art cannot be Fathom'd, much less, enjoy'd by all men: I confess my self not to be so Prepared and Qualified, as the matter requires, and am altogether unworthy of so great a Gift, and therefore I fear must now bid both it and you, a long farewell, (Good Sir) Farewel.

*Æyren.* But hold, stay a little, Did not you say e'en now, that I should be unto you as a Master? Are you not advised to abide in the simple way of Nature, to persist in the Text, and to wait with patience, &c? I am not willing you should thus loose your labour, as you call it, tho' what you have taken therein amounts not to the tenth part, which some others far more deserving than your self have done, and yet never made such large Exclamations; If *J.* be your  
Ma-



Master, Let me hear you now repeat the Principles and Foundation of this Art.

Hort.

Sir, I shall do it readily, since you are pleased to require it. This Art consists in the *Metalline* Kingdom only, in Metals from Metals, and by Metals; It is built upon four *Metalline* Principles or Elements, *Fire, Air, Earth* and *Water*, That the two first joynd are *Radix Artis* and the true *Key*: That enough of them hath been said already, that we are now seeking out the third Principle of *Earth*, the *Doves of Diana*, which reconciles the two first to the last; that therefore they must be of a *Metalline* Nature, and make the second Work, which may be called *Conjunction Tripartite*, &c.

Æren.

Now see if in my Writings, I have not sufficiently touched this Principle of *Earth*, or the *Doves of Diana*:

Hort.

Sir, I thank you for your seasonable Advice; and, with your Favour, I will make a further search. Let me see—

*Vera confectio Lapidis Philoso. p.133.*

Medecina  
Secundi or-  
dinis.

*Nunc ad medicianam secundi ordinis transeamus, quæ habet inspirare, tingere et fermentare primam compositionem, Unde Calidius Philosophus, nemo potest vel po-*  
*stea*

*stea poterit tingere terram albam foliatam nisi cum Auro. Seminate aurum vestrum in terra alba foliata, seminate hoc est conjungite vel fermentate, aurum id est animam vel virtutem tingentem, in terra alba foliata, hoc est in terra preparatione debita facta, alba et munda in qua non sint sordes, nam si ita preparata non sit, non sit idonea ut possit suam formam vel animam recipere, ut conjunctæ fiant immortales, &c.*

Pag: 155. *Atque finalis scopus istius medicinæ secundi Ordinis est: Reducere lapidem in terram fixam, spiritualement et tingentem.*

Pag. 142. *Accipe sulphur album et ipsum fige Luper corpus suum album fixum et mundatum, id est supra argentum: Et sulphur rubeum supra corpus suum rubeum scil. supra aurum, &c.*

Pag. 150. *Præterea ad hanc medicinam secundi Ordinis spectat illud Hermetis. Scitote (inquit) rumorum inquisitores et sapientiæ filii, quod Vultur supra montem existens in Cacumine voce magna clamat, inquiens, protige me et ego protegam te; largire mihi jus meum ut te adjuvem. Sol enim meus et radii mei sunt in me: Luna vero mihi propria est ac lumen meum omne lumen superat*  
*et*



*et mea bona omnibus bonis sunt sublimiora.  
Me igitur, &c.*

*Fons Chemicæ Philosophiæ, pag. 93.  
Sed ut ad aquam revertamur, in qua cre-  
de mihi totum secretum consistit, quæ a-  
qua licet sit una, non tamen est simplex  
sed composita, nempe ex Vase et igne Phi-  
losophorum, quibus tertium additur, nempe  
vinculum. Quum igitur, &c.*

Vincu-  
lum.

*Introit. Apert. p. 4. Est nempe in aqua no-  
stra requisitus primò ignis, secundo liquor  
Saturniæ vegetabilis tertio Mercurii vin-  
culum, &c.*

I am not to learn, that sometimes  
and in some respects the first Principle  
of Fire is called *Vinculum Mercurii*, be-  
cause it tends to the fixing of it; but  
the Water is tied to the Fire, only by the  
third Principle.

*Ripley Revived, pag. 290.*

The second manner is called *Tripartite*,  
Which is Conjunction of things Three,  
Of Body, Soul and Spirit, that they  
not strive,

Which Trinity thou must bring to  
Unity;

For as the Soul to the Spirit the Bond  
must be;

Right

Right so the Body the Soul to him must  
knit,  
Out of thy Mind let not this Lesson  
flit.

*Pag. 292.* Know that the Soul doth  
not ascend, but it carries with it a fer-  
mental Odour of the Body, by which  
it doth to effectually affect the Spirit,  
that it begins to think of taking a new  
Impression, and becomes daily by little  
and little more and more able to suffer  
Fire, and by consequence draws to the  
nature of a Body; observe this, &c.

*Pag. 307.* The next is to know our  
*Mercury*, which is not Common but  
Artificial, drawn from three Heads by  
the mediation of one thing, which  
makes the two which are dry and sul-  
phureous, to unite with one which is  
moist and mercurial.

*Brevis Manuductio ad Rubin: Cæle-  
stem, pag. 69. Causa secunda finalis hæc  
est, ut contrarias qualitates conciliaremus.  
Non autem conciliantur qualitates contra-  
riæ nisi per medium. (Pag. 70.) Me- Medium.  
dium ergo erit utriusq; Particeps utriusque  
accommodatum. Vertendo itaque compo-  
situm in terram jam concordant in hoc ter-*

R

tio



*tio frigus & calor ut cohabitare possint, &c. Postea vero in aquam dissolvendo conciliantur, &c.*

*Ferment.* Also in *Rip. Rev* you speak to this purpose, *viz.* For certainly the ferment which cometh between the compound Body and the Water, causeth a Death and a Regeneration, &c.

*Common Mercury.* Also in another part of it, thus: Now in the Composition of these three; first our common *Mercury*, and the two Principles of our Compound there interceeds the Ferment, &c. Out of which, though it be a Body, proceeds yet a specificated Odour, &c.

Now, Sir, I thank you for your Encouragement, since I have cause to rejoyce.

*Æyrin.* How come you to lay any stress upon these Words?

*Æyr.* Because, Sir, you have expressly said it more than once or twice, and a certain honest Author speaks to this purpose, That after the joyning of the two first Principles, the *Mercury* of the second may then be said to be dead, and never more to be made living but by *Argent vive*, which cannot be done without mixture; but that it will not mingle it self with the common *Argent vive*,

*vive*, because of the Sulphur, &c. therefore there must be a medium; that in the medium must be a Specifick seperative Power to coagulate, &c. for common *Mercury* has no Specifick; therefore take, &c. *Medium.*

This, Sir, I think, agrees exactly with your own words formerly cited.

*Æyr.* It does so. Name your Author therefore, for certainly he is one of the plainest that ever writ concerning this Principle.

*Hor.* He is no plainer, Sir, in this than in the rest, but his Book is of small Account; and I must beg your Pardon, Sir, because in your Preface to *Ripley Revived*, after you have told us what light you received from *Bernard Trevisan*; you say next to him, or rather before him, in some respects, is an Author whom you will not name, &c. So, Sir, I follow your Example, and I know you can easily perceive the words are not of my own invention.

*Æyr.* But how then has this your Earth a relation to the *Doves* of *Diana*, which are spoke in the Plural?

*Hor.* Because of the Quantity, Sir; which is two to one.



Æyren.

Have you seen any Receipt for it?

Hort.

Yes, Sir, one of your own; it is as follows.

*Arcanum Arsenici Philosophici.*

1. *Accepi Draconis ignei partem unam et*
2. *Corporis Magnetici partes duas præparavi simul per ignem torridum et quinta præparatione factæ sunt Arsenici veri circiter unc. viii.*

*Arcanum præparandi Mercurium cum suo arsenico ad fæces amittendas.*

3. *Recipiebam Arsenici optimi partem unam, feci cum Dianæ Virginis partibus duabus connubium incorpore uno, minutim trivi et cum hoc præparavi Mercurium meum elaborando simul omnia in calido usque dum optime incorporarentur, &c.*

Æyren.

Now I find you take Receipts according to the Letter, not considering you said before, that the Fire and Air joyned, is called *Diana* or *Arsnick*, &c. and yet you make your third Principle two parts of the *Virgin Diana* to one of *Arsnick*.

This is *idem per idem*; besides, How do you know this is my Receipt?

Hort.

Hort. O, Sir, *Expede Herculem*, and if you are pleased to word it so, I cannot help it; I am sure the meaning is otherwise; and I can easily perceive you have more *Sols*, more *Lunas*, more *Dianas*, and more *Mercuries* than one.

Æyren. Have you any other Authorities?

Hort. Yes, Sir, that one that's Nameless; he also directs me to take more of the Earth than of the Fire and Air, and more of Water than of the other three.

Æyren. And hath he told you how this second Work appears, and the Temperature of it?

Hort. Yes, Sir, he saith it appears a Mass *Metalline*, of the Colour of Lead; and that it is easily beat to Powder (which I have also experimentally found to be true).

Æyren. Have you observed any such words from me?

Hort. Yes, Sir, in the *Breviary of Alchymy*, *Rip. Rev. Pag. 10.* Position the third, you say,

*Three Substances make only two Natures, Earth and Water.*



Earth and Water equally proportioned that is best. Here it is Evident (say you) That three Substances make up but two Natures of Earth and Water: The Man and Wife are both Bodies, or Earths; the one Fixed and Ripe, the other Volatile and Unripe, and by mixture make a brittle Black Hermaphroditical Body or Earth, called the *Philosophers Lead*, &c. So, Sir, I observed you have more Leads than one; for you call the Green Lion your Lead; and in its Preparation you speak of two Substances, and here you speak of three; also you have your Read-Lead elsewhere named.

Æyren.

Well, this looks something like it indeed, but you know it is spoken as to another purpose. Now proceed to your Element of Water, and lets hear what you will make of them at the last.

*The joyning of the fourth Element:*

Hors.

I shall, Sir, and first from your *Vera confectio Lapidis Philosophici*, pag. 155.

Medicina  
tercii Or-  
dini.

*Medicina tertii Ordinis est illa præparatio Lapidis, quæ a Philosophis Maxime in pretio habetur, et vocatur Iteratio*

sive

*sive Multiplicatio, Unde Philosophus: Totius operis summum arcanum est dissolutio physica in Mercurium, et in primam materiam reductio.*

156. *Deinde in aceto nostro cælestino solve, et certe solvetur in aquam clarissimam et quasi fontanam.*

Pag. 157. *Item notabis quod in omni dissolutione physica debes mittere tres res: Rem quæ humectat, quæ dividit et quæ lavet, &c.*

160. *Tamen soluta non bene operatur nisi prius figatur in suo fermento.*

161. *Ut hanc Tertii Ordinis Medicinam tibi clarius explicem, sic accipe. Oportet omnino quod de corpore fiat Mercurius, hoc est, quod fixum fiat volatile cum volatili, hoc est, cum Mercurio Mundo, &c.*

*Brevis Manuduc. Pag. 69. Postea vera in aquam dissolvendo conciliantur, &c.*

Next I will shew you what Mr. Norton says of the Water or Liquor; and therein he doth clearly hint the third Principle also: In *Theat. Chem. Britt.*

*Consider also the nature of the meane, Pag. 81. When it is in the third Degree made cleare;*

F 4

The



The purer that your meanes be,  
 The more Perfection thereof ye shall see.  
 The meanes retheyne a great part  
 Of the Vertues of this Art:  
 For the Principle may not give influence  
 To the final End, neither the resfluence  
 Unto his principal, without Succour and  
 Aid  
 Of meanes conteyning the extremities  
 aforesaid, &c.

Pag. 78. Liquor is a thing moveable,  
 Of fleeting Substance and Unstable.  
 All such things follow the Moon,  
 More then standing kindes doone;  
 And that appeareth to a Clerke,  
 In working of the white Werke:  
 Liquors washen and maken cleane,  
 Both Extremities and the Meane, &c.

And pag. 76, 77, 78. Speaking of  
 their severall sorts of Liquors or Waters;  
 as *Aquam ab Aere*, *Stilla roris madidi*,  
 Water of Litharge, and Water of Azot  
 to make *Lac Virginis*, *Aqua vitæ*, *Quin-*  
*tessence*, *Aqua Vivificans*, &c.

*ibid.* Of another Liquor wise Men tell,  
 Which is fresher than Water of the  
 Well;

Fresher

Fresher Liquor there is none in taste,  
 Yet it will never consume ne waste;  
 Though it be occupied ever more,  
 It will never be less in Store;  
 Which Democrit named for his intent,  
 Lux umbra carens, Water most Orient:  
 Hermes said no Liquor so necessarye,  
 As was Water of Crude Mercury:  
 For he shall stand, said that noble Clerke,  
 For the Water within our Werke.

Water of  
 crude Mer-  
 cury.

Now lerne ye which for this Science have  
 sought,  
 By all these Liquors our Stone must be  
 wrought.

Hermetick Secrets, saith, That Mer-  
 curies Leprosie infesting the Body, is  
 not of its Root and Substance, but Ac-  
 cidental, and therefore seperable from it.

*Fons Chemicæ Philoso.* pag. 104. *Mer-*  
*curius enim Vulgi est Aqua, sed deest ei*  
*Spiritus et vis ignea ad urendum: Supple*  
*si potes quod deest summo cum Artificio,*  
*tum non amplius erit Mercurius Vulgi,*  
*sed similis nostro, sed si hoc facere non pos-*  
*sis, dimitte istum Mercurium, quia nihil*  
*ab ipso præter damnum expectare possis.*  
*Ecce jam deus est testis, rem totam nar-*  
*ravi, quam si prudens fueris ignorare non*  
*possis, &c.*

Introit.



*Introit. Apert. pag. 19: Quare agno-  
verunt tandem, &c.* Wherefore the wise  
Men did at length know that the wa-  
tery Crudities, and the earthly Fæces  
did hinder it from being digested, which  
being fixed in the Roots thereof, cannot  
otherwise than by Inversion of the  
whole Compound be rooted out; they  
knew, I say, that Mercury, if it could  
but put off those things, it would pre-  
sently become fixed, &c.

*Theat. Chem. Brit. pag. 146.* In our Conjunction four Elements be ag-  
gregat,  
In dew proportion fyrst whych asunder  
were separat.

*Common  
Mercury.*

*Ripley Rev.* draws a Conclusion in  
these words; Our Art therefore is to  
compound two Principles (one in  
which the Salt, and another in which  
the Sulphur of Nature doth abound)  
which are not yet perfect, nor to-  
tally imperfect; and by consequence  
may therefore, by our Art, be exchan-  
ged, or exalted; which that which is  
totally perfect cannot be; and then by  
common Mercury to extract not the  
*Pondus*, but the *Cælestial* Vertue out of  
the Compound; which Vertue being  
Fer-

Fermental, begets in the common Mer-  
cury an Off-spring more Noble than it  
self, which is our true Hermaphrodite,  
which will congeal it self, and dissolve  
the Bodies, &c.

*Of this Cælestial Vertue he also speaks thus.*

But beyond the Example or Simili-  
tude given of a Grain of Corn, it may  
be observed that the hidden and spiri-  
tual Vertue of this our Body, doth  
purge and putrefie its Matrix of Water, <sup>*Purged.*</sup>  
in which it is sown; that is, it makes it  
cast forth a great quantity of filthy  
Earth, and a great deal of hydropical  
saline Moisture, &c.

For (says he) this Operation of ours,  
is made between Male and Female, with-  
in their own kind; between which <sup>*By a Fer-  
mental  
Vertue.*</sup>  
there is a Ferment, which affecteth  
that which no other thing in the World  
could do.

For fermental Vertue is the wonder of  
the World; and it is by it that Water  
becomes Herbs, &c.

Then, Sir, you close all in these  
words; *viz.*

We conclude then, That all Opera-  
tions for our Mercury and our Body,  
according to our Art, are erroneous,  
and



and will never produce our Mystery, although they be otherwise Mercuries never so wonderfully made, &c:

*Æyren.* What Conjunction do you call this?

*Hort.* I call this Conjunction Tetraptive; yet I perceive that at the first Addition it rather goes under the Denomination of Triptative, or Conjunction of three Substances, by virtue of a Medium, because the Medium remains not intirely with the other, and that the Tetraptive Conjunction is not properly consummate till perfect Digestion: This therefore may be properly called the making of a Quadrangle; and that of perfect Digestion, a reducing the Quadrangle to a Circle; as you have it in the Exposition upon Sir G. Ripley's fourth Gate, pag: 292. (tho') I also perceive you allude to the same Conjunctions, and other Operations in the great Work.

You also, Sir, further teach that by virtue of the Medium or Doves of *Diana*, all these four Principles, or Elements will joyn and purge together, which then must be purified into a bright, clear Water, by several Sublimations or Eagles, which may be done  
several

several ways, as your Writings sufficiently direct: Also that these several Sublimations are but so many Cohobations of the subliming Mercury upon the Body of the Composition; yet that there requires a due knowledge of the true Number which may also be clearly learnt from your Directions; and therefore, for brevities sake, I shall not hear repeat them.

This is that hidden Moisture or Humidity, wherein Gold will dissolve as Ice doth melt in warm Water, and is a Mother unto Gold, as saith *Sendivog. Eng. pag. 49.*

I am also, in the next place, further to shew that this purified Mercury or Water, is not unlike to common Mercury; yet more splendid and clear, but not diaphanous or limped, as many have supposed: And that upon this prepared Mercury alone is founded the grand Secret of the Philosophers Stone; *alias* Gold-making Powder; *alias* transmuting Elixir; which with your leave I will prove, as follows.

First that it is not diaphanous or limpid. *Tract de Metal. Metamor. pag. 46. Quidam Diaphanum hoc menstruum volunt limpidumque, &c. et frustra.*

Ripley



*Ripley Reviv'd*, pag. 238. The main matter is our Water; which Water, as saith *Artephius*, is the Vinegar of the Mountains, and it is the only Instrument for our Work.

*Cohobation.* This, I say, that it must first be Cohobated in a very wonderful way (for it is such a Cohobation, that hath not its like in the World) and for several times, to a determinate Number; and after it may and ought to be Distilled *per se*, with out addition again and again, that thou mayst have the Water clear from any exotical Mixture.

*Distillation.* Pag. 34. Because some Atoms of the Body may be in it, which were insensibly left in the Preparation.

Pag. 241. For this, saith the Philosopher, is thy first Work, to make clean thy Mercury, and then into clean Mercury to put clean Bodies; for who can expect a pure Generation from that which is unclean.

*Thinness.* The next Property of thy Water, is that it must be thin, even as thin as any other Mercury; for if the external Proportion be Corrupted, it is an evident Sign that the inward Nature is Confused.

It must also be of a very bright Colour, even like to fine burnished Silver, as saith *Artephius*. Hence, saith a certain Philosopher, To sight it is like to a *Cælestial* Body. *Brightness.*

Our Water must not be reduced into any limpid diaphanous Liquor, as some fondly imagine, and as I my self in my time of Errors did conceit; but it must keep its Mercurial from pure and incorrupted. It is also very ponderous; so ponderous that it is somewhat more weighty than any other Mercury in the World. *Not limpid or diaphanous.*

By way of Digression, give me leave to tell you, It is no small matter to be firmly grounded in your Principles. I have met with a Book published by Dr. *Bolnest*, 1665. who contends much for this common Mercury prepared, pag. 104, 105, &c. and thinks himself no small *Master* therein. But pag. 104. he thinks that mentioned by Count *Treviſan* was only a particular, and that the said *Doctor* drives at another *Method*, though to the same purpose. I have (says he) already declared (my Thoughts) that the common Mercury prepared, and afterwards dissolved into a clear, milky, crystalline, and silvery



silvery Liquor, or Water, is the true *Menstrual*, or *Metalline* dissolving *Mercury* of Philosophers. And pag. 116: he adds, that we may undoubtedly conclude, that that most famous and necessary *Menstrual*, or *Metalline* dissolving *Mercury* of Philosophers (for, says he, I mean not their congealing *Mercury*) is to be prepared out of the common *Mercury* or *Quicksilver*. And in pag. 122. he says, *R. Lully* directs to another more excellent and philosophical *Menstruum*, &c. without which the common or vulgar is not easily to be prepared, and made philosophick. But soon afterwards he runs into the old Error, that there are several *Mercuries*, (besides the universal) as *Mineral Vegetable* and *Animal Mercury*, sometimes both joyned in one; I mean (says he) the *Mineral* and *Vegetable* which produced that potent *Dissolvent*, or *G. Vegetable* of *Raymund Lully*, which few yet have well understood or perceived, &c. But of these last *Mercuries* (says he) or *Menstruums*, I intend not at present to enlarge, they being the Gate into the greatest of Chymical Secrets: And at this Fountain he leaves the ingenious to draw, and refresh him-

self

self with the healing and physical Waters, &c. Now I should think this Doctor an envious Adeptist, but that he afterwards requests us not to interpret him to speak of the *Great Elixir*. And pag. 126. he would not have any to imagine him to know more than he hath delivered; and so attempt in vain (by subtilty of Discourse) a farther discovery from him: And concludes thus, Let none therefore expect that from me, that I own not my self Master of; he that doth, and fails of his Expectations, let him not hereafter blame me, but himself, &c. Thus our Expectation ends in a hush, and comes to nothing; and thus we see how a Building may soon fall for want of a true Foundation, and how greatly many have been deluded by that Subject of common *Mercury*; sometimes wholly approving, other times altogether rejecting the same, and sometimes allowing it only in part.

I have seen a little Book, called *Chymical, Medecinal* and *Chyrurgical Adresses* made to *Samuel Hartlib*, Esq; 1655. And in it a Treatise, named, *A Caveat for Alchymists*, the Table of the Book says, it is *Gabriel Platt's Caveat*.

G

This



This Man sets out some of the Cheats of sophistical Multipliers and Imposters. And in his first *Chap.* tells us, that he was shortly to demonstrate before the High and Honourable Court of Parliament in *England*, that there is such a thing feasible as the Philosophers Stone; or to speak more properly, an Art in the Transmutation of *Metals, &c.* But in the Discovery of the fourth Cheat, he makes a Condition; if (says he) I may have a Laboratory, like to that in the City of *Venice*, where they are sure of Secrecy, and to be provided for, &c. And towards the Conclusion he cries out, What should I say more? Oh, if any Man either in *England*, or beyond the Seas, shall trouble himself to write to me, he shall be sure to have an Answer; if he come to me, he shall be sure to lose his Labour; if he think to win me by Rewards, tho' never so Great, he shall be sure to get nothing but a Jeer, &c. And professes that he had not only found out the *Philosophers Stone*, but also a true and infallible way to make *England* Happy by it. This Man, I say, for all his great Boasting, and some true philosophical Caveats, is mistaken in common *Mer-*

*cury*

*cury*; for although he allows, that without it, this Art could never have been found: He notwithstanding adds, Not that it can be made the philosophical Dissolvent by any preparation whatsoever; but without it the first Dissolvent; (for there are three) cannot be gotten; for it only hath the Power to separate this mineral Spirit from a crude Mineral, taken from the *Mine*, which the Fire hath not touched; and no other thing under Heaven can do it else, no more than any Creature besides a Bee can extract Honey out of a flower.— By this, I easily perceive, he spoke only by guesses; and I am afraid *England* is not one bit the Happier for all his great Cunning.

But to return to *Æyreneus* his *Mercury*, of which he further tells us, that this is the only *Mercury*; and there is none in the whole World besides it which can do our Work: With this (says he) *Hermes* did moisten his Body, and made it to rot and putrefie.

By means of this Water the Body shall be brought to have a vegetative Soul; for it will shoot forth as with Sprigs, and Leaves, and Branches, and after it will resolve into Powder like Atoms, &c.

G 2

And



And pag. 240. That it is the Mother of *Metals*, and therefore hath Power to reduce them, by dividing their Principles of *Sulphur* and *Mercury*, he further adds; but we count it a loss to imploy our *Mercury* to such sordid Uses, for we spoil the goodness of it thereby; *Gold* only is drown'd in it, &c.

Mercury  
called Ve-  
nom.

The high-  
est of all  
Medicines  
in the  
World.

242. This Water is by the Philosophers called their Venom, and indeed it is a very strong Poyson; to wit, to the Body of *Sol*, to which it is mixed: But what it is to the Body of Man, I never tried my self, nor gave it to any other, nor do I believe did any of they. But as concerning the Medicine that is made by it, and out of it, it is certain that of all Medicines in the World, it is the highest; for it is the true *Arbor Vita*, which doth Answer the universal Desires of them who have it in this kind; for besides it's *Vertue Curative*, which it hath in a wonderful miraculous way, it can penetrate even to our constitutive Principles, which no other mineral Medicine can do, &c. [Of which more hereafter.]

I observed before, That this Water is the only Base of the *Grand Arcanum* of the

the *Philosophers*, because out of it, by digestion, they obtain a *Sulphur* or *Gold*, far more Excellent than any common *Gold* for their great Work.

In *Sendivog*. Engl. pag. 144. Concerning *Sulphur*, I find these Words; viz. For the House of *Gold* is *Mercury*, and the House of *Mercury* is *Water*; but *Sulphur* is that which coagulates *Mercury*, which *Sulphur* indeed is most difficultly prepared, but more difficultly found out: For in the *Sulphur* of the Philosophers this Secret consists, which also is contained in the inward Rooms of *Mercury*; of whose Preparation, without which it is unprofitable, we shall Discourse hereafter in the third Principle of *Salt*; seeing here we treat of the Vertue and Original, not Praxis of *Sulphur*, &c.

I know not what to Answer for this Passage; the Translator says he hath done it faithfully from the Latin into the English-Tongue; but I find nothing to this purpose in the Latin, Printed Geneva. MDCXXXVIII.

However, in pag. 161. I find these words, *Considerando quod*, &c. By considering that the *Mercury* of the Philosophers



sophers hath in it self its own good *Sulphur* more or less depurated, and decocted by Nature, thou mayst perfect

*All out of Mercury.* all things out of *Mercury*; but if thou shalt know to add thy Weights to the Weights of Nature, to double *Mercury* and triple *Sulphur*, it will quickly be terminated in good, than in better, until into best of all, &c.

163. Common *Mercury* by how much the more it is decocted, the more fluxible it is; Our *Argent Vive* by how much more it is decocted, the more it is thickned; by these Circumstances therefore thou maist consider how the common *Mercury* differs from the *Mercury* of the Philosophers. If thou dost not yet understand, do not expect it; no mortal Man will give you clearer things than we have here spoken of. But now of the Vertues of it: Our *Argent Vive* is of such Vertue, that it is of its self sufficient for thee, and for it self, without any addition of any extraneous thing; it is dissolved and congealed by a natural Decoction only; but Philosophers, for brevities sake, add to it its own *Sulphur* well digested and ripened, and so they work, &c.

*Mercury sufficient of Self.*

*But, &c.*

¶ But

¶ But not to build upon the Authority of one Philosopher. In *Theat. Chem. Britt.* 380. I read thus:

*In four Elements is comprehended things three,  
Animalls, Vegetabills, Mineralls must be,  
Of this our Principle that we make our Stone;  
Quality and quantity is unknown to many one, &c.*

*Out of one Principle four Elements thou shalt draw,  
Thou shalt need nothing else that needful is;  
Our Principle in quality is so perfectly mixed,  
By Vertue of the Son and his quality,  
So equally joyned, so thoroughly fixed,  
As nothing so well mixed may be.*

Son, Father, I pray you for Charity, *Pag. 384.*  
*Where shall I this Sulphur finde, &c.*

Father. In our own Water Son; keep this in minde, &c.

But to come nearer home to *Æyrenæus*; in his *Introitus*, in the Chapter of the Invention of the perfect Magi-

G. 4. stery,



*Mercury  
prepared.*

stery, he tells us after the joyning of the Elements ; That thus came out an Hermaphroditical *Mercury* ; him therefore they put in the Fire, and they coagulated him for no long time ; and in his Coagulation they found *Sol* and *Luna*, &c.

Chap. 10. Pag. 16. *Præ cunctis*, &c. This above all things is a Wonder, that in our *Mercury* there is not only an actual, but also an active *Sulphur* ; and yet notwithstanding it retains all the Proportions and Form of *Mercury*, &c. By reason of this *Sulphur* it is an Hermaphrodite, because it doth apparently include at the same time, and by the same degree of Digestion, as well an active as a passive Principle ; for if it be joyn'd with *Sol*, it softens, melts and dissolves him by a temperate heat, suitable to the necessity of the Composition ; and doth by the same Fire coagulate himself, and gives in his Coagulation *Sol*, and that according to the pleasure of the Operator.

Pag. 17.  
Doth coagulate it  
Self, &c.

This, perhaps, will seem incredible unto thee, but its true ; to wit, That homogeneal *Mercury*, pure and clean, being by our artifice Impregnated with an internal *Sulphur*, doth by the application

of a convenient heat only coagulate himself, &c. but if it be joyn'd to *Sol* already perfect, it is not so coagulated, but it dissolves the corporal *Gold*, &c.

Pag. 45. *Scias*, &c. Thou shalt know that our *Mercury* does of it self yield *Gold*, &c.

*Rip. Rev. Exposit.* upon Sir G. R. Preface, pag. 37. And as the Artist may govern this *Mercury*, it will digest the passive Principles either into *Sol* or *Luna*, at the Philosopher's Pleasure.

*This is the Stone of which we meane,  
Whoso our Writings conceiveth aright,  
It is a Soul and Substance bright,* &c. Pag. 41.

And verily he that hath well studied our Books, shall understand that this general one, *Mercury*, which we call *Azoth*, is indeed our Stone which wanteth only digestion, &c. [ but this I know is also otherwise Expounded ].

Pag. 41. Our one Image out of which springs White and Red, not bare *Sol* and *Luna*, as will spring out of our *Mercury*, which we prepare with our Hands ; but, &c.



41, 42. For who could believe that *Sol*, in which the Vertue is but *Unary*, I mean only sufficient for it self, should by the addition of our *Mercury* (which in reference to its material Parts) is below the Degree of *Sol*, and needs Digestion, and that only to mature it to the height of *Sol*, &c.

*Introit. Apert. Cap. 19. Pag. 54. Sulphur nostrum, &c.* Seek then our Sulphur withal thy might; which, believe me, thou mayst find in our *Mercury*, if Fates the call, otherwise thou shalt prepare it out of *Sol Vulgar*, &c.

This is sufficient for our Point.

Next we will proceed to the Great Work of the Philosophers, which also hath its Foundation upon Sulphur and Mercury, and alludes to all the Conjunctions, as afore-mentioned; wherein it will plainly appear that the whole Art is far more excellent, and easier to be obtained from this prepared Mercury and the Sulphur, or Gold proceeding from it, than from such Mercury and common Gold. And that herein lies the Grand Secret of the Philosophers.

of

### Of the Great Work.

*Sendivog. Lat. pag. 161. Engl. 117.* Now we say that this Art is nothing else but the Virtues of the Elements equally mix'd, it is a natural Equality of Hot, Dry, Cold, Moist; a joyning together of Male and Female, which the same Female begot, *i. e.* a Conjunction of Fire and the Radical moisture of Metals, &c.

119. But Philosophers for brevities sake add to it its own Sulphur, and so they work.

122. We say that *Argent vive* is the first matter of that Work, and truly nothing else; whatsoever is added to it ariseth from it, &c.

*Pag. 136.* Speaking of Sulphur: But do not thou despair in finding of him out, I tell the of a truth that he is in Gold and Silver most perfect, but in *Argent vive* most easy. Our Sulphur, or Sol.

And in *pag. 140.* Now we grant that unto the unworthy this Art is nothing, but to the lovers of Vertue, and the true Searchers and Sons of Wisdom, we do most highly commend it, and do affirm it not only to be true, but al-



altogether the truest; which sometimes we have really made good before men worthy of such sight, I say before Men of high and low Condition: Yet this Medicine was not made by us, but received from a Friend and yet most true, for the finding out of which we have sufficiently instructed the Searchers thereof, &c.

But to return to *Æyrenæus*, (second to none in explaining this Art) *Introit. Chap. 18. pag. 45. Sol proinde noster, &c.* Our Gold therefore is commonly vendable, but not commonly to be bought, because that it may become ours, there is need of our Art.

*Pag. 46.* Thou maist find our Gold; in Gold or Silver vulgar, I my self have sought it in these, and have found it, but it is no easie Labour. The Stone it self may be Easier made, than than that thou mayst find the next matter in Gold commonly bought.

Wherefore our Gold is the next matter of our Stone, the common Gold is a near matter, the rest of the Metals are remote, and those things which are not Metallick are most remote, or rather estrang'd to it.

But

But if thou seek our Gold in a middle matter between the perfect and imperfect, seek it, and thou maist find it; but otherwise loose the Body of common Gold, which is called the first preparation, by which the Inchantment of the body is loosed, without which the work of the Male cannot be perform'd: If thou goest in the former way, thou art bound to proceed with a most benign Fire; but if in the latter, then thou must implore the help of a torrid Vulcan; such a Fire ought to be Administred as we use in Multiplication, when to perfect our *Elixir*, we Ferment with common Gold or Silver.

This indeed will be a *Labyrinth*, unless thou knowest how to get thy self out, yet in either progress, thou art in need of an equal and continual Heat, whether thou workest in Common Sol or in ours. And thou shalt know, that our Sol will perfect the Work two or three Months sooner than Common Gold, and it will be an *Elixir* in its first perfection, of a Thousand Fold, which in the other will scarce be of a Hundred Fold Vertue, &c.

Chap.

A hard  
Labour.

Two ways

Requisi  
heat.



*Est tamen unum, &c.* Chap. 19. pag. 51. *Est tamen unum, &c.* Yet there is in the Metallist Kingdom one thing, of a Wonderful Original, in which our Sol. is nearer than in Common Sol and Luna if thou seek it in the hour of its Nativity, which melts in our Mercury as Ice in warm Water, and yet, after a sort, it is like Gold: Thou shalt not find this immediately in common Sol, but from it with our Mercury in governing it, by 150. days thou mayst find this true, and the same matter, which is our Gold sought the furthest way about, nor yet of such vertue, as that which Nature have left to our hands, &c.

Note, The ingenious Author formerly mentioned, however he came short of the Doves of Diana, is notwithstanding most Excellent in his Exposition upon this Sentence, *Est tamen unum, &c.* which is well worth to be here inserted. *Disceptatio de Lapide Physico. Cap. 1. pag. 9. Est tamen unum in regno Metallico originis miræ.*

*Id est Nucleus Mercurij Metallicus albissimus & purissimus, qui propter raritatem artis, tam eum specuatiuè in-*  
ve-

*veniendi, quam practice educendi mirabilem methodum, à Philaletha Originis miræ appellatur.*

*In quo Sol noster propinquius est, quam in sole & Luna Vulgi.*

*In quo scilicet Nucleo, ut non plus ultra defæcatissimo, Sol noster, id est aurum vium Philosophorum, seu Sulfur artis, propinquius est, quam in sole & Luna Vulgi: Id est facilius per decoctionem ex illo extrahitur, quam ex auro Vulgi, tam propter puritatem, quia auro & argento purior hic nucleus, illud homogeneitate antecellit: Nam licet aurum quoad* Præ. 10.  
*perfectionem Metallicum sit sat purum, & perfectè homogœneum, tamen quoad perfectionem Medicinalem non ita est; Secundum omnium sopherum auctoritates, quas hic annectare supersedeo propter brevitatem, citius enim per se, quam auro adhuc clauso junctum, in solem nostrum, id est Philosophorum decoquitur.*

*Si eum in hora Suae Nativitatis quæras.*

*Si eum, id est antedictum solem nostrum, in hora suæ Nativitatis: quando scilicet ex illo uno in regno Metallico originis miræ, id est Mercurio homogœneo,*  
per



*per competentem ignis decoctionem natus, educitur: quæras, id est accipies,*

*Qui in Mercurio nostro liquescit.*

*Qui, scilicet Sol noster ex Mercurio natus, in Mercurio nostro nempe unde natus, iterum impositus, liquescit, id est resolvitur.*

*Sicut glacies in aqua tepida.*

*Quem admodum glacies nil nisi mera aqua concreta est, ideò etiam in pura aqua tepida, absque rejectione ullius superfluitatis inseparabiliter resolvitur: pari modo & ille Sol, sicut glacies, ex Mercurio sophico tanquam aqua sui generis, solo igne concretus, & in hora suæ Nativitatis, id est coagulationis, acceptus, eodem Mercurio reimpositus, suaviter resolvitur, tanquam in aqua tepida, id est, leni calore adhibito.*

*Pag. 11. Ergo illud unum, &c.*

So far this Ingenious Gentleman: Now to return again to our Countryman and Master *Æyrenæus*, concerning the several ways of Working, in *Chap. 19. pag. 48.* of his *Introitus*.

*Parato*

*Parato Mercurio nostro, &c.* Having <sup>Praxis.</sup> prepared our *Mercury* and *Sol*, shut them in our Vessel, and govern them with our Fire, and within Forty days, thou shalt see the whole matter turn'd into a Shadow or Atomes, without any visible mover or motion, or without any heat perceptable to the touch, save only that it is hot.

But if ye be yet ignorant both of our Sun and Mercury, meddle not in this work, for Expence only will be thy Lot.

But if thou does not yet fully know the Mystery of our Sun, having attain'd the knowledge of our Mercury; then take of common Sol, well purged, one part, and of our Mercury, very clear, three parts, joyn them as is said before, and set them to the Fire, giving a heat in which it may boil and sweat, and his sweat may be circulated, and this Day and Night for ninety Days and Nights, and thou shalt see this Mercury to have separated and again conjoyn'd all the Elements of the common Sol; boil it afterwards for other fifty Days, and thou shalt see the common Sol to be converted by our Mercury into our Sol, which is a Medicine of the

H

first



Our sal-  
phur by  
common  
Sol.

first Order. This therefore is now our Sulphur, but doth not yet teign; and, believe me, many Philosophers have wrought this way, and attained the Truth; and yet it is a most tedious way, and it is for the Grandees of the Earth. When thou hast got this Sulphur, don't think that thou hast the Stone, but its true matter, which in an imperfect thing thou maist seek and find it in a Week. This is our rare and easie way, and this hath God reserved for his poor contemned and abject Saints, &c.

Pag. 50. *Dico ergo, &c.* I say then that each way is true; for it is but one way in the end, but not in the beginning, &c.

Much more from him out of that little Book may be gathered, whereby the Heart of an honest and ingenous Man would be apt to rejoyce; but we must consider he has told us before that such plain Passages as these the Philosophers do many times use to deceive the simple; and this he has said in his last Book, which he declares he intends as a Key to his former Writings; and further says all his other Books together are nothing to this, by reason of the  
Con-

Rip. Rev.  
pag. 2.

Contradictions which he hath woven in them, which in this he hath not done in the least Measure. Let us therefore resort to them, and see if this our suddain Rejoycing is built upon a good Foundation, lest we have cause to be sad too late.

In *Rep. Rev.* pag. 23. He hath these words; viz. I know many pitiful Sophisters do dote on many Stones vegetable, animal and mineral; and some to those add the fiery Angelical Paradaical Stone, which they call a wonder working Essence; and because the mark they aim at is so great, the ways also by which they would attain their Scope, they make also agreeable, that is, a double way: One way they call *Via humida*, the other they call *Via sicca*, (to use their Languages) the latter way is the *Labyrinthian Path*, which is fit only for the great ones in the Earth to tread in; the other the *Dædalean Path*, an easie way of small cost for the poor of the World to enterprize.

But this I know, and can testifie, that there is but one way, and but only one Regimen, no more Colours than ours; and what we say or write otherwise, is but to deceive the unwary; for

H 27 if



if every thing in the World ought to have its proper Causes, there cannot be any one end, which is produced from two ways of working on distinct Principles. — Therefore we protest, and must again admonish the Reader, that (in our former Writings) we have concealed much, by reason of the two ways we have Insinuated, &c.

*Pag. 31.* Let none deceive you with telling you, that our Gold is not common, but Philosophical; for common Gold is dead, which is true; but as we order it, there is made a quickning of it, as a Grain of Corn in the Earth is quickned.

34. Chuse your Gold for this work pure and clean from any mixture, &c. if it be not so when you buy it, make it so by *Purgation*, &c.

35. Know now that whatever we say out of Envy, our way is none other, and we protest, and will protest that neither we, nor any of the Ancients knew any other way; for it is impossible that our Secret can be wrought by any other Principles, or any other disposition than this, &c.

*Proh dolor!* How inconstant are the Philosophers in many of their Sayings?

ings? What is become now of that rare and easie way reserved for the Saints? Is there then no other way, but this with common Gold? What then is the meaning of all those solemn Sayings in *Introitus Apertus*, and particularly this? [*Pag. 54. Sin. minus, &c.* but otherwise in Sol vulgar with a due heat and in due time thou shalt prepare it; but it is a way hedged with a thousand Briars, and we have made a Vow to God and Equity, that we will never in naked Words declare each Regimen distinctly.] Well, there must be something more in it, Sense, Reason and Nature, confirming the same; for if our Mercury is crude Gold, and will (if sufficiently accuated) congeal itself, which is no where denied, What then must it be? Surely nothing else but our Gold, which is nearer related to our Water than any common Gold. — But let me see, what more says my Master in his 19th *Chap. of Introit:* [*Pag. 53. Ea propter si artem noris, &c.* Therefore if thou knowest the Art, extract our Sol out of our Mercury, then thou maist perfect the Work from one thing; which, believe me, is more perfect than all worldly Perfecti-



on, according to the Philosopher; if, says he, thou knowest how to make the Work out of Mercury alone, thou shalt verily be the finder out of a most precious Work. In this Work there are no superfluties; but the whole, by the living God, is turned into Purity, because the Action is made only in one thing.]

So this indeed is a very good Reason; and now, my Friends, I begin to be a little comforted again, and should continue so, were it not for this last Book of *Ripley Revived*; I shall therefore never be at rest, till I have turned it all over. — Let us see further, perhaps we may find something to fix the matter:

PAG. 168. *But first of thine Elements make thou rotation,  
And into Water thine Earth turn first of all;  
Then of thy Water make Air by levigation,  
And Air make Fire; then Master I will thee call  
Of all our Secrets great and small:*

*The*

*The wheel of Elements then hast thou  
turn'd about,  
Truly conceiving our Writings without  
doubt.*

Take of thy clean Mercury, which is animated according to what I have faithfully taught in my little Latin \* Treatise, and mix it with <sup>\* Introitus Apertus</sup> thy Body as there I told you, without ambiguity; put it into a Glass, &c.

This now turns me <sup>back</sup> again to *Introitus Apertus*. pag. 53. *Atsi, &c.* But if thou shalt proceed in the Work of Sol vulgar, then both the Action and Passion is in a twofold matter, and only the middle Substance of both is taken, the Fæces being rejected. If thou dost but well consider these things which I have absolved in few words, you have a Key to open all the appearing Contradictions amongst the Philosophers. Wherefore Ripley in his Chapter of Calcination teacheth to turn the Wheel round thrice, where he expressly speaks of the Sol vulgar, and is so to be understood. In his Doctrine of Proportions



he is very obscure, because those three Proportions do serve to three Works. One Work is most Secret, and purely Natural, and is made in our Mercury with our Sol; to which Work belong all the signs described by the Philosophers, &c.

Three  
ways.

Pag. 54. The other Work is in Sol, purged with our Mercury, &c. (in which the true juice of *Lunaria* is to be taken, and the Faeces to be rejected,

Thirdly, and Lastly, There is a mixt Work when Gold vulgar is mixt with our Mercury, &c.

Well, now we find there are three ways or works; but I am altogether for the way purely Natural. Let us therefore go on.

Rip. Rev. Pag. 366. Our Principal know that it is but one, and that is in Metals, even in those Metals which you may buy commonly, to wit, the perfectest of them; but before you can command it out of them, you must be a Master, and not a Scholar; namely as it is wisely said in *Norton*.

To know to destroy their whole Composition,

That some of their Components may help in Conclusion.

But trust me this is not for a Tyro, nor for every one of us, unless he have the Secret from his own Studies, and not by Tradition from a Master or Guide: Know then that this fore recited way is true, but involved in a thousand Broileries.

But our way which is an easie way, and in which no Man may err, our broad way, our linear way, we have Vowed never to reveal it, but in Metaphors: I being moved with Pity, will hint it to you.

A hint.

Take that which is not yet perfect, nor yet wholly imperfect, but in a way to Perfection, and out of it make what is most Noble and most Perfect: This you may conceive to be an easier Receipt, than to take that which is already perfect, and extract out of it what is imperfect, and then make it perfect, and after out of that Perfection to draw a *plusquam* Perfection; and yet this is true, and we have wrought it. And because



because it is an immense Labour for any to undertake, we describe that way; but this last Discovery which I hinted in few words, is it which no Man ever did so plainly lay open, &c.

*Pag. 369:* The reward which this Mastery will bring to the Artist, is indeed inestimable; for having it, he needs want no worldly Blessing; for Wealth he need take no care, and from all Frailties of Body he hath a most sure Antidote.

Pray then to God that he would be propitious unto your Studies and Labours, in giving thee the true Knowledge of this Secret Mystery; it is the Gift of GOD, I have holpen thee what I can; but venture not to practice barely upon my Words; for know that what I have only hinted is far more than what I have discovered.

And what I have declared to thy first apprehension most openly, hath yet its lurking Serpent under the Green Grass; I mean some hidden thing which thou oughtest to understand, which thou being Cock-sure at first blush will neglect; but

but yet it will bite thee by the Heel when thou approachest to practice, and make thee begin again, and, it may be, at last throw away all as a Man desperate: For know that this is an Art very Cabalistical, and we do study Expressions, such as we know will almost suit with every Man's Fancy, in one place or other: But be sure to take this Maxim from one who knows best the Sence of what he has written: Where we speak most plainly, there be most circumspect; for we do not go about to betray the Secrets of Nature, especially then in those places which seem to give Receipts so plain as you would desire, suspect either a Metaphor, or else be sure that something or other is suppress, which thou wilt hardly, without Inspiration, ever find of thy self, which in tryal will make all thy confident Knowledge vanish; yet to a Son of Art we have Written that which never heretofore was by any revealed.

☉ And to conclude all, take these further Words of my Master  
*Æyrenæus.*

*Now*



Rip. Rev. Now for a close of this most Secret Gate,  
 pag. 371. Whereat few enter, none but they who  
 are

By God's Grace favour'd; its not luck ne  
 fate

That in disclosing this can claim a share;  
 It is a Portion which is very rare,

Bestow'd on those whom the most High  
 shall chuse,

To such the Truth I freely shall declare,  
 Nor ought through Envy to them shall

refuse,

Nor with unwonted Riddles shall their  
 hopes abuse.

Of uncouth Subjects now shall be my Song,  
 My mind intends high wonders to reveal,

Which have lain hidden heretofore full  
 long,

Each Artist striving them how to con-  
 ceal,

Lest wretched Caitiffs should their Trea-  
 sures steal:

Nor Villains should their Villanies main-  
 tain

By this rare Art; which danger they to  
 beal,

In horrid Metaphors veild an Art most  
 plain,

Lest each Fool knowing it, should it when  
 known disdain.

Remember

Remember Man how he produced was, pag. 372.  
 How formed from a lump of abject Clay,  
 From whence created; he each thing doth  
 pass,

Which next to Angels ever saw the day:  
 For God infus'd in him so bright a Ray

Of his own Image, which the Body joyn'd  
 To it, ennobled so that both pourtray

Their Maker, as though Heaven with  
 Earth combin'd

A little System of the Universe to find.  
 But yet though he of Soul and Body both

Was made, and of the two the nobler  
 part

The Soul by far, which for the most part  
 doth

The Subject nominate; yet that same Art  
 That made so rare a piece, doth from the

part  
 Less noble name the whole, Adam, or

Dust,  
 Wherein a Mystery was couch'd, whose

Heart  
 Of life the Centre, to Earth's bowels

must  
 Return, the Earth it self for Man's sake

being curst.

Right



373. Right so our Stone containeth Nature,  
two,  
One hidden, subtile Soul, Heavens pro-  
geny,  
The other gross, compact, terrene also,  
Earth's product must to Earth by destiny;  
Which when resolv'd is made a feculency  
To fight, but the Cœlestial part is still  
(Though over-clouded) most pure in-  
wardly,  
And shall at last most Pearly drops distill,  
Which shall the barren Earth with Fruit  
in plenty fill.

Our Base. Thus all our Secrets from the Earth do  
flow,  
'Tis Earth which for our Base at first we  
take,  
Our Water also unto Earth must go,  
And both together must a Limus make,  
Which we with respite by our Art must  
bake,  
Till all become a Spirit glorify'd  
Whose firmness wasting time shall never  
shake;  
By perfect union th'are so surely ty'd,  
Each Element the other three within it  
self doth hide.

Take

Take then that thing which Gold we 374.  
please to call,  
But 'tis not Gold, yet Gold it is in truth;  
Metalline 'tis, yet from a Mineral  
It flows, which Art by Natures help re-  
new'th,  
And to a Fool an ugly Face it sheweth;  
Yet to a Son of Art it lovely seems,  
Tis stellar White, and tender in his  
Touth,  
And vile appears in many Mens esteems,  
Tea the most part of Men it for a trifle  
deems.

From it is made a Subject of great price,  
Shew it the Goldsmith and he'l swear 'tis  
Gold;

But look you sell it not, if you be wise,  
The Basis 'tis of Secrets manifold,  
This for their Secret main the Sages  
hold:

The Se-  
cret.

The like is in Gold digged from the Mine,  
But to procure it is scarce to be told,  
That you may understand, tho' every line  
Were plainly wrote, yet might your pra-  
ctice oft decline.

For 'tis a Labour hardly to be borne,  
So many tricks and turnings in it be,  
And he that tryeth it is surely forlorne,  
Unless a crafty Master credit me;

375

For



For I have tryed both, yet could not see  
 How any in this way can be secure:  
 I therefore who have vowed Secrecy  
 Have writ this way, which we can scarce  
 endure  
 For knowledge sake to try, its ease will  
 none allure.

The hint. Our kingly Road I also hinted have,  
 Our way in which a Fool can hardly err,  
 Our secret way, which much sad toyl will  
 save,  
 Which is so easie, that I may aver,  
 If thou shouldst see it, thou wouldst it  
 prefer  
 To any earthly Pleasure; yet beware  
 That you mistake not, for I do aver,  
 A mingled Doctrine these lines do de-  
 clare,  
 For both ways in this Book of mine do  
 claim a share.

376. Learn to distinguish every Sentence well,  
 And know to what Work it doth apper-  
 tain;  
 This is great Skill, which few as I can  
 tell  
 By all their reading yet could ere at-  
 tain,  
 And yet of Theory this is the main:

Also

Also to know accordingly to give  
 Due Heat, which in one way thou must be  
 fain  
 To increase tenfold, thou mayst me well  
 believe,  
 For what doth one decoct, t'other away  
 will drive.

Also their Operations different  
 Appear, the one thou must sublime and  
 boyl,  
 O tedious way! in which much time is  
 spent,  
 And many errours, which the Work will  
 spoyle:  
 The other silently doth make no toyl,  
 Like the still voice which to Eliah came,  
 About which work thou needest not broyl,  
 Nor wantst thou fiery Vulcans parching  
 flame;  
 A far more gentle heat begins and ends  
 this Game.

But if thou canst each work perform a 377<sup>a</sup>  
 part,  
 And knowst them afterward to reconcile,  
 Then art thou Master of a princely Art,  
 The very Success will thy hopes beguile;  
 Thou hast all Natures Works rankt on a  
 File,

I

And



And all her Treasures at command dost  
 keep,  
 On thee the Fates shall never dare but  
 smile,  
 No Mystery is now for thee too deep,  
 Th'art Natures Darling, whether thou  
 dost wake or sleep.  
 Pardon my plainness, if the Art thou  
 knowst,  
 'Twas the fruit of my untame desire  
 To profit many; and without a boast,  
 No Man above my Candour shall aspire:  
 My Zeal was kindled with Minerva's Fire,  
 And thou who to this Art wilt now apply,  
 My Book in Natures way shall lead thee  
 higher,  
 Than ever thou, alone mayst hope to fly,  
 If only thou shalt favour'd be by destiny.

378. Peruse these lines, and being read, re-  
 view  
 And read again, and on them meditate,  
 Each reading shall fresh Mysteries and  
 new  
 Discover, which are scattered in each  
 Gate;  
 For they so linked are, that all relate

To

To each, and we our Words have woven  
 so,  
 That thou mayst soon err by misleading  
 Fate,  
 Unless for to distinguish thou dost know;  
 Remember that 'mongst Briars thick, sweet  
 Roses grow.

### The Author to the Reader.

And now, Reader, (I hope) I  
 have made good my Position, and de-  
 scribed every particular Principle, or  
 Element, in order even to the Great  
 Work, and that so plainly, that none  
 need hereafter be to seek in any of them.  
 I confess all might have been said in few  
 words, but I have (for a reason parti-  
 cular) chosen to make the Philoso-  
 phers themselves discover the true Prin-  
 ciples in their own Language, which  
 also may give great Satisfaction to the  
 diligent Inquirer; and yet I have not  
 dwelt longer upon them than I thought  
 was convenient.

Next we will view some short Phi-  
 losophical Tracts relating to the Art;  
 which if it will not further confirm you



in what is gon before, may notwithstanding serve you for Diversion.

In the third Volume of *Theatrum Chemicum*, the Author *de Magni Lapidis compositione*, tells us that the principle Matter of all *Metals* in their *Mines*, is a dry Water, which they call *Aqua viva*, or *Argentum vivum*, and *Spiritus færens*, otherwise called *Sulphur*, &c. *Agens & patiens, pater & mater*, from whence is generated a certain smoaky Substance, and that the *Mineral Vertue* coming upon that *Matter*, congeals and unites it, &c. And from hence it appears that in *Metals* there are four Elements naturally, and that they are homogeneous. In *pag. 5.* he says, That in the Operation of this Science, we stand in need of more things than Nature doth, and that in those we want, are also four Elements, and so our Principles are alike to those of Nature.

*Pag. 8.* That there are four Kinds or Species, and not more or less, required to compound the White Elixir; *viz. Argentum vivum, Sulphur citrinum fugiens, Sulphur viride fixum habens ventrem nigrum intellectu quamvis clarum in visu videatur, & Sulphur album fixum, &c.* and that they are not of great price.

*Pag.*

*Pag. 9.* That the *Argentum vivum* being compounded *cum sulphuro vivo citrino*, become one Mass, which they call *Terra rubea*; and in this respect there needs not any more than three Species or Kinds in the Art: That because this *Terra rubea* is found to be sold ready compounded; therefore he cares not to labour about its Composition, &c. That the other two Kinds are not compounded, until they are put into the Work of this Art, &c. Then he proceeds to practice, but very subtly and hard to be understood.

*Theat. Chem. Britt. pag. 436.*

*Let the old Man drink Wine till he pisse  
The meanes to the blest Stone is:  
And in that menstrous Water drowne,  
The radiant brightnesse of the Mooae;  
Then cast the Sun into her lapp,  
That both may perish at a clapp.  
So shall you have your full desire,  
When you revive them both by Fire.*

*I ask'd Philosophy how I should  
Have of her the thing I would;  
She answered me when I was able  
To make the Water malliable;*

*Pag. 435.*



Or else the way if I could finde  
 To measure out a yard of Winde:  
 Then shalt thou have thine owne desire,  
 When thou canst weigh an Ounce of Fire.  
 Unlesse that thou canst do these three,  
 Content thy self thou get'st not me.

Pag. 356. I am she which wise Men seek,  
 Mercury which is most of might;  
 Hot and moist, light and weake  
 Of the Elements I am full right,  
 Water, Earth, Aire, and Fire  
 Quality, and quantity, you can never have  
 your desire  
 Witbout concoction perfectly.  
 Great Riches in us be,  
 Who hath Grace for us to know,  
 By vertue of her humidity,  
 In the Fire our Stone doth grow, &c.

Pag. 275. Of Titan Magnesia take the cler light,  
 The rede Gumme that ys so bryght,  
 Of Philosofris the Sulfer vife,  
 I called Gold wythouten stryfe;  
 Of hem drawe out a Tincture,  
 And make a Matrymony pure:  
 Betweene the Husband and the Wyfe  
 Espoused wyth the Water of lyfe:  
 And so that none dyuysion  
 Be there, in the conjunction

Of

Of the Moone and of the Sonne  
 After the Marriage is begonne.  
 And that Mercury the Planete,  
 In loef make hem so to mete,  
 That eyder wyth oder be joyned even,  
 As a Stone engendered sent down fro  
 Heven

Of hem make Water clere rennyng,  
 As any Chrystall bryght Schynnyng, &c.

In Arsenick sublymed there ys a way <sup>Pag. 272.</sup>  
 streight  
 Wyth Mercury calcyned nyne tymes bys  
 weight,  
 And grownde together with the Water of  
 myght  
 That bereth ingression, lyfe and lyght,  
 And anon as they togyther byne,  
 Alle runnyth to Water bryght and shene,  
 Upon this Fyre they grow togethyer,  
 Tyll they be fast and flee no whyther, &c.

A Man of Nature ingendereth but a Man, <sup>Pag. 259.</sup>  
 And every Beast ingendereth his sem-  
 blable,  
 And as Philosophers rehearse well can  
 Diana and Venus in Marriage be nota-  
 ble, &c.

I 4

And



Pag. 265. *And to comfort bys Brethren that were full dall,  
The Sun hath chosen without Warr or strife  
The bright Moone when she was at the full,  
To be his Mother first, and after bys wedded Wife;  
In tyme of Ver the Season vegetative,  
In Aries when Titan doth appeare,  
Inspired by Grace with the Spirit of lyfe,  
This Marriage hallowed at midday Spheare, &c.*

I shall add but one or two more, which are most to the purpose, because from a true Adeptist. *Æyrenæus* in his *Vade Mecum Philo.* pag. 208. says, *Tres tantum modo Species, &c.* In his Book *De vera Confectione lapidis Philosophici*, pag. 25. he says to this purpose, that the Elixir ought to be made from one thing, *Hoc tamen unum quod Argentum vivum dicitur, non est unum in numero sed in genere*; That if any err from this one in the beginning, he labours in vain.

Pag. 34. He begins with *Materia una*, from which the superfluities are to be removed. 36. That after they are removed,

removed, he says, it is of a White Colour, called, by *Hermes, Album nigri, Citrinum albi, & rubeum Citrini*; by *Alphidius, Radix artis, Argentum vivum albi coloris, Mercurius ille tingens, &c.* *Rosarius* says, *Hic est Mercurius noster nobilissimus, Deus enim nunquam creavit rem meliorem sub Cælo, præter animam rationalem*; *Plato* calls it, *Secretum nostrum*; by *Maria*, it is called, *Aqua albificans Indicum Lapidem*; by *Hermes, Argentum vivum de Corde Saturni*; by *Solomon, Unica filia sapientum, Stultis penitus ignota*; by *Hortulanus, Mercurius noster verus extractus ex metallis et est bene lotus et Digestus: Et juro per Deum quod nullus alius Mercurius est in via universali nisi jam declaratus, in quo dependet tota Philosophia nostra, &c.*

Pag. 56. That the greatest part of <sup>Corpus rubeum</sup> wise Men begin their Discourse, *De corpore rubeo, or Sulphure rubeo*, which hath many Names, as *Adam, Aries, Mars* [with many other which I have spoken of before].

Pag. 60. *Corpora imperfecta dicuntur media, quæ terminum suæ perfectionis non habent, &c.*



63. Corpora imperfecta medio loco se habent ad Mercurium præparatum, & Mercurium corporum perfectorum, sed præparandi Ars difficillima est, &c.

Corpora imperfecta una cum Luna sunt immatura, et ideo ipsis immaturis Succurrendum est cum maturo, ut maturentur.

Omne corpus imperfectum ad perfectionem deducitur reductione in Mercurium, postea decoquendo cum Sulphuribus in igne appropriato, &c.

64. Imperfecta reddere perfecta et fixa, absque perfectorum corporum Spiritu et Sulphure omnino est impossibile, unde Artificamus, Tinctura tribuens imperfectis perfectionem ex Solis et Lunæ fonte emanat.

Tinge ergo cum corporibus perfectis scilicet cum Auro et Argento, &c.

65. Unde Arnoldus: qui Mercurium cum Sole et Luna tingere novit, ad Arcanum venit, quod dicitur Elixir completum. Hæc prima (Medicinæ primi Ordinis) descriptio, licet brevis sit, multas tamen Philosophorum Sententias, multaque alia (intellectu difficilia) aperit, et etiam ostendit quid ipsa medicina sit, à quibus incipit; et ad quem finem tendit, &c. Scias hoc quia est magnum secretum.

84. Pars

84. Pars Inferior est Terra, quæ dicitur nutritrix vel fermentum, quia totum lapidem nutrit et fermentat. Pars superior est aqua, quæ dicitur oleum, unguentum, vel anima quia totum lapidem vivificat et reviviscere facit.

85. Quæ fermentatio est ipius Lapidis animatio.

Notetis quod Inhumatio in fimo interposita inter imbibitiones tollit combustionem et perditam restaurat humiditatem, juvat etiam ut ad perfectæ abluitionis signum melius perveniatur: quod quidem signum est splendor et cristallina Serenitas, absque fæcibus nisi fortè albis, &c.

Lastly, Vade mecum Philosophicum; Philalethus says to Rhomæus, pag. 217. as follows.

Phil. Rogo saltem ut me breviter exponentem, quomodo, sensum tuum intellexerim, audire digneris.

Rho. Bene mones, perge, paratus tibi adsum.

Phil. Sensum eorum quæ dixisti hunc esse concipio, nempe pro operis radice, corpus perfectum album rubeumve capias, hoc cum corpore imperfecto, (pure tamen a terrenis superfluitatibus purgato) pondere justo misceatur, cui tum Aquæ  
puræ



*puræ mineralis (a solis lunæve motibus defluæ) sagax proportio addatur (arrige aures Lector, nam Sermo hic per difficilis est) calcinetur in operis primo limine corpus perfectum per imperfecti connubium, sic in Ovum physicum exquisitissime subministrato ad perfectum usque complementum die nocteque jugiter decoquantur.*

Rho. *Exacte tenes Rem, &c. Vide ib. pag. 214, 215.*

☞ See *Sendivog.* his Doctrine of the four Elements, in his *Novum Lumen Chemicum.*

One word or two concerning the two great Luminaries, or chief Metals; *viz. Sol and Luna, Sun and Moon, Gold and Silver.*

*Hermetick Secrets* tells us, *Luna* or *Silver* is a Male as well as *Sol* or *Gold.*

Also in the Breviary of *Alchemy*, *Æyrenæus* teaches, That *Luna*, the Body, which is one of the Seven, is a Male and a perfect Body, and fixed, only wants a little Digestion; and therefore the Red is hid under the visible White, as White is hid under the visible Red of *Sol.* That *Artesius* in all his Books  
joyns

joyns the Sun and Moon, the perfect Bodies Gold and Silver, for the Work; so doth *Ripley*, and so all Philosophers; by which, says he, it's evident that either of the perfect Metals, or Luminaries with our *Aqua vitæ*, will compleat the Work, as *Arnold* expressly saith in his Questions and Answers to *Boniface*; and *Jodocus Greverus*, in his Treatise, confirms the same in these words:

☞ If so be (saith he) thou be so poor that thou canst not take Gold, than take so much Silver; yet Gold is the better, as being nearer of Kin to our Water and Mercury, &c. He teaches the same thing in his *Introitus Apertus* in several places.

This is chiefly meant by common *Luna*; that he who can prepare the Mercury aright, tho' he know not how to digest it into Silver and Gold, may notwithstanding with common Silver or Gold, seperately, or with a composition made of both, perfect the Great Work. But yet it belongs to the difficult and tedious way, for which there is little Encouragement; therefore 'tis not Wisdom to depart from our rare and easie Way.

*Æyrenæus*



*Æyrenæus* in his *Vade mecum Philo.* puts this Question concerning common Luna, and the Luna of the Philosophers.

Phil. *Annon igitur Luna Vulgo nota (quod Lunæ nomen apud Philosophos obtinuit) fœmina est, et pro solis uxore habenda?*

Pag. 216. Rho. *Nihil minis, Argentum Vulgi, masculinum est et ut Mas agit, quare in opere Lapidis solis defectu adhiberi possit opusq; perficiet. Illa vero Luna quæ fœmina est et, pro solis Uxore (in Magisterii productione) adhibetur non est corpus at Chaos merum spiritusque mirabilis, quanquam pro corpore etiam possit haberi est tamen vivum et vivificans. Qua propter apud Philosophos media substantia appellatur, aquæ quippe respectu corpus dici potest: Terræ fixæ intuitu Spiritus est, &c. Corporum perfectorum destructor est, Saturni proles, unicum et maximum in arte tota secretum, &c.*

Pag. 213. *Corpus et duo alia principia fugitiva, &c. 212. Sine mercurio nil fit in opere, aqua minerabilis dicitur, &c.*

In the *Brev. of Alchimy*, 'tis said *Corpus, Anima & Spiritus*, the red Man, his white Wife, and the Spirit of Life:

The red Man is the perfect Body, the white Wife is *Chaos*, or *Saturni proles*, the Spirit of Life is *Mercury*.

*A further*

*A further Account of the Great Work.*

It plainly appears that this Great Work is grounded upon the Mercury and Sulphur, or Gold of the Philosophers: (and not common Gold, or Sulphur from it, unless we go far about, or can perfect each Work apart, and know afterwards how to reconjoyn them in a due Proportion:) The Weight or Measure, Regimen and Colours are sufficiently described by *Æyrenæus* in his *Introitus*, and *Ripley Reviv'd*: None have done the like before him, and probably none will do so after him. Let it be said then, in honourable Remembrance of him, that the World is more obliged to him for Instruction in this Art, than to all his Predecessors.

The Conjunction of these two Principles, in the Glass or Egg, the Philosophers also call *Rebis*; and Conjunction Diptative, that is two things (to wit) in Number; for you may yet separate each from other in its intire Nature. See *Rip. Rev.* in the Exposition on the Preface, pag. 32.

These two being joyn'd, do operate so within the Vessel, till the Compound become

*See also  
Secrets re-  
vealed.*



become a black Powder, which is then called the Ashes of the Platter.

This Powder relenteth into a black Broth, which is called Elixir, or Water extracted by elixation, which is reiterate liquefaction.

Pag. 33.

This Elixir is divided into a more subtle part, which is called Azoth, and the grosser part is called Leton, which is by Azoth washed and whitened.

*Rebis.*

*In Rebis the Matters are confused,*

*Elixir.*

*In Elixir they are divided, and*

*Azoth.*

*In Azoth they are conjoyn'd with an inseperable Union:*

These are by Ripley called his three Mercuries.

*For I will truly now thee excite  
To understand well Mercuries three,  
The Keys which of this Science be.  
Raymund his Menstrues doth them  
call, &c.*

The first is to be prepared and joyn'd as aforesaid, and is the Philosophers Key; the other two are Natures Keys.

And pag. 41. This Azoth, he says, is our Stone; for it is inseparately united

ted not in a Diptative Conjunction, which is barely a mixture of the Sun with our Mercury, or Triptative, which is a mixture and union of the Body, Soul and Spirit, which is before Putrefaction; but Tetraptive, which is the Anatization of Qualities, which is the first degree of the white Stone, which will then grow higher and higher, till the Moon come up to the full, &c.

So we see the same Conjunctions and Operations are mentioned by the Philosophers, as well in the Great Work as the Less, and oftentimes confounded one with the other.

The joyning of the two first are also said to be the two Sulphurs, with two Mercuries joyn'd to them indeed.

*Whereby he doth true Understanders  
leade*

*To the Knowledge of the Principles which  
be only true,*

*Both Red most pure, and White, as I  
have spede,*

*Which be newerthelesse founden but of  
right few.*

See *Theat. Chem. Britt.* pag. 111.



*Rip. Revived*, pag. 22. says, The fourth Conclusion makes all perfectly plain, which hath been said before; namely that these two Sulphurs are, the one most pure Red Sulphur of Gold, and the other of most pure clean White Mercury.

These (says he) are our two Sulphurs; the one appears a coagulated Body, and yet carries its Mercury in its Belly: The other is in all its Proportions true Mercury, yet very clean, and carries its Sulphur within it self, tho' hidden under the form and fluxibility of Mercury.

So *Sendivog.* tells us *Saturn*, to make the Philosophers Stone took two Mercuries of differing Substance, but of one Original, and called them Sulphurs of Sulphurs; and mixed the fixed with the volatile, &c. Then they made the Philosophers Stone; because of a true matter a true thing must needs be made; and this is that Art which he commends so highly.

You may understand that the Philosophers, in their Great VVork, observe only three principle Colours, as Black, VVhite and Red; though there be several mean or middle Colours. The Black

Black they say, with their *Sol* and *Mercury*, will happen about the end of forty days, as, appears in *Introit. Chap. 19.* See Secrets Reveald, Chap. 19. The *Moon* in its full or the white Stone in five months, and the Red in seven, or nine or ten at the most.

The other way with common *Sol* you may be a year and a half or two years to the perfection of Red, which way is also very difficult:

*Mr. Norton* in his *Ordinal pag. 88.* Informs us that his Master told him how that many by teaching and patience attained the White Stone, but scarce one in fifteen the Red, which words made *Norton* sad, his whole desire being for the Red Medicine; but his Master told him he was too Young to know it: that at last he obtain'd his Masters Love and the Doctrine of the Red Stone, which is not to be sought, till the White is perfected, and he is much affraid to disclose this Secret,

*But my herte quaketh, my hand is trembling,* Page 89.

*When I write of this most Selcouth thing.*

*Hermes brought forth a true Sentence and blounte,*

*When he said, Ignis & Azot tibi sufficient, &c.* K a Then



Then he tells us, That neither *Albertus Magnus* the Black Freer, neither *Freer Bacon* his Compeer, knew the Multiplication of the Red Stone; Nor had he himself assay'd it, till the time he writ his Book; at last it comes out, That the Red is hid within the Center of the White (as is also affirmed by *Æyrenæus* and others.)

Page 90. *Pandulphus* in *Turba* said, *Mente securo,*  
*Et ejus umbra in vera tinctura.*

*Maria* confirm'd it, *in fide oculata,*  
*Quod in ipsa albedine est Rubedo occultata.*

The Book *Laudible Sanctum* made by *Hermes,*

Of the Red Worke speaketh of this wise:  
*Candida tunc Rubeo jacet Uxor nupta marito,*

That is to say, If ye take heed thereto,  
Then is the fair white Woman  
Married to the ruddy Man.

Perfect  
Red.

This Stone he says will be as Red as Blood, and that then the Masculine Seed has wone the Victory, and the Stone compleate.

Whom wise Men said that ye should feed  
With his own Venome when it is need.

Then

Then ride or goe where ye delight,  
For all your Costs he woll you quite.  
Thus endeth the Subtil warke, with all  
her store,  
I need not, I maie not, I woll shew no  
more.

He also tells us, pag. 72. That it is Dangerous to taste of the Stone, till it be perfect Red, nor much or oft of that.

Wherefore it is perill and not good,  
Much or oft to tast of that Foode:  
It comforteth Metals as we well finde,  
But it is Perillous for all Mankind,  
Till perfect Red thereof be made,  
Such as in Fier woll never fade.  
A lewde Man that served this Arte,  
Tasted of our White Stone a parte,  
Trusting thereby to find releefe  
Of all Sicknes and of all Greefe,  
Whereby the Wretch was sodenly,  
Smitt with a strong Paralise;  
Whom my Master with great Engine,  
Cured with Bezoars of the Mine, &c.

And Sir *George Ripley* in his Preface to the Arch Bishop of *York* avers the same. *Theat. Chem. Brit.* 389. And *Sendivogus* pag. 183. *Lat.* 133 *Eng.* Causeth



Causeth the *Vox* to answer the *Alchymist* to the same purpose (*Alch.*) Sir, the Universal Medicine being had, how long may a Man preserve himself from Death? (*Vox*) Even to the term of Death: but this Medicine must be taken cautiously, for many wise Men, have been destroyed by it before their time. (*Alch.*) And what say you Sir, is it Poyson? (*Vox*) Hast thou not heard that a great Flame of Fire destroys a little one? There were many *Philosophers* which received the Art from other mens Experience, who did not so thoroughly search into the Vertue of the Medicine. Yea, by how much the more powerful, and subtiler the Medicine was, it seemed to them to be the more wholesome, and if one grain of it can pass through many thousands of Metals, much more mans Body. (*Alch.*) Sir, how then must it be used? (*Vox*) It must be so used, that it may strengthen the Natural heat, but not overcome it.

But the Maxim is, *Ex summo veneno, summa Medicina.* And *Æyrenæus* says that in its perfection, it is a Sovereign Medicine, which hath not its like in the whole Universe.

Rip.

*Rip. Rev. pag. 245:* It is not the Triacle of *Galen*, nor yet of *Hippocrates* (which yet if right made are of great efficacy) that can compare to it: For first, it kills all the Venom of any Disease or Malady; so that those Diseases which do astonish the beholders are by this overcome, even *ad miraculum*: For suppose a Man dying with the Tokens of the Plague, so that he is upon the very point of departure (and the Decree be not past, for then there is no Recovery) if he have but a drop of this *Elixir*, so that he swallow it, he shall immediately recover, and in short time he will be restored to his former Health.

*Pag. 246.* Now that it doth immediately reach the Root of Life, I shall demonstrate. Suppose one with a very languishing Disease be consumed to nothing, in comparison, and for want of *Spirits* be just going out of the World; so the Decree be not past, if he have but strength, even in the agony of death, but to take a drop of this *Elixir*, he will recover and revive, and in a few Days, in comparison, will be doubly stronger than ever he was before. Suppose one of a very weak Constitution,

K 4

and



and sickly, and every Day ill, feeble all over; if he take of this *Elixir*, it will in a short time alter his Constitution fundamentally, so that he shall be far stronger than any other *Man* ordinarily is.

Pag. 247. A *Man* or *Woman*, who is born to hereditary Weakness, may be changed into a more than ordinary Strength, by the use of our *Medicine*; or a *Man* who by Labour, Sickness and Years, is come to the Grave's Mouth, even to drop into it, may by use hereof be restored, his Hair, his Teeth, his Strength, so that he shall be of greater Agility than in his Youth, and of greater Strength, and may live many Years, provided the Period of the Almighty's Decree be not come.

248. For Minerals are, of all sublimary Bodies, the most perfect, and the best part of them are Metals, which when they are perfect defend themselves from all fear of Corruption perpetually. Now the Spirit of the Metal, when it is exalted to a millenary Perfection, it tingeth all *Metals* imperfect to an incorruptible Purity; but then this Spirit must be made a Body, according to the saying of *Hermes*, *Vis*  
eius

Why this great Medicine is from Minerals.

*eius est integra, si versa fuerit in terram.*

— But this transcendent Tincture may be dissolved into an Oyl, or rather a pure Liquor, which then is not proper for *Metals*, but is only *Medecinal*; for it is of the nature of Light, and *Light*. therefore it doth as readily concur with our formal vital Principle, as one flame will enter another.

Thus much; and more, saith that learned Adeptist, concerning the Vertue of this great Medicine; also you may read many things concerning its Vertue in his *Vera Confectio*, pag. 175, 176, &c.

*Sendivogius* seems to give a good Reason why this Medicine is rather to be found in *Metals*, than in any other Subject in the three Kingdoms of Nature. About pag. 106. Engl. he speaks of *Man's* being immortal in *Paradise*; for that *Paradise* was created of true Elements, not elementated, but most, pure, temperate, equally proportioned in the highest Perfection; that *Man* was there created of the same incorrupt Elements; that afterwards for the sin of Disobedience, he was driven out of *Paradise* into corruptible Elements, and was forced to receive Nutriment from  
from

Of Mans Creation and Immortality.



from such corrupt elementated Elements; and thereby declined by little and little into Corruption, until separation and death of the whole Compound followed. — That the Philosophers knowing that *Man* was created of such Elements as were sound and pure, and that this was a natural Creation, they began to search further into it, whether such uncorrupted Elements could be had, or if they could be joyn'd together, and infused into any *Subject*. Now to these the most high God and maker of all Things, revealed that a Composition of such Elements was in Gold; for in Animals it could not be had, seeing they must preserve their lives by corrupt Elements; in Vegetables also it is not, because in them is found an inequality of the Elements. And seeing all created things are inclined to Multiplication, they made tryal of the possibility of Nature in this mineral Kingdom; which being discovered, they saw that there was innumerable other Secrets in Nature, of which, as of Divine Secrets, they have wrote sparingly, &c.

For the Philosophers Gold or Tincture, is nothing else but Gold digested  
to

to the highest Degree; for vulgar Gold is like an Herb without seed, when it is ripe it brings forth Seed; so Gold when it is ripe yields Seed or Tincture: *Sendivog. Engl. pag. 28, 29.*

*Pag. 37.* What Prerogative should all things in this World have before Metals? Why should we undeservedly exclude these alone, from the universal Benediction of the Great Creator for Multiplication, by denying them Seed, which holy Writ affirms was put in and bestowed on all created Things presently after the World was made? Now if they have Seed, Who is so foolish to think they cannot be multiplied in their Seed, &c. And *pag. 19.* Let this be granted, for a truth, that nothing grows without Seed; for where there is no Seed, the thing is dead, &c. He further teacheth, that the Generation of the Seed in Metals, is caused by a ponderous Vapour of Water, called *Mercury* for its fluxibility, and likened to Sulphur because of its heat, and by Congelation becomes to be the radical Moisture. That the Seed is contain'd in the Sperm; that by the Sperm the Philosophers mean the second Matter; that the second Matter is such, which,  
as



as soon as 'tis conceived, cannot be changed into another Form; that the second Matter is to be taken by the Artist, in which the Seed invisibly lies hid; but that multiplication is not in the Sperm, but in the Seed.

That from the variety of Places proceeds the variety of Things; and that there is the same Seed in Saturn as in Gold, the same in Silver as in Iron; the difference is from the purity of the Place, &c. as you may read in Treatise the 1st. 2d. 3d. 4th. 5th. and 6th. &c.

*Ayrenæus* sufficiently confirms the same, in his Treatise, *De metallorum Transmutatione*, pag. 12, &c. *Inter quæ non levis momenti hoc est, quod semen sit cujusque rei semen habentis perfectio, et quod semen non habet, est de toto imperfectum.*

Pag. 27. *Materia proinde unum est omnium metallorum; nempe Mercurius qui proprietendit ad Solem lunamve procreandum, &c. quod superfuitates non sunt metallicæ, quod fæces sunt per accidens, pag. 28, 29: quod fæces sunt seperabiles, suarum seperatio ante coagulationem est metalli perfectio. Verum si non, tamen adhuc sunt seperabiles, quamvis non per naturam absque alterius adminiculo, &c.*

Hinc

*Hinc Alchemiæ fundamentum, nempe quod impurius metallum in se possideat idem purum, ex quo aurum, &c. quod impuram seperari valet per agens triumphans, id est agens digirens. Tale agens est arcanum nostrum divinum, id est aurum in supremum digestum et fixum.*

Pag. 31. *Arcanum nostrum per minima intrat, &c. Quare non (quod indigni quidam obtractatores objiciunt) aurum Argentumve creare profiteamur, at agens reperire atq; efficere, quod supra imperfecta metalla projectum per minima possit intrare propter suam homogeneitatem ac spiritualitatem, &c.*

Pag. 54. *Nos enim non (quod falsi non nulli criminatores objiciunt) aurum sive Argentum creare profiteamur, verum ex iis solummodo, in quibus hæc insunt a Naturâ arte nostrâ ducimus, ex metallis minirum, quæ sunt ejusdem cum Auro et Argento materiæ, inæqualis vero digestionis, et propter hoc imperfecta manent, quæ projectione Arcani nostri super illa digerimus et hoc modo perficimus, cum ad ea perficienda nihil aliud præter simplicem hanc cruditatis eorum decoctionem requiratur, quod abunde præstare potest Medicina nostra.*

In



In his fourth Chapter he tells us (to this effect) That *Seed* is the Perfection of every thing, and that it is not to be doubted but there is a metalline *Seed*; that all things were either created in the first six Days, or otherwise daily increasing grew together.

That Reason and Experience denies the first; that if the latter be granted, then there is a metalline *Seed*, which the Metal doth not lose in the Coagulation, but the *Seed* is thereby rather enobled.

That all Metals have one and the same *Seed* with Gold, which in some is nearer, in others more remote, and tending to Perfection: By the *Seed* he does not mean the *Mercury* that is in Metals, but that Vertue in which, and by which they are multiplied, &c.

That as the least part of Gold is Gold; therefore its *Seed* lies in every Particle, and cannot be discerned from its Body, the Body remaining whole, &c.

The heavenly form or Vertue.

That all the Gold, in respect of the Stone, is matter, when the profundity is manifested, it is all *Sperm*, and by Circulation, it becomes all form or a Heavenly Vertue, &c.

That the place in which the *Seed* next resides is Water, for properly and

ex-

exactly speaking the least part of the Metal is *Seed*, and that Invisible, and because this invisible is Universally diffused thro' all the Water of its own kind, and inhabits it, and exerts its vertue, in it, nor any thing else appears to fight than water, in so much that it cannot be separated from it, except by reason only, altho' reason perswades that there is in it an internal Agent (which properly is *Seed*) therefore they call the whole water promiscuously *Seed*, like as the whole Grain is called *Seed*, when as the Germinating Life, is only a little part thereof; tho' in metals it is inseparably commixt, *per minimum corporis continentis*. That this Golden water, or the *Seed* by the Ancient Philosophers is called their *occultum fermentum, venenum, ignis item invisibilis, secretum agens*.

Internal Agent.

Occultum Fermentum.

That common *Mercury* is the true matter; but the form or the fiery Vertue of the Philosophical *Mercury* is wanting, and must therefore be supplied, that it receives its Vertues from the form and not the matter.

That the form is a certain unspeakable particle of light, a Heavenly Vertue which is presently at hand, illuminating the whole dwelling, if so all things

things



things are rightly disposed from without. *Vid. ib. pag. 25. and 48.* and is the true Author of all Transmutation.

The form  
a Heav-  
ly Virtue.

This form is that which the Book called, *Sal lumen & Spiritus mundi Philosophici*, or the first and Universal Spirit of the World, also aims at written originally in *French* and now in *English*, to which I refer you, only I shall set down one passage he cites out of *Doctor Bacon, pag. 184.* Wise men begin their works from the root, and not from the branches; chusing, as *Doctor Bacon* saith, to congeal the thing, that Nature begun her first operation about, by proportionate mixion, and union of a pure living *Mercury*, with a like quantity of *Sulphur* into one Mass: Oh Holy words! Wherein this good *Anglican*, or rather *Angel* clearly depinged that one and true matter, whereof all *Philosophers* have writ Volumes under divers Figures and Enigmaical Fables; not because they would Maliciously hide it, but keep the Priviledge of this Kingdom for Learned and Pious men, who by continual Study and Laborious Experience find and adorn it.

Further  
disposition  
of the form

*Eugenius Philalethes* in his *Anima magica abscondita* ( Writing also against  
the

the *Peripateticks*, whose *Philosophy* he does not like, because he says it is built on general empty Maxims, that may be applied to any thing, but conduce to nothing; for that *Aristotle* tells him, *Natura est Forma*, and by Consequence *Forma est Natura*, which is *idem per idem*; but he allows they call it *Vis formatrix*, which he says is only an Express of the Office and effect of Forms, but nothing at all to their Substance or Essence. The same he saith of their description of the Soul, shewing the Operations and Faculties which the *Soul* exerciseth in the *Body*; but discover not her Nature or Original at all. In *pag. 8.* he says, That there is in Nature a certain *Spirit* which applies himself to the *Matter*, and actuates in every Generation: That there is also a passive Intrinsic, where he is more immediately resident than in the rest; and by mediation of which he communicates with the more gross material Parts; for there is, he says, in Nature a certain Chain or subordinate propinquity of Complexions between Visibles and Invisibles, &c.

*Pag. 9.* That every Body in the World is subject to a certain species of  
L Motion.



Motion, as Animals, the Heavens, the Air, the Sea, and finally the Earth with her Minerals; and all other Creatures are subject to alteration, that is to Generation and Corruption. Now the Matter of it self being meerly passive, and furnished with no motive Faculty at all, we must (says he) of necessity conclude, that there is some other inward Principle which acts, and regulates it in every several species of motion.

The Mat-  
ter passive.

Pag. 10.

This Principle (or Form) he says is *Anima Mundi*, or the univereal Spirit of Nature, which is retained in the Matter by certain other proportionate Natures; and missing a vent doth *Organizare mo-lem*, and put her Prison into some good Order.

That in every Frame there are three leading Principles.

1. The First, Is *Anima Mundi*.
2. The Second, *Spiritus Mundi*; and that this Spirit is a *Medium per quod anima infunditur et movet suum corpus*.
3. That the Third is a certain *Oleous ætherial Water*; that is, *Menstruum et Matrix Mundi*, for in it all things are Framed and Preserved.

I. Pag.

1. Pag. 11. The *Anima*, he says, is a Compound *ex aura tenuissima et luce simplici*.

2. The passive Spirit is a thin real Substance, the only immediate Vestment wherein the *Anima* wraps her self when she descends and applies to Generation.

3. The Radical vital Liquor, is a pure Cœlestial Nature, answering in Proportion and Complexion to the superiour interstaller Waters.

Then he shews you how they attract one another. And pag. 12. Here, he says, lies the *Magicians Denarius*, his most Secret and Miraculous *Pyramid*, whose first Unity or Cone is always in *Horizonte Eternitatis*; but his Basis or Quadrangle is here below in *Horizonte Temporis*. — Then he proceeds to shew you the Chain of Descent and Ascent, with the means and secrets of Nature (as he understands them).

Pag. 13. The *Anima* (he says) is an instrumental Agent, a seed or glance of Light, simple and without any mixture, descending from the first Father of Lights.

L 2

Pag.



Pag. 14. Says, Natures Game here below is such, she cannot play it without this Tutor; instances the Spiders Mathematical Weaving her Webb, and forcasting to catch the Flies; and says if she did not know there were Flies for her Sustenance, she would not watch for them. Also instances the Counter-march of the Hare, when she doubles her Trace to confound the Scent, &c.

Pag. 15. Says, the Agent which determinates and figures the *Matter*, is a discerning *Spirit*, and hath the *Matter* before him, as Potters hath the Clay, or the Limner his Colours, &c.

Pag. 21. He tells us of another Tri-  
plicity of Principles, which are the Keys  
of all Magick.

1. The *First*, he says, Is a pure White Virgin, and next to that which is most pure and simple, and is one in one, &c.
2. The *Second* was the *First*; but by *ad hæsiõ* to the *Matter* it contracted an Impurity, &c. and is called *Binarius*.

3. The

3. The *Third*, by separation from the *Second*, called *Ternarius*, a product of Art, &c. a Compound consisting of inferior and superior Powers.

Pag. 22. This (says he) is the *Magicians Fire*, this is *Mercurius Philosophorum, celeberrimus ille Microcosmus* & *Adam*, this is the Labyrinth and wild of Magick, where a World of Students have lost themselves, &c.

4. That this *Ternarius* being reduced *per quaternarium* ascends to the *Magical Decad*, which is *Monas Unitissima*, in which state *quicumq; vult potest*; for it is united then *per aspectum* to the first eternal spiritual Unity. But of these three (says he) hear the Oracle of Magick, the great and solemn *Agrippa*, *Quatuor itaque quæ diximus sunt Elementa, sine quorum notitia perfecta, nullum in Magia producere possumus effectum, &c.*

Then he tells us, pag. 27. That there is a twofold *Binarius Lucis et Confusionis*.



In pag. 28. He alludes to *Moses* concerning the Creation of the Heaven and Earth; that is (says he) *Virgin Mercury*, and *Virgin Sulphur*: And then shews that the feminine Principle is the Wife of the *Sun*, &c. (To this Chapter of *Moses* also alludes the Author of *Hermetical Secrets*, and *Æyrenæus* in his *Introitus*).

Pag. 30. Trust not (says he) those Impostures then that tell you of a *Sulphur tingens*, and I know not what Fables, who pin also that new and narrow Name of *Chemia*, on a *Science* both ancient and infinite. It is the Light only that can be truly multiplied; for this ascends to, and descends from the first Fountain of Multiplication and Generation; and that this Light applied to any Body whatsoever, exalts and perfects it in *suo genere*.

In pag. 44. he says, Some Philosophers, who by the special Mercy of God, attained to the *Ternarius*, could nevertheless obtain the perfect *Medicine*, neither did they understand it. — And much more he says very mystically (in his way) relating to the Philosophers Stone, which I was willing to insist upon, that so you may understand

The Light  
only truly  
multiplied.

stand that the true Elements or Principles being known and relied on, no Book is so mystical concerning it which you may not, in a tollerable measure, be able to explain.

The same Author in his *Lumen de Lumine, or a New Magical Light*, speaks much of the Principles, though obscurely. In pag. 95. he says, The Philosophers did not use common Gold to make their *Stone*, as some *Scriblers* have written; they used it only to qualify the intensive Power of it when it is made, that they might more easily find what quantity of base *Metal* they should Project upon. And pag. 97. he concludes, *Amen in Mercurio, qui pedibus licet carens decurrit, Aqua, et metallice universaliter operatur.*

But to return to *Æyrenæus Philalthes*, pag. 42. in his Exposition on *Sir G. Rip.* Preface, he says, Were it not that this Tincture which in the *Mercury* is *Sol* and *Luna*, were as a *Soul*, that is a spiritual Thing, it were impossible that the Tinctures should be multiplied in a manner infinitely: It is therefore the very *Dos secunditatis* which is in *Minerals* (which doth appear in their

The Tincture as a Soul, or spiritual Thing.



solar and lunar Tinctures) which was put and planted on, and in them in the first Benediction of (*Crescite et Multiplicamini*) which increasing, is, in some things, *juxta quantitatem*; but this is in quality.

Pag. 43. So then the Matter of Minerals is a dead passive thing, in which there is included a Light which is cloathed (*vitali æura ætheria*) as I may speak. This Form of Light is it which doth aduate and specificate, or determine the matter; and this Splendor or Light is in all Metals, Sol or Luna, which are conspicuous more eminently in those two perfect Bodies Gold or Silver, but are in other mineral Bodies more Clouded, and Eclipsed with an earthly *fæculent* In erposition between the Fulgor and the Superfluties, which is the Imperfection of such Bodies, and is accompanied with a rawness and inconstancy in the Fire, the Impure carrying away the Pure.

Pag. 44. That the matter of Sol and Luna is Earthly; but our Work is to advance the Light in the matter to a millenary Vertue, that it may seem to be swallowed up of the Form.

And

And pag. 164. I grant and know that all things Originally owe all their principle Material unto Water, and all their formal unto Light, &c. So then the matter resides in Water, the informing in Light, and the determination of the Form, which is, as I may say, the forms Formality, is in the Will of the Creator; first impressed or sealed in the word (*fiat*) and ratified in his Command (*producat unumquodque juxta speciem suam, &c.*) That mixture cannot be made but in the same Genus or Species, and sometime disproportion hinders mixture.

Pag. 260. The most noble Fire is Natural, which is that which we seek to have multiplied; and that is the Sulphur of Gold, or rather its very Tincture: It is that which we seek for; and we use Mercury for Sol his sake, &c.

Pag. 264. The Seed of Gold, is a fiery Form of Light, which nothing in the World wanteth, and therefore it would be a great *Anomalum*, if it should be only definite in Metals, the choice of all sublimary Bodies.

Pag. 26, 27. Upon the Exposition of Sir G. R. Epistle, speaking of the internal Fire, he tells us, all our Work then

is



is only to multiply this Fire, so long until the Vertue of the *Sulphur* be augmented. Again this Fire is an invisible *Spirit*, and that God only governs this way of internal Fire, Man being ignorant of the Progress thereof, only by Reason beholding its Operations, &c.

From all which it plainly appears, that this Art tends to the multiplication of the Fire of Nature, which is a fiery Form of Light, an invisible *Spirit*, &c. Now it is granted, on all hands, that this multiplication is made by reiteration of the Work, whereby both quality and quantity may be greatly augmented; for the Vertue of it, at the first, is nothing in respect to what it may be advanced to.

This Art of multiplication, &c. is now taught by many Books, tho' the ancient Philosophers would scarcely discover it to a Brother, as it is somewhere said of Count *Trevisan* (as I remember) that one who knew both the matter and working of the *Stone*, followed him about ten Years to request him to teach him the manner of multiplying, which he would not grant, because the other had the same Book as himself had: Yet there are different

rent ways of it, both by Cibation, Fermentation and Projection, of which Sir *George Ripley* has treated in his last six Gates, which the famous *Æyrenæus* also Expounded; and doubtless there was a great Love and good Will manifested by him, for the sake of the ingenious; but we are not like to be any better for his good Intent, Malice or Self-conceitedness having deprived us of them; for there is an *Advertisement* in the Book of *Ripley Reviv'd*, after page 44. which tells us, that it was *Æyrenæus* his own Desire to benefit the World by his Labours; and that he gave his Consent to Mr. *Starkey* for the Printing his Pieces, as appears in his Preface to the *Marrow of Alchymy*. And that great pity it was that Mr. *Starkey* did separate this Author's Commentary upon Sir *George Ripley's Twelve Gates*, which he did (says the Book) as I was informed by one unto whom he gave the very Book; from which he confessed he had cut the least *Six Gates*. The Person demanding the Reason whereof he cut them asunder. He Answered that the World was unworthy of them; which nevertheless he promised to give that Person a Transcript of,

Mr. Starkey's  
Deed.



of, but did not, which is the Reason that they cannot yet be found; the Loss of which is very much lamented, &c.

Well, since it can no better be, let us see what Mr. Starkey has left the World, to requite us for this great Loss.

I find *George Starkey's Natures Explication*, and *Helmont's Vindication*, &c. 8. Lond. 1658.

Of the Li-  
quor Al-  
kahest.

— *His Marrow of Chymical Physick, or making Chymical Medicines*, 12. Lond: 1661.

— *His Pyrotechny Asserted and Illustrated*, lately Reprinted, 1696. It was Dedicated to *Robert Boyle*, Esquire.

The two first I have not read; the latter I have by me, wherein he would have us understand he knew the Nature of the Liquor Alkahest, which can divide the Principles of all things.

In *pa. 18*. He promises (amongst other) to discover its matter and manner of making; which (says he) I presume to a Son of Art, will be accounted a rich Legacy. In *Chap. XIII. Pag. 35*. he comes to the matter and manner, (but I think very few will understand either of them from his words). He tells

tells us that it takes its Original from a loathsome Subject, from a matter in all the World most Corruptible, Impure and Mutual; that it is from a Body of two distinct Natures, and that the means of its Production is by reiterated Solution, and an intervening Coagulation; and thus is the Subject brought to the most subtle Atoms, of which in Nature it is capable. This is the sum of his Discovery.

But we have another Book of the Liquor Alkahest, by *J. A. Pyrophilus*. 1675. Dedicated to *R. Boyle*, Esq; which, he says, he partly Published in justness to the Dead, who (he says) was a bold Champion of *Pyrotechny*, but died in 1666. and that this Tract was *Posthume*: It thereby also appears to be Mr. *Starkey's* Tract; wherein, he says, the matter is vile and costs nothing, every man hath it, the Poor as well as the Rich; that *Adam* carried it with him out of Paradise; and about *pag. 20*. gives some Receipt of it, and that 'tis the product of man's Urine.

This indeed is ingenious and profitable to the World; for this Liquor Alkahest (as is said) can reduce all things to its first Principles, and separate the good from the bad, yet mixing intirely with



with none, always to be intirely separated from them in Vertue and Quantity, whereby excellent Medicines may be prepared. The Knowledge of this Liquor, he saith, he gathered from *Helmont* and *Paracelsus*.

Pag. 2 and 3. The Knowledge and Preparation of it, he says, is the work of most abstruse Philosophy, the Hope and Crown of the Adepti. And in his *Pyrotechny Asserted*, pag. 26, 27. he says, it is the noblest and most eminent of all Keys, more universal (in its Operation) than the particular *Mercury* of the *Philosophers*, which is but a particular thing, applicable to its own kind; and that in reference to a generative multiplication of Species, whereas this Liquor acts universally, and without limitation on all Subjects in the whole World, which it destroys as to their *Vita ultima*, and perfectly reduceth their first Matter, in which their eminent Vertue is found; by which means those noble Medicines may be prepared, of which both *Helmont* and *Paracelsus* Glory, not without Cause, sithence by them may be cured all the Infirmities incident to the Body of Man; and so the Life vindicated from  
the

the danger of Diseases, which by any one of those great *Arcanas* are conquered and cut down, as Hay or Grass with a Scythe. Thus far he.

Now let us hear what *Æyrenæus* Medicines by Liquor Alkahest not to be compared to Philosophers says to this Liquor Alkahest, and the Medicines prepared by means thereof, and that of the *Philosophers Stone* by their *Mercury*:

In his Exposition upon Sir G. R. Pre- grand Elixir. face, pag. 78. he says, There is but one *Menstruum* that hath the Power to resolve both Gold, and all other Bodies to their first matter; which *Paracelsus* names his *Alkahest, Ignis Gehemiæ, &c.* The Medicines hereby made he allows to be Excellent, but not so as our great *Medicine*, nor can it touch or reach long Life; but the *Philosophers Oyl*, Pag. 80. so called, is the very *Tree of Life*, not a Arbor Vita. Tincture extracted by Alkahest, but by an universal changing of the sickness of the metalline Off-spring into a true posture of Health, and is the most incomparable Treasure of the whole World.

Pag. 208. He says the Liquor Alkahest is an unprofitable way for our work.



Vertues of  
the grand  
Elixir.

Pag. 243. He doth again mention this *Arbor vitæ*, and its Vertue of penetrating even to our constitute Principles, which no other mineral Medicine can do. He further adds, — Though *Paracelsus* Glory much of his *Renovantia* & *Restaurantia* (which we have known, as being *Master* of his Secret Alchahest, of which, if I live, I will write a particular Treatise); yet it is not his *Hæmatina*, nor yet his *Arca-na*, nor his *Elixiria*, nor his *Essentiæ*, nor any of his *Secrets* (which are surely noble *Medicines*) that can reach the Root of Life, which this can and will: For it performs all, only it cannot prevail against the appointment of God; otherwise, were it not for that Decree, it could really keep a man immortal; for it renews Youth, retards Age, and restores to most exquisite and compleat Health, encreaseth Strength wonderfully.

Pag. 244. Yea it will not only renew Hair, to those whom it is fallen, but it will change the hoary Head into a youthful Colour, which will not grow hoary again for many Years, nor ever, if the use of it were fully known, and it were used as it ought to be.

Pag.

Pag. 279. He mentions the noble *Bruxilian*, whose promised Treatise when the World shall enjoy, I suppose (says he) the profoundest piece of Philosophy that ever was revealed to the World; which I admire not (continues he) so much for his Experiments, of none of which I am ignorant, nor *Paracelsus* to boot, many; yea most of which are far harder (though sooner wrought) than the *Elixir*, and the *Alchahest* is a hundred times more difficult, &c. Yet he thinks (for many Reasons and Expressions\*) that this grand *Arcanum* was not known to either of them, otherwise that one of them was, without flattery, Natures Privy-Councillor, &c. and says that he could as heartily desire his Acquaintance as any Man's in the World, and would endeavour familiarity with him if Fates prevented not, &c.

You may read much more of this Liquor Alchahest in *Glauber's* Book of *Furnaces*, but more effectually in *Æyrenæus* his Dialogue of this Liquor, printed in the Book called *Collectanea Chymica*. In pag. 262, 263. *Glauber* says, though he durst never try the Work of the Philosophers Stone, being

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Vide. Col-  
lectanea  
Chymica.

\*Vide pag.  
82. 246,  
247.



scared by other Mens Loss therein; and wanting Time and Place, he was sufficiently convinced of the Truth of such a Medicine.

But to return to *Rip. Revived*, pag. 86. besides what he said of himself before, he tells us, That by Virtue of this Quintessence, *Artephius* testifieth that he lived above a thousand Years. *Flammell* also recordeth of it, that it triumpheth over all the Miseries of the World. *Johannes de Lazniro* is more bold, and saith that if in the Agony of Death a Man should taste but a Grain of it, all the mortal Pestilence would depart from him.

In *Pag. 72*: He hath these words; And in this *Mercury* thus circulated, is doubtless the Mystery of the never fading Light, which I have actually seen, but yet never made.

And *pag. 248*: Speaking of the Tincture to be dissolved into an Oyl, adds, yea and beyond this, it may be exalted beyond the Nature of Man, yea and of a tangible Body, to become a most radiant perpetual Light, which I have seen, though not my self actually made: All this is done by the Divine Vertue of our Water, &c.

Also

Also Mr. *Ashmole*, in his *Prolegomena*, before *Theat. Chem. Britt.* tells us, That he who shall have the Happiness to meet with *S. Dunstan's Work*, *De Occulta Philosophia*, may therein read such Stories, as will make him amazed to think what stupendious and immense Things, are to be performed by Virtue of the Philosophers Mercury (of which he there mentions some part).

This shall suffice for the Quality and Vertue of the *Philosophers Stone*: Next, we will see something concerning the Truth and Plainness of the Art, also some of the *Philosophers Directions* to such as intend to set themselves about this Great Work:

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First



First concerning the Truth and  
Nature of this Art.

**I**N the First Volume of *Theat. Chemicum*, and in the First Treatise written by *Robertus Vallensis*, pag. 1. He takes notice of some Words or Sentences, from *Esdras*, *Salomon* and *David*, &c. Pag. 2. He produces the Testimonies of *Hermes*, *B. Tho. Aquinas*. 3. *Gulielus Parisiensis*. *Jo. Duns Scotus Doctor Subtilis*, *Vincentius Monachus*, *Raymundus Lullius*, *Chryfogonus Polydorus vel Osiander*. 4. *Joann. Andreas jurisperitus*, *Oldradus jurisperitus*. 5. *Avicenna*, *Jo. Dastimus Theophrastus*, *Albertus*. 6. *Aristot. Titelmannus*. 8. *Panormitanus jurisperitus*. *Hippocrates*. *Abuhali*. 10. *Rhazes*. *Haly. Dioscorides*, *Arnaldus*. 11. *Bernardus Comes Treverus*, *Marsilius*. 12. *Alexander Imperator*. *Geber*. 13. *Virgilius lib. 6. Æneidos*, *Suidas*, &c.

Pag. 14. He shews you many that writ of this Art in *Arabick*, many in *Greek*, many in *Latin*, many in *French*, &c.

And

And pag. 15. He tells us *Veteres consueverunt res divinas, altas et sublimes, sub velo multorum ænigmatum et fabularum poeticarum scribere*, which certainly is very true; for till of late Years little Light therein hath been held forth to the World.

In pag. 44. of this Volume, *De jure Artis Alchemiæ*; the Lawfulness of the Art is proved *ex Sybilla*. 45. From *Cardanus*. 46. From *Thomas Aquinas*, from *Suidas*. 47. From *Pliny*.

Pag. 48. Next he proves it from the Answers of several learned Lawyers or Counsellors; *viz. Ex Oldrado Consil. Ex Panormit: Ex Joan. Andr. Ex Andr. Iferninc. Ex Baldo Perusino. Ex D. Fabiano de Monte. Ex Alberico. Ex Alberto Bruno. Ex Guidone Papa. Ex Joan. de Platea. Ex Hieronymo de Zane-tinis. Ex Thom. Arfoncini*, &c.

Next follows a Dialogue, *De Jure et Præstantia Chemicorum Medicamentorum*.

Next of the Difficulty of the Art, pag. 129. All which, and much more may be read in the Six *Latin* Volumes of *Theatrum Chemicum*. There are other Witnesses; *viz. Daniel Sennertus, Cornelius Martinus Antuerpianus, Conradus, Horneius, Marcellus Palingenius*, &c.



*Sendivogius* tells us in many places of his Book, That the Art is true, but that the Workman seldom is true; that the Art of Chymistry hath found out such Subtilties, that scarce greater can be invented, and differ as much from the Art of the ancient Philosophers, as a Clock-smith doth from a Black-smith; and that if *Hermes*, *Geber* and *Lully* were alive, they would be accounted by our Chymists for Scholars rather than Philosophers. He adviseth often to abide in the simple way of Nature; and saith that simplicity, or plainness is the Seal of Truth.

In his Preface to the Treatise of *Sulphur*, he says Nature is most plain and simple, and delights in nothing so much as Plainness: That whatsoever in Nature is more Noble, by so much also the more Easie and Plain it is, because all Truth is Plain and Simple.

Mr. *Norton*, in his *Ordinal*, calls this Art the subtil Science of holy Alchemy.

*Æyrenæus*, in his Book *De Metallorum Metamorphosi*, affirms that the Art is true, &c.

In his Exposition upon Sir G. R's. Preface, pag. 86. he affirms that the Art

is so plain, that if it were nakedly described it would be contemptible.

Pag. 87. That he speaks knowingly that the Art is both true and easie; and that in less than two Years and a half, of a vulgar *Ignoramus* he became a true *Adept*; that in some particular Turnings he erred oft; yet so, as in his *Errors*, he knew himself a Master, &c.

And in his *Metamorphosis*, pag. 8. He affirms himself *Fidus Naturæ Testis*.

In his *Brevis Manuductio ad Rubin. Cœlestem*, pag. 58. he says, *Dicit enim Philosophus quod sit Lapis et non Lapis: quod perperam intelligunt non nulli, idq; semper vulgus, interpretatur enim ad litteram esse aliquid, quod autem ignorat, Lapidis formam referens, quodlibet etiam vel ipso tactu in aurum probatum tingens, sive ligneum fuerit, sive lapideum, quod pro falsissimo (idque merito) reputat: omni itaq; arti (excepta Diabolica) impossibile judicat, quare audito vel Chemistæ nomine, abhorrescit statim, et abominatur, nec aliter eum, quam impium, stolidumq; suorum bonorum profusorem existimat, falsâ hac et confusa lapidis nostrî secretissimi acceptione ad hoc nicitatus: Ideo Rudiores homines jure Civili puniendos esse tales homines super-*

The Art  
Evil  
thought of  
through  
Ignorance

Homines  
Rudiores.



*stitiosè credunt : Sub nomine  
num rudiorum non illos tantum  
qui plebii seu illiterati sunt et indocti,  
verum etiam nonnullos imò plurimos viros  
aliter doctissimos, forsan etiam et pios, in-  
telligo; quos rudes ideo nomino, tum quia  
hujus Artis rudes sunt & ignari, necnon  
etiam, quòd rudibus adeo sunt moribus  
præditi, ut canino more quidquid igno-  
tum sit, oblatrent, et de iis maledicant,  
quæ nunquam mente suâ aut conceperunt,  
aut concipere poterant. Hos pessimè ha-  
bet hæc mea reprehensio, quia quod tam  
pietati, quàm Doctrinæ contrarium est,  
illi et docti et pii faciunt, talia nimirum  
judicant, quæ nec discernunt; nec discer-  
nere valent : cum enim moneat Doctrina,  
suadeat pietas, ut ea quæ quis judicat  
perpendat, et examinet, hi contrà illud  
indubitanter condemnant; quod tamen  
postquam damnarunt, adhuc quid sit nes-  
ciunt, et ignorant, quod omni Philosopho  
est indignissimum.*

In his *Introitus*, pag. 2: he speaks to this purpose, I could cite all the Philosophers concerning this matter; but I want not Witnesses, because I my self am an Adeptist, and write more clearly than any hath hitherto done: Let him believe me that will, disprove me that

that can; and let him carp who list, he shall certainly, for his reward, gain a high Ignorance. I confess the subtil Wits dream of many Chimæras; but he that is diligent shall find the Truth in the simple way of Nature:

And *Sendivogius* in his Twelfth Treatise, saith to this effect; If any Man doubt of the Truth of the Art, let him read the Voluminous Writings of the *Philosophers*, verified by Reason and Experience, whom we may deservedly give Credit to in their own Art: But if any will not give Credit to them, then we know not how to dispute with 'em, as denying *Principles*; for deaf and dumb Men cannot speak, &c. (and it may be added) neither can blind Men judge of *Colours*.

And in his Epilogue or Conclusion, he cries out, O holy and wonderful Nature, who doest not suffer the Sons of Wisdom to err! &c. Moreover in these Twelve Treatises I have produced so many natural Reasons, that he which is desirous of the Art, and fears God, may the more easily understand all things, which through God's Blessing, with my Eyes I have seen, with my own Hands have made without any Deceit of Sophistication.

And



And elsewhere, he says, we could cite the *Writings* of *Philosophers* to confirm what we have said; but because we have wrote clearer things than are in their *Writings*, they need not any Confirmation; he shall understand who looks into other *Mens Writings*, &c. Know also for certain, that this Art is not placed in Fortune, or casual Invention, but in real Science; and that there is but this one matter in the World, by which, and of which the *Philosophers Stone* is made, &c.

Elsewhere, he says, It was not my purpose; for some Reasons before mentioned in the Preface to publish this Book, but a desire to deserve well of those who are Studiously given to liberal and philosophical Arts, prevailed with me that I might hold forth to them, that I bear an honest Mind; also that I might declare my self to them that understand the Art, to be their equal Fellow, and to have attain'd their Knowledge, &c.

So *Æyrenæus* avers, that at the time of his writing, he had that great and wonderful Medicine in his Possession, and before his Eyes. And in his Exposition of Sir *George Ripley's* Vision, p. 24. he

he says, I have been a true Witness of Nature unto thee, and I know that I write true; and all Sons of Art shall by my *Writings* know that I am a Fellow-Heir with them of this Divine Skill. To the Ignorant, says he, I have written so plain as may be; and more I had written, if the Creator of all Things had given me larger Commission, &c.

Also in his *Introitus*, page 33. *Ego Sanè non ex dono, (Nisi Dei mei) non furto illum possideo, habeo, feci, et quotidie meâ sub ditione servo, &c.* Page 34, *Et scio quæ scribo et novit cordium Scrutator Deus, quod Scribam vera, nec est quod invidiæ me accuses, quoniam interrito Calamo, inaudito Stylo, in honorem Dei, usum, fructum proximi, mundique et divitiarum contemptum scribo.*

He that would be further convinced of the Truth and Reason of this wonderful working Powder, let him read the Treatise, called, *The Way to Bliss*; published by *Elias Ashmole*, Esq; proving by Philosophy and Reason, the possibility of this universal Medicine; and that there are many things in Nature far more strange than this natural Work: Indeed that Book shews but little of the matter or manner of working



ing it; he says in brief, Dissolve Gold in a Water of its own kind, I care not how, but best with his beloved for ease in in working.

It also appears, That in late times there have been many Adeptists, who knew, and practised this Art, though formerly it was very rare to hear of one.

Norton, in his *Ordinal*, page 52. tells us, That once three Masters of this Science lay in one Bed near to *Leaden-hall* (which he says was a wonderful Thing, whilst it is hard to find one in millions of Men). One of them, he says, was of the Dukedom of *Lorain*; the other two, it seems, were *English*.

*Sendivog.* in his Epilogue, hath these words; I doubt not but many Men of good Consciences and Affections, do enjoy this Gift of God secretly.

And *Æyrenæus*, in his Preface to his *Introitus*, says that he knew many, who together with himself, enjoyed this Secret, and was perswaded that there would be many more, with whom he should, in a short time, have daily familiarity.

And towards the end of this thirteenth Chapter, he says, he knew very many

many who possessed the Art, and the true knowledge of it, who (as it were) had Vowed a most secret Silence, and that he writ his Book without the knowledge of any one of those he daily conversed with: And in so doing he hoped he had improved his Talent well. He further adds, That he foresaw some Hundreds would happily be enlightned by his Writing; therefore he consulted not with Flesh and Blood, &c.

Also in the same Chapter he breaks out in these words; *Novi, novi, quod hæc mea scripta erunt plurimis instar auri obryzi et aurum Argentumque per hæc mea scripta vilescant instar fimi, credite Juvenes Tyrones, credite Patres, quia tempus adest ad fores, non ex vano conceptu hæc scribo, at in spiritu video, &c.*

And *Joannes Langius*, in his Preface before this Book, says to this purpose; *viz.*

Yea, if those things which *Mary Rant* (an English Woman) by inward Revelation promised concerning the making of Gold, (that it would become Vulgar or Common in the Year 1661) come to pass and hundred Years after; then



then I doubt not at all but it hath taken some beginning from this.

Neither did these famous and honest minded Philosophers conceal themselves, or the Art out of Envy or Pride; but for fear of evil disposed Persons, who continually sought to do them Mischief.

*Æyrenæus*, in his fourteenth Chapter, says we have professed, and do again profess, that it is not for the Credit we give to other mens Writings that we have published this; we have seen and known (adds he) those things which we faithfully declare; we have made do, see, and possess the Stone, the great Elixir; nor truly do we envy thee the knowledge of it, but wish thou maist learn it from our Writings, &c.

And, in his thirteenth Chapter, he says, I dare affirm that I do possess more Riches, than the whole known World is worth; but cannot make use thereof, because of the Snares of Knaves: Also, in his last Chapter, he says, An Adeptist may so increase the Stone at his Pleasure, both in Weight and Vertue; so that if a Man would, one Man that

that is an Adeptist, might transmute into perfect Gold and Silver all the imperfect Metals that are in the whole World.

But for a further warning of these Dangers and Snares he speaks of, let us examine his thirteenth Chapter a little closer.

In the beginning of it he tells us, he hath delivered many Secrets, which before were barren enough to the World; because almost all Chymical Books do abound either with obscure *Ænigmas*, or sophistical *Operations*, or with a heap of pitiful contagious *Words*; but that he hath not so done, resigning his Will in this thing to the Divine Pleasure, who (says he) in this last period of the World seems to me to be about the opening of these Treasures: Therefore I do not fear that the Art will be disesteemed; far be it from me, this cannot be; for true Wisdom will defend it self in eternal Honour. I could wish, says he, that Gold and Silver, would at length be of as mean in esteem as Dirt; that great Idol, hitherto adored by the whole World: Then we who know these things, should not so much contrive to hide our selves, &c.

From



From this he goes on to make a piteous Complaint, because of the Dangers and Perils that attend these *Artists*, through the Wickedness of evil Men, and that there is scarce an honest Man to be found; that himself was forced to fly by Night, to shave his Head, and alter his Name; and all this because he (having done some wonderful Cures by means of the grand Elixir) was laid in wait for by wicked Men, meerly for suspicion only; accompanied with a most greedy thirst after Gold.

Then he proceeds further to shew the Difficulties that *Adeptists* meet with, and says, He hath known some to have been strangled, through the Suspicion only of Desperate Men, that these other knew the Art, tho' they were meer strangers to it: That some will Tattle of their Counterfeiting Money, others can easily know this Gold and Silver from common, because 'tis Finer than any other, and that a Man runs the hazard of his Head by Allaying or Adulterating it, because of the strict Laws of all Nations, who have provided, That every Deterioration of Gold and Silver (altho' according to Standard) yet if it be not done by a Professed and

Licensed

Licensed *Metalourgist*, shall be accounted a Capital Crime. Then he shews how he and others were forced to leave and lose 600*l.* value of Silver, &c. and concludes in these words, We being taught by these Dangers, have determined to lye hid, and will communicate the Art to thee, who dreamest of such things [that is who think't these sorts of fears and dangers ridiculous, and that if thou knew'st these things thou wouldst do otherwise] that so we may see what Publick Good thou wilt do when adepted, &c. Then he proceeds to shew and explain the *Mysteries* of the Art, and adds; Verily, as for my self, I do not possess the Stone by Theft, but by the Gift of my God, &c.

Afterwards, he tells us, That *Elias* the Artist is already born, and now glorious Things are declared of the City of God; from which he again falls into his Complaints against evil minded Men, and professes his aversion to Avarice, in these words. — I disdain, I loath, and deservedly detest this idolizing of Gold and Silver, by which the World celebrates her Price, Pomp and Vanities: Ah, filthy Evil! Ah, vain Nothingness! Believe ye that I conceal

N these



these things out of Envy? No, verily; for I profess I grieve from my Heart, that we are driven, as it were, like *Vagabonds* from the Face of the Lord throughout the whole Earth. But what needs many words, that thing that we have seen, taught and handled, which we have, possess and know, these we do declare, being moved with meer Compassion towards the Studious, and with indignation of Gold and Silver, and of precious Stones, not as they are Creatures of God, far be it from us; for in that respect we Honour them, and think them worthy Esteem: But the People of *Israel* adores them, as well as the *World*; therefore let it be ground to Powder like the *Brazen Serpent*, &c.

Afterwards he shews his Hopes and Expectations of this Art, and why; also the value of his *Writings*; then he seems to prophesie concerning the future State of the *Adepts*, and shews his Zeal for the good of *Israel*. These things, says he, I send before in the World, like a Preacher, that I may not be buried unprofitably in the World; and draws to a conclusion, in these words, pag. 35. *Esto Liber meus præ-*  
*cursor*

*cursor Eliæ qui paret viam Domini regiam, et utinam quilibet in toto terrarum orbe ingeniosus artem hanc calleret, tum copiosissimè abundante auro, argento, gemmisq; nullus hæc magnificeret nisi quatenus scientiam continerent: Tunc tandem virtus nuda ob sui ipsius naturam amabilem in honore haberetur.*

Thus we have heard some of those great Troubles, with which this honest Hearted *Adeptist* was surrounded; and which (believe me) are sufficient to deter any serious Man from appearing publick in this Matter, did things remain now in the same posture in which he left them; but to our great Satisfaction the Scene is alter'd, the Palace Gates are laid open, and those that were heretofore shut out, are once again admitted to kiss the Royal Hand of their Prince.

But if any one should suppose that this hard usage only happened to the *Adepts*, in this our Masters time, (tho' it's probable he is still living) let him hear what the Noble *Sendivogius* has to say on this Subject: In the Epilogue of his Twelve Treatises, he hath words, to this purpose; I doubt not (says he) but many Men of good Con-



sciences and Affections do enjoy this Gift of God secretly. These being warn'd by my Example, and Dangers are made more Cautious and Wise, having that commendable Silence of *Harpocrates*: For as often as I would discover my self to great Men, it always turned to my Loss and Danger.

Also, after he has for the sake of the *Ingenuous* largely described the nature of the four Elements, and their Actings, he descends unto the three Principles of Things; in which Treatise *Lat.* pag. 166. *Engl.* 120. he says, *Conclusivè dicimus, &c.* To conclude therefore, we say, That this Art is the Gift of God alone; which being known he must also be pray'd to, that he would give his Blessing to the Art; for without this Divine Blessing it would be of no use, and unprofitable, which we ourselves have had Experience of, seeing we have, by reason of this Art, undergone great Danger; yea we have had more Mischief and Misfortune by it, than Advantage; but there is a time when Men are wise too late.

Then he proceeds to shew how he was protected by Divine Providence in his Misfortunes, and how shamefully  
his

his Enemies perished: For I have heard (says he) that my Enemies have fallen into that Snare which they laid for me, they who would have taken away my Life, have lost their own; and some of them which would have taken away my Goods, have lost Kingdoms. Moreover, I know many that would have detracted from my good Name, have perished with Disgrace; so great Preservation have I always had from the great Creator of all things, &c.

And in the end of his *Philosophical Riddle*; Believe me (says he) if I were not a Man of that Rank and Condition as I am, nothing would be more pleasant to me than a solitary Life, or with *Diogenes* to lye hid under a Tub; for I see all things that are, to be but Vanity, and that Deceit and Covetousness are altogether in use, where all things are to be sold, and that Vice doth excel Vertue, &c.

And in the Preface to his Treatise of *Sulphur*, he also seems to foretel that the dawning of the happy Day of the *Adepts* was at hand. *Pag.* 112. *Lat.* 78. *Engl.* He tells us those times are now past, when Fidelity amongst Friends flourished, and this Art was communi-



cated by word of Mouth; but now it is not (says he) obtained, but by the Inspiration of the most high God alone, &c.

*Pag. 79.* Now those times are coming in which many Secrets of Nature shall be revealed; now that fourth Monarchy of the *North* is about to begin; now the Times are at hand, the Mother of Sciences will come; greater things shall be discovered than hath been done in these three last past Monarchies, &c.

And in the very Preface to his Book begins to this effect; *viz.*

To all Searchers of the Art of Chymistry; namely the true Sons of *Hermes*, the Author wisheth all Health, and prays to God for a Blessing.

Thus from him it also appears, that the *Adepts* have been evilly intreated by the ingrateful World; nevertheless for the sake of the ingenuous, they have not ceased to leave sufficient Testimony of the Truth of this Art: What here I write (says he) by way of Testimony to that undoubted philosophical Truth, comprehended in few  
Lines,

Lines, have been taken out of that manual Experience, which the most High hath vouchsafed to me, that they which have laid the principal and real Foundations in this commendable Art, may by this Encouragement not forsake the practice of the best Things, and so be secured from that wicked Swarm of Smoke-sellers, whose delight is to cheat. They are not Dreams, &c. it is the philosophical Truth it self, &c. And a little afterwards adds, Many Men both of high and low Condition, in these last Years past, have to my knowledge seen *Diana* unveil'd, &c.

There is yet one sad and lamentable Story behind, and that Acted by our own Countrey-men; yet therein also is a great Providence set forth; it is in *Mr. Norton's Ordinal*, page 35. concerning the Misfortune and ill Usage of one *Thomas Daulton* (formerly a Clerk to one *Deluis*, Esquire and Confident to King *Edward*) caused by the said *Deluis* and one *Thomas Herbert* also Esquire to the Body of the said King: The Substance of it is this; That *Daulton* (a true *Adeptist*) had by him great store of the Red Medicine; that *Herbert* forced him out of an Abby in *Gloucestershire*,



*shire*, and brought him before King *Edward*; hereupon *Deluis* swore that *Daulton*, in a little space, had made him a thousand Pound of as good Gold as the Royal was. *Daulton* told *Deluis* he was Forsworn. *Deluis* Answered, not in what he had then said, tho' he had formerly taken an Oath to *Daulton* not to discover him, which Oath he might break for the Weal of the King and his Land. *Daulton* Reply'd, that avoided not his Perjury: However he soberly told the King, that by reason of having the *Medicine*, he often had been brought into great Troubles; and to avoid it for the future, he cast it into a foul and common Lake in the Abby where he was taken, &c. The King would have him to make it again. *Daulton* said it could not be; for it was given him by a Canon of *Lichfield*, whose Work he had attended many Years. The King being sorry for the Loss, gives *Daulton* four *Marks*, and his Liberty; but *Herbert* deceitfully lay in wait for him, and brought him to *Stepney*, and his Servants took away the Money. Afterwards *Herbert* conveys *Daulton* to *Gloucester-Castle*, where he kept him long; from thence he had him to *Troy*, and kept

kept him in Prison about four Years, and afterwards brought him out for Execution. Then *Daulton* Addresses himself to the Lord in Prayer.

*And after he brought him out to dye; Pag. 37.*

*Daulton to death obeyed lowly,  
And said, Lord Jesue, blessed thou be,  
Methinks I have byne too longe from  
thee.*

*A Science thou gavest me with full great  
charge,*

*Which I have kept without outrage.*

*I founde no Man yet apt thereto,*

*To be myne Heyer when I am goe:*

*Wherefore (sweete Lord) now I am faine*

*To resigne this thy Guist to thee againe.*

Then he submitted to dye, and bids *Herbert* do his Will. *Herbert* hereupon repents, weeps, and dimisses *Daulton*; but *Daulton* departed with heavy Heart; for he had no great mind to live longer.

*Herbert (it seems) dyed soon after in  
his Bed,*

*And Deluis at Teuxbury lost his  
Head;*

*This*



*This wise great Pain, as you may see,  
Followeth this Art in every degree, &c.*

Then he concludes that vicious Men may not learn this Art, because of the Ambition and Violence they would attempt by means of it.

There is some other Pains which Mr. Norton says may happen to them who follow this Art: As first, To consider how many seek, and how few find, &c. To be learned in the Secrets of Nature, and that a man though he be taught it may fail, that hast faileth; therefore he recommends Providence and Dread:

Pag. 29. *For of all Pains the most grievous Paine,  
Is for one faile to begin all againe, &c.*

It is great Pain, he says, to be sometimes of one *Mind* or *Opinion*, and sometimes of another [which certainly is very true].

2. That it will be a Pain to find out a true *Master* and get his Love, &c. This indeed is like to prove a very difficult matter; Where shall we seek for such a *Master*? For my part I know of none:  
I had

I had not the Happiness of, or Acquaintance with any *Master*, other than my Books; neither dare, or will I pretend to be an *Adeptist*; my Business lies not in the least towards Chymistry, nor have I as yet seen the Thing called a *Laboratory*. It was my Zeal to revive the *Worthy Memory* of this most noble Art, and of its true Professors, which caused me to make this Essay. There may be others far more able, though not so willing to lay open this *Mystery*; for in this I am free, having not pre-engaged either my Hand or Heart to Secrecy; yet all things must be taken with a Grain of Salt. Had not then Mr. Norton (think you) a good foresight to send you to *Hortolan* to learn how to prepare, and part the Elements? Ay, but he did not mean *Hortolanus Junr*. Did he not, say you? No matter; he is however now most likely to fulfil his Words.

And will it any longer (think you) be accounted a *Mystery* to hear of preparing a *Medicine* from plain, easie and natural Principles, but four in Number openly described in order, commonly known, and almost every where to be had, and the whole Work not a thousand



land part so Tedious as it is Excellent ?

Obj. 1. Ay, but you'll say 'tis a difficult Work, and requires a man's whole Attendance, &c. Not so neither; but if it were, I cannot help it. There are many men in *England*, and elsewhere that know how to keep a Fire in an equal and continual Heat for twelve Hours together; and if so, I see no Reason they have to be always peeping in their Glasses. Hear then, I pray you, what Art and Honesty saith of this matter.

*Ayrenæus*, in his Exposition upon Sir G. Ripley's Preface, pag. 86. Since then this Knowledge is so wonderful being the very Looking-glass of Nature, the Antidote against Poverty and Sicknes, and consequently the Cut-throat of Covetousness, Pride, Ambition, and such like sordid Affections; Who would not bestow a little time in the Inquiry of it? In which let me assure thee, in the very Words of *Trevi-san*, the Art is so plain, that if it were nakedly described it would be contemptible; and yet in vulgar *Mechanicks*, How frequent is it for men to serve seven, eight, yea ten Years Apprenti-  
ship

ship to attain them? And in some that are a little more ingenuous, How frequently are considerable Sums of Money bestowed to boot; yet in this noble Art, so far excelling all humane Sciences, as the Sun doth a Candle, who will employ himself with Diligence? Unless it be some Money minded Sots, who seek only for Riches, And yet how soon are even they weary? So that few or none persist in their Inquiry, save a few Roguish Sophisters who live by Cozening; by reason of such the Art is scandalized, and ill spoken of. Yet trust me, for I speak knowingly, the Art is both true and easie; yea so easie, that if you did see the Experiment, you would not believe it, &c.

If this Art be so easie (say you) Obj. 2. why then little Mr. *Hortolan* are not you an Adeptist? Surely your mouth was set a watering; and if so, Why would you not then have a taste?

*Hort.* Truly Sir, were I an Adeptist, It is very probable, you had not heard from me in this open manner; yet, if you will take my honest word for it, I will assure you, for satisfaction sake, I did endeavour the Joyning and Purging of the four Elements, according to the  
Books



Books and Rules before mentioned, and tho' I did it by ghuess only, and not by weight or measure, yet in a weeks time I both Joyn'd them, and Purg'd, Distill'd and Sublimed my *Mercury*, so that it answer'd as much as I could reasonably expect: But I digested it not, for I had no *Athamor* or true digesting Furnace: Besides I am allotted to serve others, and in Publishing this, I hope I shall serve and fatisfy all Ingenuous Men, after which I may endeavour to serve my self; yet remembering that tho' many are called, a few only may be chosen: He that shall attain this gift, will take care enough to keep it Secret. Furthermore you may take Notice that this is only an Essay, I have told you before, I will not swear to make you give Credence, neither will I further perswade any man about the Work; Let every man use his own discretion, *Capiat qui capere vult et potest*; but to return again to the pains attending this Art.

Mr. Norton, p. 30. *But if your mind be verteously sett, Then the Devil will labour you to lett;*

And

And that in three manners, viz. with Haste, Despair and Deceipt, against which he sets down some Remedies.

Afterwards he adviseth to consider the Vertues of the Teacher, and for what Reasons he Pretends to teach you, &c. I presume he means such who voluntarily (for reward sake) offer their service to instruct others; and by the way he shews the Deceits of some of these pretenders, as that of the Deceitful *Monk of Normandy*, who proposed to build fifteen *Abbies* on *Salisbury Plain*, and thereupon applies himself to *Norton*; *Norton* examines his Cunning, and rejects his Proposals; soon after the *Monk's* Craft was clean overcast, after which having cheated many, he goes into *France*, &c.

Another Story he tells of *Saunce Peere* the Parson, who had a conceit by means of this *Art*, to make a Bridge over the *Thames*, and to deck it with Carbuncles to shine by Night, but that his Work also came nothing.

*Ripley* also cautions you against De-luders, and Cheating *Multipliers*, pretending to this *Art*, Pag. 154. *Theat. Chym.*

To



To see theyr bowfys it ys a noble sport,  
 What Fornaces, what Glassys there be of  
 divers shape ;  
 What Salts, what Powders, what Oyles  
 and Waters fort,  
 How Eloquently, de Materia prima they  
 ———clape.

And yet to fynde the trewth they have  
 no hap ;  
 Of our Mercury they meddle and our  
 Sulphur Vive,  
 Wherein they dote, and more and more  
 Unthryve.

Then he shews their great boastings,  
 and how they ( in those days ) haun-  
 ted about Westminster-Abby, borrowed  
 Money almost of every one, and for a  
 Peny promised to pay them a Pound;  
 but Shame and the Prison was their last  
 Portion.

Pag. 158. He adviseth to meddle  
 with nothing of great Cost ; and lays  
 it down for a Rule, that like must bring  
 forth like, &c.

And concludes thus, pag. 159:

Spend

Spend not thy Mony away in waste,  
 Geve not to every Speche credence ;  
 But first examyn, grope and taste ;  
 And as thou provyst, so put thy confi-  
 dence,  
 And ever beware of great expence :  
 But yf thy Phylosopher lyve vertuosely  
 Trust the better to his Phylosophy.

Prove hym fyrst and hym oppose  
 Of all the Secretts of our Stone,  
 Whych yf he know not thou nedyth not to  
 lose ;  
 Medyll thou not ferther, but let hym  
 gone,  
 Make he never so pytyose a mone.  
 For then the Fox can fagg and fayne  
 When he wold faynest hys Prey attayne  
 If he can answer as ought a Clarke,  
 How behyt he hath not provyd indede ;  
 And yf thou wylt helpe hym to hys Warke,  
 If he be Vertuose I hold hyt mede,  
 For he wyll the quyte yf ever he Spede:  
 And thou shalt weete by a lytyll anon  
 If he have knowledge of our Stone.

One thyng, One Glasse, One Furnace and  
 no mo,  
 Behold thys pryncypyll yf he take,  
 And yf he do not, then lat hym go ;

○

For



For he shall never thee ryck man make,  
Trewly yt ys better than hym forsake,  
Then after wyth losse and varyaunce,  
And other manner of Dyspleasance, (&c.)

We will next consider some of the chief qualifications, which are altogether convenient for a Student and Workman, in this Art, (as they are recommended to us by the Adepts) and so conclude.

Mr. Norton in the Preface to his *Ordinal*, tells us, That upon Inquiry, many People were found to Address themselves to *Alchemy* only for Lucre sake, and for Covetousness of Riches, as *Popes, Cardinals, Archbishops, Abbots, Priors, with Fryars, Hermets, Priests, &c.*

And *Merchants* also, with common *Workmen, Goldsmiths, Weavers, Free Masons, Tanners, Parish Clerks, Taylers, Glasiers and Tinkers* (he says) have desired and endeavoured, for this Noble Craft, and that with great Presumption; (though he allows that some colour there was, for all such Men as give *Tincture to Glass*;) but he says it had been better for many

Ar-

*Artificers*, to have left oft in time, before they wasted their Estates.

It had byme good for them to have left off

In season, for nought they founde but a Scoff,

For trewly he that is not a great Clerke Is nice and lewde to medle with this warke; (&c.)

For it is most profound Philosophie,  
The subtile Science of Holy Alkimy. (&c.)

Then he shews how all Masters of this solemn Work writ very darkly, &c. as *Hermes, Rasis, Geler, Avicen, Merlin, Hortolan, Democrit, Morien, Bacon, Raimond and Aristotle.*

*Anaxagoras*, he says, wrote the plainest, and was therefore rebuked by *Aristotle* thro' Envy.

He proceeds to shew the Malice of a *Monk*, who writ a Thousand false Receipts for despight.

He cautions to avoid *Receipts* and De- receipts, and not to attempt to Work any thing unless you know how and wherefore, for nothing is wrought but by its proper Cause. — That truth is to be followed, Falshood and Counterfeits

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pag. 6.

pag. 7.

pag. 8.

pag. 9.



to be eschew'd; That Grace is necessary, also Riches sufficient; and says he had this *Art* by Grace from Heaven (yet he was taught it by a Master).  
Pag. 11. Adviseth to read his Book often, and also other Books.

Pag. 13. He tells us *Holy Alchimy* is not found out by Labour, nor sold for Money, but given by Grace; and Answers some Mens Allegations, that this *Art* is not Holy.

14. That it was taught only to the Vertuous, &c. by a Master, with an Oath of Secrecy to teach it to one man that is Vertuous, without any regard to Blood or Kindred.

*For this Science must ever Secret be,  
The Cause whereof is this as ye may see;  
If one evil Man had hereof all his Will,  
All Christian Pease he might hastilie  
spill,  
And with his Pride he might pull downe,  
Rightful Kings and Princes of renowne:  
Wherefore the Sentence of Perill and  
Jeopardy  
Upon the Teacher resteth dreadfully.*

Pag. 15. He again tells us that 'tis found only by Grace, and is *Donum Dei*,  
not

not to be unadvisedly cast away; that it is granted only to few; for great Doctors have not been able to find it, p. 16. who through despair have denied the *Art*; but the Wise know it to be true, tho' it is not for blind Men to paint, or to pretend to take down St. Paul's Steeple, lest it might hap to break their Crown, &c.

And pag. 17. concludes, That true Searchers must know the Principles of Philosophy, and patiently trust in God.

Pag. 33. He says the *Adepti* are next to the Saints.

*For it is better then to were a Crowne:  
Next after his Saints, our Lord doth  
him call;  
Which hath this Arte to honour him with-  
all, &c.*

Pag. 28. He says the true Children make this Confession.

*Confiteor, Altissime, nullus ista rapit, Li-  
cet et prius didicit, absque te nil sapit:  
Nam tanta stat gratia te Deum semper-  
apud: Perficere sicut capere, nam Fi-  
nis es, et Caput:*



This Advice is no other than what all the Ancients have formerly taught; but because it will swell our Treatise beyond its intended Limits, we will satisfie our selves, at present, with the Doctrine of some few modern *Adepts*.

Mr. *Norton* also tells us pag. 92. That the mind of the Workman ought to agree with the Work; that he ought to have Servants that be Sober, Wise and Diligent, True and Watchful, &c. also fitting Instruments and Furnaces, with convenient Time and Place: And then a little to colour the matter, he draws a Scheme, and says you ought to observe the Signs and Planets, &c. and to fortune your Work, &c. [which last thing some men have taken *literatim*, and so become superstitious].

Sir *George Ripley*, unto King *Edward* the Fourth, writes thus in his Epistle:

*Theat. Chem. Britt. pag. 110.* For like it you to trust that *trewlie* I have founde

The perfect waye of most sacret Alchimy, Which I wyll never *trewly* for merke ne pounde

Make common but to you, and that conditionally,

*That*

That to your self ye shall keep it full secretly,

And only it use as may be to God's pleasure,

Els in tyme comming, of God I should aby

For my discovering of his Secrete Treasure.

Then he desires the King will agree to him by an Oath, and to pardon him for not writing openly; for that he would plainly declare it unto him by Mouth, and shew him the Practice; yet he says in his Writing he will not be so Mystical, but that the King might by study find the Knowledge of it, &c. [But it appears he had writ to the King secretly of it before].

He further adds,

And if God graunt you by me to wyne pag. 111. this Treasure, serve him devoutly with more laud and thanking, &c.

And in his Prologue to this Work, he adviseth to good Living and Humility, to fear God, to seek Wisdom and Prudence; and shews the Punishment of Sin and Reward of good Living, &c.

O 4

Then



*Then concludes with a further admonition, to follow Vertue and eschew Vice, enjoyns Secrecy, and a good Use.*

*That after thy ending thou may be sure  
In hevyn for to rewardyd be,  
Whych God graunt both to thee and me, &c.*

*Mr. Chaucer, in his Channons Yeoman, after he hath shewn the Deceipts of false pretending Multipliers and Impostors, which he saith he writ.*

*Theat. Chem. Britt. 233, &c.* *To the intent that Men maie be ware  
thereby,  
And for no other Cause truly.*

*Concludes the Philosophers were sworn not to discover it, and that it is Donum Christi; and where he only liketh and adviseth, that no Man pretend to work it contrary to his Will; for if he do he shall not thrive, though that he multiply term of his life, &c.*

*Thomas Charnock, in his Breviary of Philosophy (out of which, though little or nothing of either matter or manner is to be learnt; for all his large Promises in his Preface) informs us he was*  
told

*told this Secret, under an Oath, by a Monk of Bath, who took a liking to him, and who had lost his Medicine at the dissolution of Monasteries; and for Grief, &c. afterwards growing Blind was lead about by a Boy.*

*Will you with me to morrow be content,  
Faithfully to receive the blessed Sacra-  
ment,* *Th. Ch.  
Brit. pag.  
299.*

*Upon this Oath that I shall heere you  
give,*

*For ne Gold ne Silver as long as you live,  
Neither for love you beare towards your  
Kinne,*

*Nor yet to no great Man preferment to  
wynne:*

*That you disclose the seacret that I shall  
you teach*

*Neither by Writing, nor by no swift  
Speech;*

*But only to him which ye be sure  
Hath ever searched after the Secrets of  
Nature?*

*To him you may reveale the Seacrets of  
this Art,*

*Under the Covering of Philosophie, be-  
fore this World yee depart, &c.*

Then



Then he having consented, within three or four Words the Monk (he says) revealed to him the great Mystery of *Minerals Prudence*; and says, if it had not been for his Oath, he would have told us more, &c.

*Theat.*  
*Ch. Brit.*  
305, &c.

*Bloomfeild*, in his *Blossoms*, first tells us that Time lead him into the Camp of Philosophy, bid him have Faith, and gave him a Key of Knowledge to open the Secrets of this Art; and told him the first Lock being opened, all are opened: That the first Lock is called *Chaos*, the Secrets of all Wise Men, &c.

Then going on (he says) Time being his Guide, he met a parcel of lean Philosophers, as *Brooke* the Priest, and *Torke*, *Martin Perien*, *Major* and *Thomas De lay Hay*, the Vicar of *Malden*, *Richard Record*, and little Master *Eden*, *Hugh Oldcastle*, and Sir *Robert Green*.

*Roasting and boyling all things out of kinde,*  
*And like Foolosophers left off with losse in the end.*

These (he says) had deceived King *Henry* with their Whites and Reds, &c. Then Time advises him to Labour and  
Patience,

Patience, and leads him to Lady Philosophy, before whom he humbles himself, and plights his Troth to serve her.

In his *Practice*, pag. 319. He makes his last Will and Testament; adviseth his Son to be Holy, Sober, Honest, Meek, &c.

*Be you Holy therefore, Sober, Honest and Meek,*

*Love God and your Neighbour, to the Poor be not unkind;*

*Overcome Sathan, God's Glory see you seeke,*

*My Son be gentle to all Men as a Friend; Fatherles and Widow have alway in thy Minde,*

*Innocente Love as Brothers, the Wicked do eschew,*

*Let falsehood and flattery goe, least thou it rue.*

*Devoutely serve God, call daily for his Grace,*

*Worship him in Spirit with Heart contrite and pure,*

*In no wise let Sathan thy Prayers deface: Look thou be stedfast in Faith, and trust most sure,*

*Lay up Treasure in Heaven which ever shall endure.* In



*In all Adversity be gentle in thy Heart,*

*Against thy Foe, so shalt thou him convert, &c.*

*Eugenius Philalethes*, in his *Anima Magica abscondita*, pag. 51. Now because the Law of Nature is Infallible, and confirm'd to the Creature by God's Royal Assent, think not therefore there is any necessity upon God; but what he hath enacted in general, he can repeal in any particular, &c. He cursed the Earth once for *Adam's* sake; take heed he doth not curse it again in thy Work for thy sake. And again, he says, he must be a good Steward, that shall over-look the Treasures of God; have therefore a Charitable Seraphick Soul, Charitable at home, in being not destructive to thy self, as most Men are; Charitable abroad, in a diffusive Goodness to the Poor, as many are not, &c.

*Sendivogius*, in his First Treatise *Engl.* pag. 3. tells us God is the Original and Bounds of Nature, and worketh all things by it, and without Nature is nothing.

Pag. 4. That the Searchers of Nature ought to be as Nature her self is,  
True,

True, Plain, Patient, Constant, &c. and that which is chiefest of all, Religious, fearing God, not injurious to their Neighbour; and then shews that every thing must be exalted in its own kind, &c.

37. That the Art of *Alchemy*, in its kind, is true; Nature also is true; but the Artificer is seldom true.

39. He laboureth in vain, that putteth forth his Hands to labour, without the knowledge of Nature in this Sacred and most True Art, &c.

41. For without the light and knowledge of Nature, it is impossible to attain to this Art, unless it come to any by God's special Revelation, or some special Friend doth privately shew it.

42. If therefore thou dost not understand, or believe the Truth, do not blame me but thy self, and perswade thy self that God was unwilling to reveal this Secret to thee; be therefore earnest with him by Prayer, &c. Do not wonder that I have wrote so many Treatises; for I did not make them for my own sake, seeing I lack not Books, but that I might advertise many that work in fruitless Things, that they should not spend their Costs in vain.

44: He



44. He shews us plainly the whole Art is only an Extraction of our Sea-Water, or Metallick radical Moisture, &c.

47. He says many Men, conceited of their Understanding and Wisdom, could not favour his meaning, tho' he intimated the Art to them from word to word; but they could by no means understand him, not believing there was any Water in our Sea, and yet they would be accounted Philosophers. Since therefore (says he) they could not understand my Words, which I delivered by word of Mouth, I do not fear (as other Philosophers were afraid) that any one can easily understand what I have wrote: It is the Gift I say of God, &c.

But let me give you this Caution, That if you would attain to this Secret, know that first of all God is to be prayed to, then your Neighbour is to be loved; 49. and lastly, do not fancy things that are subtil, which Nature knew nothing of; but abide, I say, abide in the plain way of *Nature*, &c. I will (says he) reveal to no mortal Man whilst I live more than I have done in this publick Writing.

76. That

76. That the Art did daily decline into obscurity, and as he believed thro' the Writings of envious Philoſophers; that one Book explains another; that *Geber* had need to be read a thousand times over; that were these hard Writers ignorant of, and to learn the Art out of such hard Books, they would find it out with greater difficulty than Men in these days who search into the Art.

*Pag. 78.* That now the Art is not obtained, but by the Inspiration of the most high God alone; therefore let not him that searcheth diligently, and fears God, despair; if he seeks after it he shall find it, because it is more easily obtain'd from *God* than from *Man*, &c. Be of good Courage therefore, and he will also not deny this Favour unto thee; if thou puttest thy whole Trust in him, Worship him and call upon him, he will open to thee the *Gate of Nature*, &c.

79. Cease not to seek, for to him that knocks it shall be opened.

102. That the Philosophers esteem'd highly of this Art, not so much out of Covetousness for Gold and Silver, but for Knowledge sake.

119. He



119. He adviseth to taciturnity, saith that tho' some casually fall upon the matter of our *Argent vive*, yet he ends the Work when he should begin, &c. Saith that this Art is the Gift of the most High God; and unless God reveals it by means of a good Wit, or Friend, it is hardly known. That *Lully* learnt it of *Arnold*, and *Arnold* received it from a Friend, &c. but saith, God scarce ever conferred upon any mortal Man, so great things as upon himself; and acknowledges he deserved them not, yet that he always trusted in God.

122. Adviseth again to trust in God, and to pray to him; for if thou be sincere he will by one means or other shew thee a way, and assist thee in it, that thou shalt obtain thy desire; pray, but yet work, saith he; and concludes that a good Understanding and Opportunity are the Gifts of God.

123. That there is but one true Operation, and that it is easier to make the Elixir than any particular, to abide a natural Examination and Tryal, notwithstanding some Mens Boasting; but the Broth will have its Taste from the diversity of the Flesh boyld in it. Adviseth against Receipts of *Mountebanks* and all false *Sophistications*, &c. 141. Ad.

141. He adviseth to essay nothing contrary to Nature, &c.

143. That every searcher ought to know the four Elements and their Original, [in which indeed he is very Natural and Ingenuous] and to apply all things to the possibility of Nature, if they do not agree with Nature, they must be let alone and waved.

147. Then he ends his Book with this conclusion, *viz*: That this Art is always acquired by the same kind of Wits and Dispositions; Which Art (says he) we after this kind of clear Manifestation of it, lay up in the Bosom of God the most high Creator and our Lord, and commend our selves together with all honest hearted Readers to his Grace, and Infinite Mercy: To whom be Praise and Glory for ever and ever.

### *The Conclusion.*

**A** *Trenæus* in his Preface to the Author in *Ripley Reviv'd*, hath these words: For my own part I have had experience of misleading Sophistical Writers, and have made many toilsome laborious Experiments tho' but young, and therefore having at length, through  
P the



the undeserved Mercy of God, arriv'd at my Haven of Rest, I shall stretch out my hand to such as are behind, &c. That at length studying to profit the Sons of Art, he resolved to unfold *Ripley*, so that the Tyro might have two Witnesses in one, &c. And concludes thus, These writings peruse for they are not Fancies, and so with the help of the most High, thou shalt attain thy wish.

*Pag. 19.* In his Exposition of *Sir G. Rip.* Preface, he says, That those who mistake in their Operations, and blame the *Philosophers* are most injurious.

*Pag. 18.* That if Wit were capable of the attainment of this Art, it would have been common e'er now, and that he does very admiringly adore the Wisdom of God herein, that an Art so True, so Natural, so Easie, so much desired and sought after, should yet be so rarely found, that the generality of Men Learned and Unlearned, do laugh at it as a Fable; It is therefore most certainly the gift of God, who is and ever will be the Dispenser of it, according to his good pleasure.

20. That God hath a Ruling hand herein, and the Sons of Art have their Commission given them as to Writing  
and

and Teaching, &c. That he Writes only to the deserving: That his Books are but as Way-marks, and he does what he may to shut out the unworthy: Yet so plainly (he saith) has he Written, that as many as God hath appointed to this Mastery, shall certainly understand, and have cause to thank him for his Faithfulness, &c.

21. Our Books (saith he) are for those who have been or intend to be conversant about the search of Nature; we hint the way, Prayer to God and Patience persisting in the use of means, must open these Doors; Let therefore profound Meditation, accompanied with the Blessing of God, Furnaces, Coals, Glasses, and Indefatigable Pains, be thy Interpreters, and let them serve for Commentaries upon our Writings; so I did, so I advise thee, and the Blessing of God attend all Studious, Vertuous searchers in this way.

In his *Tract. of the Transmutation of Metals*, *Pag. 14.* He tells us, That even the most expert in this Art were very Obscure, if not Envious, as *Geber*, *Arnold* and *Lully*, &c. from hence is the *Labyrinth*, from hence also that o-



dious name of the Art, &c. but he adviseth to a firm resolution, &c.

In Pag. 15. He saith, *Iter secretum esse oportet, ut nulli suus labor innotescat, &c.* and gives several good Reasons.

16. He adviseth the searcher of this Art to be Diligent, Private and Retired (unless he can have a faithful Companion, one and no more). That he be not Necessitated or Needy, *Licet enim parva quantitas sufficiat, &c.* but, especially that he be *Honestus, Deum timens, &c. quod legat relegat et perlegat hominum Doctorum et non Sophistarum libros, &c. Et implorato Numinis auxilio ne despondeat, licet pluries erret et tamen a Sump-tibus magnis caveat, sic benedicente Deo, voto tandem potietur, &c.*

Rip. Rev: pag 266. Take then my Counsel, be not so careful of the Fire of the *Athamor* as of our Internal Fire; seek it in the House of *Aries*, and draw it from the Depths of *Saturn*; Let *Mercury* be the *Internuncio*, and your Signal the *Doves of Diana*, &c. with these you may overcome the *Lyon*.

The heat of their Stomachs, says he, is far more Powerful than any Fire in the World, for in it Gold will be Destroy-

stroyed, that thou shalt not know what is become of it, which yet loseth nothing from it self, tho' exposed to the greatest Violence of any Flame.

In his Exposition upon Sr. G. R. *Vision*, pag. 24. Now God only is the dispenser of these Glorious *Mysteries*: I have been a true Witness of Nature unto thee, and I know that I write true, and all Sons of Art shall by my Writings know that I am a Fellow-heir with them of this Divine *Skill*. To the Ignorant I have wrote so plain as may be, and more I had written if the Creator of all things had given me larger Commission. Now to him alone, as is due, be all Honor, and Power, and Glory, who made all things, and giveth Knowledge to whom he listeth of his Servants, and conceals where he pleaseth: To him be ascribed, as due is, all Service and Honour. And now Brother, whoever enjoyeth this rare Blessing of God, improve all thy strength to do him service with it, who hath Created all things, and for whose sake they were and are Created.

And in the last Chapter of his *Introit. Apert.* with which the Book called, *Secrets Revealed, or an open Entrance*



to the Shut Palace of the King, doth agree, (except in some few Sentences) we read thus, *viz.* He who hath once by the Blessing of God, perfectly attained this Art, I know not what in the world he can wish, but that he may be free from all snares of wicked men, so as to serve God without Distraction; but it would be a vain thing, by outward Pomp, to seek for vulgar applause, such trifles are not esteemed by those who have this Art, nay rather they despise them; He therefore whom God hath blessed with this Talent, hath this Field of content (which far exceeds popular admiration).

First, If he should live a thousand years, and every day provide for a thousand men, he could not want, for he may increase his *Stone* at his pleasure, both in Weight and Vertue, so that if a man would, one man that is an *Adeptist*, might Transmute into perfect Gold and Silver all the imperfect *Metals* that are in the whole World.

Secondly, He may by this Art make Precious Stones and Gems, such as cannot be paralleld in Nature for Goodness and Greatness.

Thirdly,

Thirdly, and Lastly, He hath a Medicine Universal, both for prolonging Life, and curing all Diseases; so that one true *Adeptist* can easily cure all the Sick People in the World (I mean this Medicine is sufficient.)

Now to the King Eternal, Immortal and sole Almighty, be everlasting Praise for his unspeakable Gifts and unvaluable Treasures.

Whosoever (saith he) enjoyeth this Talent, Let him be sure to employ it to the Glory of God, and the good of his Neighbours, least he be found ungrateful to God his Creator, who hath blessed him with so great a Talent, and to be in the last Day found Guilty (of misproving of it) and so be Condemned.

*Soli Deo Gloria.*

**F I N I S.**

*E R R A.*



## ERRATA.

THE chief mistakes in Printing, which the Reader is desired to correct, are as follow ; viz. Pag. 3. l. 20. for form r. ~~framed~~ r. l. 12. r. the first Water. p. 35. l. 25. r. corporeal. p. 47. l. 13, 14. r. Aurum vivum. p. 56. last l. r. proles est Saturni. p. 75. last Parag. r. we conclude then, That all Operations for our Mercury, but by common Mercury and our Bo, according to our Art, are erroneous, &c. p. 87. l. 1. for ne r. our. p. 90. l. 13. for the r. thee. p. 144. l. 26. for Kingdom r. Knowledge. p. 153. l. 26. for definite r. defective. l. 27. for sublimary r. sublunary. p. 167. l. 15. dele i. p. 173. l. 5. r. of those Adepts. l. 9. for happily r. haply.

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Courteous Reader,

You may have of me the chief Books herein cited for Authorities ; viz. Theatrum Chem. Britt. Opus Tripartium vera confectio Lapidis Philosophici, Vade Mecum Philosophicum, Experimenta de præparatione Mercurii Sophici, Sendivogius, Secrets Revealed, Ripley Revived, Valentines last Will and Testament, &c.

R. H.