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THE

TOMB

OF

SEMIRAMIS

Hermetically Sealed,

Which if a Wise-man open (not the Ambitious Covetous *Cyrus*) he shall find the Treasures of Kings, inexhaustible Riches to his content.

H. V. D.

He that exerciseth Love, will apprehend what I say: but if I speak to the ungrateful, he shall not comprehend my sayings.

S. Aug. of Divine Love.

London, Printed for *William Cooper* at the *Pelican* in *Little Britain*. 1684.

Most Noble and most Famous, S.R.J. curious in the inspection of Nature, and my most honoured Patrons.

NOt only in former times, but also in this old Age of the World, nothing hath been deeper buried, nor hitherto more desired by all, especially the lovers of Art, than the knowledg of that great Mystery of the Philosophers, which by a known word is called the Philosophers-Stone; We therefore preserving the Inscription of the Monument, do raise this Knowledge, buried and obscured under the pretext of the Tomb of the most wise Semiramis, formerly Queen of Babylon, out of its Grave, and

present it to the view of the Learned, which if (not an ambitious covetous Cyrus, *but) a wise man open, he will to his satisfaction find Royal and inexhaustible Treasures: I may also add constant Health: which two, you will say, are the principal supporters of an happy life.*

But some haply of no small ingenuity will imagin that this Tomb may be opened by Womens work, or Childrens sport: but let them know that this Knowledg is a most deep River, wherein the Lamb wades, that is, the upright profiteth; and the Elephant swims, that is, the most Learned do fluctuate, yea are drowned in their opinions, errors and doubts; whilst one is yet doubtful concerning the true subject of the great Work, yea generally a stranger to it; another very solicitous in

in acquiring the sophical Mercury, wearyeth himself with unsuccessful labours, not knowing what it is, or of what form; Another tortures himself with vain perplexity to know what the Philosophers Fire is, what the magical Elements, the Key, or dissolving Menstruum, whence it is to be drawn, whether sweet, or corrosive? cold or fiery? it hath troubled me often to see such men so concerned, and in vain laborious in those things, wherein they at length could find nothing but vanity and affliction of mind; wherfore commiserating them by the impulse of Charity, I do freely impart (though many will accuse me as guilty of violated silence) the Light mercifully communicated to me, that they may use the same as a Key to the Sanctuary of that sacred Knowledg.

But the curious Industry, and indefatigable Curiosity of you, being most excellent in the exact Arcana's and Work of Polydædalus *nature, having invited all the Learned men of the World by your most sweet incitements, to communicate the most secret things, enjoyneth and obligeth me to make you (the genuine Sons of all sorts of Knowledg) Heirs of this, which in my judgment is the most exact and curious Work of all Nature. But who I am, enquire not. I am a man that makes it my study to profit others, your Friend, and an admirer of your Vertues, known to many, at least by name.*

Farewell therefore, ye Students of Nature, and High-Priests of Art, the lofty Stars of Germany, *God be with you, and with his Power strengthen your Works and Thoughts, that they may be highly advantagious to the whole Commonwealth of Learning, for the encrease of the Publick-good, and the immortal Glory of your own Names.*

From my Study,
*Jan.*1. 1674.

THE

THE Tomb of SEMIRAMIS Hermetically Sealed.

CHAP. I.

Of the Physical subject of the Philosophers Stone.

THE Fear of the Lord is the beginning of our Work, and the end Charity, and love of our Neighbour. Entring therefore with the assistance of our good God upon so divine a Work, it must be first enquired, what the subject thereof is. For as a Plough-man in vain prepares his Ground for Harvest, unless he be assured of the Seed; so also he prepares the Chymical Ground without any recompence, if he

 knows

knows not what he ſows therein: and herein at this day many do perplex themſelves, and are hurried into different opinions.

But this is not a place to diſcuſs all theſe things, whilſt ſome do ſeek it in the Animal Kingdom in Blood, Sperm, Sweat, Urine, Hair, Dung, Egs, Serpents, Toads, Spiders, *&c.* Others are with great diligence imploy'd in the Vegetable Kingdom, eſpecially in Wine for the unprofitable Magiſtery. For though it be manifeſt to us, that the ſupreme Medicine of our health may be obtained in either Kingdom, and indeed in Man, (eſpecially in his heart) as alſo in Wine: for as Gold contains the vertues of all Minerals, ſo do theſe two comprehend the powers of all Animals and Vegetables as contracted into one; yet that the great work of Philoſophers could be made from them, was never in the thought of any Adept, it is therefore requiſit to be ſought in the Mineral Kingdom. But there is alſo here a great company of Diſſenters, ſo that we have need of an *Oedipus*. For ſome there be that think to extract it out of the middle Minerals, as they call them, namely, Salt, Nitre, Alom, and ſuch other, but all in vain, becauſe they have in them no Argent vive, into which they may be reſolved; in which error even we in our primitive ignorance were alſo involved.

It remains therefore to be ſuppoſed, that Metals are the Phyſical ſubject of our bleſſed Stone. But here alſo the matter is in ſuſpence, becauſe Metals are ſome perfect and ſome imperfect.

But in fine we ſay, that all fuſed Metals, but eſpecially the not fuſed, though imperfect, may by the intimate depuration of their original pollution (which yet is very difficult, and by outward appearance ſcarce poſſible) be the ſubject of the Stone, whereof, ſaith *Flamel*, ſome have operated in *Jupiter*, others in *Saturn*, but I (ſaith he) have operated and found it out in *Sol*: and in *Exercit. ad Turbam* it is read, *That all Metals clean and unclean are internally* Sol, *and* Luna, *and* Mercury, *but there is one true* Sol, *which is drawn from them.* And the Author of the ſecret work of the Hermetick Philoſophy, *Can.* 16. ſaith, *He that ſeeks the Art of multiplying and perfecting imperfect Metals but by the nature of Metals, deviates from the truth; for Metals muſt be expected from Metals, as the ſpecies of Man from Man, of Beaſt from Beaſt.* And *Can.* 18. He proceeds thus: *Perfect Bodies are endowed with a more perfect Seed; under the hard ſhell therefore of the perfect Metals lieth the perfect Seed, which he that knoweth how to extract by Philoſophical Reſolution, is entred into the Royal Path.* So alſo

alſo that Anonymous *Philalethes* in his Introduction into the King's Sacred Palace, *Chap.* 19. concerning the progreſs of the Work in the firſt forty days; There is indeed in all (even in thecommon) Metals, Gold, but nearer in Gold and Silver, though (as the ſame *Adept* ſpeaks well) there is yet one thing in the Metallick Kingdom of an admirable off-ſpring, in which our Gold is nearer than in common Gold and Silver, if you ſeek it in the hour of its nativity, which melts in our *Mercury*, as Ice in warm Water, *&c.*

But leaving now theſe more imperfect Metals, at preſent we declare thoſe two great and more perfect Luminaries *Sol* and *Luna*, to wit, Gold and Silver, to be the Phyſical ſubject of the Stone, which way a great part of the Philoſophers have followed, and came to their deſired end. Which ſame thing *Augurelius* ſhews, 2 *Chryſop.* when he ſaith, *Take a Metal pure, and purged of all its droſs, whoſe Spirit recedes in its ſecret part, and being preſsed with a great weight, lives privily, and deſires to be releaſed from bands, and to be ſent out of priſon to Heaven, being ſpread into thin plates.* The ſame in *Chryſ. lib.* 1. *Seek not the principles of Gold any-where elſe: for in Gold is the ſeed of Gold; though being cloſe ſhut up, it retires further, and is to be ſought by us with tedious*

tedious labour. And concerning the dignity of both the Luminaries, *Lully*, that Star of Spagyrick Philoſophy, in his Book, P. M. 28. ſaith, *Two are more pure than the reſt, namely, Gold and Silver, without which the Work cannot be begun or finiſhed, becauſe in them is the pureſt ſubſtance of Sulphur perfectly purified by the ingenuity of Nature; and out of theſe two bodies prepared with their Sulphur or Arſenick, our Medicine may be extracted, and cannot be had without them.* And *Clangor Buccinæ* ſaith, *You muſt operate prudently and expreſly, becauſe neither* Sol *nor* Luna *can be without ferment, and any other ſeed or ferment is not proper and uſeful, but Gold to the red, and Silver to the white; which bodies being firſt ſubtiliated under weight, muſt then be ſowed, that they may putrify and be corrupted; where one form being deſtroyed, another more noble is put on; and this is done by the means of our Water alone.* From hence a certain Anonymous in his Anſwer excellently concludes; *As Fire is the principle of Fire, ſo Gold is the principle of Gold; ſuch as the Cauſe is, ſuch is the Effect; ſuch as the Father, ſuch the Son; ſuch as the Seed is, ſuch is the Fruit; Man generates Man, and a Lion a Lion.*

But you will ſay, The Philoſophers affirm, that the matter ought to be ſuch, that the Poor as well as the Rich may obtain it; from

from whence that saying is, *God hath granted this treasure to be sought by all men; nor doth he deny that great Good to any man, except to him that makes himself unworthy by the depraved affections of his heart.* And Geber, *You ought not to consume your goods because of mean price: if you understand the principles of Art, which we shall deliver to you, you will attain to the compleat Magistery. For if it were Gold, or any such costly thing, the Poor would be constrained to postpone this glorious Work. And whereas an Artist may often-times happen to erre, a poor man could not repeat the Work after an error committed, which must absolutely be done, if there be no other remedy.* And *Lilium*; *This Stone is openly sold at the meanest rate, which if the Sellers knew, they would keep it in their hands, and by no means sell it.* And another Anonymous, *Our expences exceed not the price of two Florins:* which *Arnoldus* thus confirms; *Hold fast, because the charge of our most noble Art exceeds not the price of two pieces of Gold in its emption,* that is, in the operation. And *Geber* saith, *If in operations you lose your money, reflect not injuriously on us, but impute it to your own imprudence; for our Art requires no great expences.*

To which we answer; That we never denied, that besides Gold and Silver there is not also granted another subject of meaner

er value, where we excluded not imperfect Metals, as we mentioned before out of an Anonymous Philosopher in these words; *There is yet one thing in the Metallick Kingdom of an admirable beginning, &c. though many Philosophers would have this vile price to be understood of our dissolving* Menstruum.

Moreover, you will say out of *Sendivogius Tract.* 11. in your Operations take not common Gold and Silver, for these are dead things.

We answer, by granting that the Stone is not made of common Gold and Silver, as such, and so long as they are dead, but when resuscitated, and reduced into their first seminal nature, and made like unto the Philosophers Gold, then do they not only express their seed, but also do serve instead of ferment: which a certain Philosopher confirms in these words, saying; *Neither the ancient nor the modern Philosophers have ever made any thing but Gold of Gold, and Silver of Silver, yet that was not common Gold or Silver.*

By which it appears, that the Philosophers Gold is not common Gold, neither in colour nor in substance, but that which is extracted from them is the white and red tincture.

CHAP.

CHAP. II.

What the Physical or Philosopher's Gold is.

THe Philosophers Gold or Silver, is a metallick body, resolved into the last matter, to wit, into *Mercury*, which is the first matter of the Stone, and is thus proved: Every thing is from that into which it is resolved: But all Metals are reduced into Argent vive; *ergo*, they were *Argent vive*.

For, according to the common opinions of Philosophers, that which the wise men seek is in *Mercury*. Moreover, *Mercury* is the radix in Alchymy, because from it, by it, and in it are all Metals. And *Theophrastus* (that most profound Sea of the Spagyrick-Philosophy) thus speaks concerning the first matter of Metals: *To extract* Mercury *from metallick bodies, is nothing else but to resolve or reduce them into their first matter, that is, running Mercury, even such as it was in the center of the Earth, before the generation of Metals, to wit, a moist and viscous vapour, which is the Philosophers Gold or Silver, containing in it invisibly the Mercury and Sulphur of Nature, the principles of all Metals, which Mercury is of ineffable vertue and efficacy, and contains divine secrets.*

CHAP.

CHAP. III.

Of the preparation of Bodies for the Philosophers Mercury.

A*Vicen* saith, *If you desire to operate, you must necessarily begin your Work in the solution or sublimation of the two Luminaries; because the first degree of the Work is, that* Argent vive *may be made from thence; but because these, as the more perfect Bodies, are closer bound, and have an harder coagulation, that they may be reduced into Mercury, they do in the first place require preparation, and physical calcination, which indeed is not so necessary in Silver; for by reason of the cleanness and softness thereof, our Water easily acts upon it; which is not done in Gold, and the other Metals, which do all require Calcination, on which our Water then more easily acts, especially if those which are impure be depurated for the similitude of substance.*

Concerning the Calcination of Bodies out of the secret Work of the *Doctor and Bishop of Trent* for the Philosophers Stone: Metals to be dissolved ought to be first calcined or purged in *Lac virginis*, and *Luna* being most fine and subtilly filed, must be dissolved in *Aqua-fortis*, and distilled rain-water in which *Sal Armoniack* or common Salt hath been dissolved;

ſolved; then it muſt be precipitated into a moſt white Calx, and waſhed in decanted water, and the Calx muſt be edulcorated in other rain-water hot, that all the ſaltneſs and acrimony may be taken away, then muſt it be dryed, and it will be a moſt pure Calx.

But Gold muſt be calcined after this manner: Make an *Amalgame* with Gold (which muſt be firſt depurated by the Body of the black Eagle, that it may be made beautiful and glorious above meaſure) and Mercury very well purged with Salt and Vinegar, and ſtrained through Leather, put it in purified *Aquafortis*, that all the Mercury may be diſſolved, decant the *Aquafortis* from the Calx of *Sol*, waſh the Calx as aforeſaid in warm water, and dry it with a gentle heat, that Calx (if artificially and lightly reverberated, yet ſo that it flow not) will be converted into a moſt beautiful *Crocus*.

Gold that it may be reduced into the firſt Matter, or Mercury of Philoſophers, is thus otherwiſe calcined, whereof *Paracelſus*, in his 7th Book of *Metamorphoſis* concerning reſuſcitation, declares, namely; that Metal muſt be calcined with revivified Mercury, by putting Mercury with the Metal into a Sublimatory, digeſting them together, till an *Amalgame* be made, then ſublime the Mercury with a moderate Fire, and bruiſe it with the metallick Calx, and as before, repeat the digeſtion and ſublimation, and that ſo often till the Calx being put to a burning Candle will melt like ice, or wax. This Metal ſo prepared, put to digeſtion in Horſe-dung or in *Bal. Mariæ*, moderately hot, digeſting it for a month, and the Metal will be converted into living Mercury, that is, into the firſt matter, which is called the Philoſophers Mercury; and the Mercury of Metals, which many have ſought, but few have found.

Joachimus Poleman of the Myſtery of the Philoſophers Sulphur, by help of his duplicated and ſatiated Corroſive, divides a Metal into the leaſt Atomes, and dilacerates it to be delivered to the fiery *Menſtruum*, diſſolving it to a tinging Soul.

It is calcined by us another and better way, which Calcination we rather call the firſt ſolution, and it is done by pouring the Wine of Life to the Calxes of *Sol* or *Luna* aforeſaid, put into a Phial, (which is our *Menſtruum*, of which hereafter in *Chap. 6.*) to the heighth of a fingers breadth, and putting to an Head or Alembick, they muſt be digeſted in Aſhes, or alſo in Sand, and coagulated; being coagulated, you muſt pour on new *Menſtruum*, as before, and coagulate, and

that

that three or four times, or till the metallick Calx melt at the fire like Wax or Ice, which is a sign of sufficient Philosophical calcination; and this is done with the preservation of the Metal in its primitive vertue; and this is that which *Aristotle* saith in the Rosary, *joyn your Son* Gabricius (*dearer to you then all your Children*) *with his Sister* Beja, *who is a tender sweet and splendid Virgin.*

CHAP. IV.

Of the second and true Philosophical Solution of Bodies, and their reduction into Mercury.

HAving performed Calcination, or the first Solution, whereof we have spoken in the preceding Chapter, and which (as the anonymous Philosopher in his Golden Treatise of the *Philosophers Stone* in his Answer hath it) ought to be sweet and fully natural; that is, which should without noise dissolve the Subject with the preservation of its radical moisture, then the Bodies so calcined must be put into a Phial hermetically

ly sealed, and in a gentle heat of *Bal. Mar.* or Dew, be digested, or putrified the space of a Philosophical Month: for a voluntary Solution is better than a violent; a temperate, than a speedy; as the Philosopher hath it. And thus is made the second and true Solution of a Metal into viscous water, or a certain Oleity with the preservation of the radical moisture, in which is the true metallick Sulphur, together with the true and most noble Mercury: for one of them is always the *Magnet*, and remains solving with the solved, and desires to continue inseparably, and that because of the similitude of substance. Wherefore the Ancients said, Nature rejoyceth in Nature, Nature overcometh and altereth Nature, whereby the essential or formal Solution is distinguished from the corrosive Solution. But you must know that from *Luna* is obtained a liquor, or green tincture, which is the true Elixir of *Luna*, and the highest *Arcanum* to comfort the Brain. But from *Sol* by equal putrifaction is produced a Liquor of the highest redness, which is the true Elixir of *Sol*, and the quinessence of Metal. Whereof, saith *Geber*, we make sanguine Gold better than that produced by Nature, which Nature no wise makes. Concerning this Viscosity, *Geber* further speaks briefly: *We have most exactly*

 tried

tried all things, and that by approved Reasons, but we could never find any thing permanent in Fire, except the viscous Moisture, the sole radix of all Metals, when as all the other Moistures being not well united in homogeneity do easily flee from Fire, and the Elements are easily separated from one another, but the viscous Moisture, to wit, Mercury is never consumed with Fire, nor is the Water separated from the Earth, but they either remain altogether, or go altogether away.

But will you enquire in what weight the *Menstruum* is to be espoused to a Metal? The Philosophers Rosary saith, *As in the working of Bread, a little Leaven leaveneth and fermenteth a great quantity of Paste; so also a modicum of Earth is sufficient for the nutrition of the whole Stone.* *Aristotle* nominates the weight, saying, *do thus, and coct till the Earth* (that is, the Gold) *hath exhausted ten parts of the Water.*

The Author of *Novum Lumen* at the end of his Book breaks forth into these words; *There ought to be ten parts of Water to one part of Body: and by this way we make Mercury without common Mercury, by taking ten parts of our Mercurial Water* (that is, the Mercurial Oyl of Salt putrefied and alembicated) *which is an unctious vapour, to one part of the body of Gold, and being included in a Vessel by continual coction, the Gold is made Mercury, that is, an unctuous vapour, and not common Mercury, as some falsly do imagine.*

CHAP. V.

What a Quintessence properly is.

PARACELSUS in his third Book of long Life, chap. 2. discourseth thus: *A Quintessence is nothing else but the goodness of Nature, so that all Nature passeth into a spagyrick mixture and temperament, in which no corruptible thing, and nothing contrary is to be found.*

He also in his fourth Book *Archidox.* of the Quintessence saith, *A Quintessence is a matter which is corporally extracted out of all Crescitives, and out of all things that have life, being separated from all impurity and mortality, most purely subtiliated, and divided from all the Elements thereof.*

And a little after in the same place; *You ought to know concerning the Quintessence, that it is a matter little and small, lodged and harboured in some Tree, Herb, Stone, or the like; the rest is a pure body, from which we learn the separation of the Elements.*

Rupescissa concerning the Quintessence, in chap. 5. about the end, saith, *The Quint-*

essence which we seek is therefore a thing ingenerated by divine breath, which by continual ascensions and descensions is separated from the corruptible body of the four Elements; and the reason is, because that which is a second time, and often sublimed, is more subtile, glorified and separated from the corruption of the four Elements, then when it ascends only once; and so that which is sublimed even to a thousand times, and by continual ascension and descension comes to so great a vertue of glorification, that it is a compound almost incorruptible, as the Heavens, and of the matter of the Heavens, and therefore called Quintessence; *because 'tis in respect of the Body, as the Heavens are in respect of the whole World, almost after the same way: by which Art can imitate Nature, as by a certain like, very near and connatural way.*

CHAP. VI.

Of the Philosophical Fire, or Dissolving Menstruum, *or our Liquor* Alkahest.

THe preparation of this Water, or most noble Juice, (which is the Kings true Bath) the Philosophers always held occult, so

so that *Bernard* Count *Tresne* and *Neigen*, Book 2. said, he had made a vow to God, to Philosophers, and to Equity, not plainly to explain himself to any man, because it is the most secret *Arcanum* of the whole Work, and is so indeed; for if this Liquor were manifested to every man, Boys would then deride our Wisdom, and Fools would be equal to the Wise, and the whole World would rush hither with a blind impulse, and run themselves headlong without any regard to Equity or Piety, to the bottom of Hell. *Augurellus* calls this Menstruum *Mercury* in these words:

Tu quoq; nec cœptis Cylleni audacibus unquam
Defueris Argentum vulgo quod vivere dicunt
Sufficit, & tantis præstant primordia rebus.

Nor is *Argent vive* ever wanting to the bold undertaking of *Cylenius*, it yeelds principles to great things. The same doth *George Ripley* judge in his Preface of the twelve Gates: I will teach you truly, that these are the *Mercuries* that are the keys of Knowledge, which *Raymund* calls his *Menstrua's*, without which is nothing done. *Geber* names it otherwise, saying, by the most high God, this is that Water, which lighteth Candles, gives light to houses, and yeelds abundance of

 Riches

Riches, Oh the Water of our Sea! Oh our *Sal Nitre* appertaining to the Sea of the World! Oh our Vegetable! Oh our fixt and volatile Sulphur! O the *Caput mortuum*, or fæces of our Sea!

Tridensine in his secret work of the Philosophers Stone, saith: The Water which Philosophers used for the complement of the Work, they called *Lac Virginis*, *Coagulum*, the Morning-dew, the Quintessence, *Aqua-vitæ*, the Philosophers Daughter, *&c.*

Paracelsus variously also, *Azoth*, Spirit of Wine temper'd and circulated, Mercurial-Water, *Sendivogius*, *Chalibs*; *Rupescissa*, Vinegar most nobly distilled.

Van-Helmont (that most profound Philosopher by Fire) called it, the Liquor *Alkahest*, and thus describ'd it: The Liquor *Alkahest* resolves every visible and tangible body into its first matter, preserving the power of the Seed, concerning which the Chymists say, the Vulgar burn by Fire, but we by Water.

We, by the Philosophers leave, are those that can at will give names to their products, do call it the Mercurial Oyl of Salt putrefied and alembicated: for Oyl is exalted to an higher degree of a fiery quality, as it is the foundation of the whole metallick solution, (which is to be well observed) without which nothing can be advantagious in the Art, and it acts the part of a Woman in our Work, and is deservedly called the Wife of *Sol*, and the Matrix; and it is the hidden Key to open the close Gates of Metals; for it dissolves calcined Metals, it calcines and putrefies the volatile and spiritual, it tingeth into all colours, and is the beginning, middle and end of Tinctures; and is of one nature with Gold, as *Arn. de Villa Nova* affirms, unless that the nature of Gold is compleat, digested and fixed: but the nature of the Water is incompleat, indigested and volatile. In a word, it is the Philosophers Fire, by which the Tree of *Hermes* is burnt to ashes.

Concerning this Fire *Johannes Pontanus* in his Epistle saith, The Philosophers Fire is not the Fire of *Balneo*, nor of Dung, nor of any thing of that kind, which the Philosophers have published in their Writings; it is mineral, it is equal, it is continual, it evapourates not, unless it be too much incensed; it participates of Sulphur; it is taken elsewhere than from the matter; it divide, dissolves calcines and congeals all things; and it is a Fire with moderate burning; it is a compendium without any great charge, because the whole work is perfected therewith. Study therefore therein: for if I had found

found this at first, I had not erred two hundred times before I attained to practice: wherefore men do err, have erred, and will err, because the Philosophers have not constituted a proper Agent in their Books, except one, namely *Artephius*. But he speaks according to his judgment; and unless I had read *Artephius*, and perceived his scope, I had never attained to the Complement of the Work, *&c.* Do you consult him, and ye shall know what our *Menstruum* is. I have said enough.

CHAP. VII.

Whether the dissolving Menstruum be corrosive.

GEBER *de Sum. perfect. Cap.* 52 seems to be of this opinion, whilst he saith, *Every thing that is solved must necessarily have the nature of Salt, Alums, and the like.* And *Paracelsus* in his fourth Book *Archidox.* of the Quintessence, a little after the beginning, saith thus: *It is difficult, and scarce credible, to extract a Quintessence without a Corrosive out of Metals, but especially out of Gold, which cannot be overcome but by a Corrosive, by which the Quint-*

Quincessence and Body are one separated from the other; which Corrosive may again be taken from it. And Chap. 3. of Long Life, Tom. 6. Book 3. he thus speaks: *Resolve Gold together with all the substance of Gold by a Corrosive, &c. and that so long till it be made the same with the Corrosive: nor be you dismayed because of this way of operation; for a Corrosive is commodious for Gold, if it be Gold, and without a Corrosive it is dead.*

Yet you must know, that our *Menstruum* being poured upon Gold, ought not properly be said to be corrosive, but rather fiery; the strength and vertue of which *Arcanum* overcomes all Poisons. For every *Realgar*, that is, *Mercury vive* and *sublimate*, as also *precipitate*, ought to dye in the Elixirium of *Sol*, and come to a singular and excellent tincture; because also violent solution is not made by our *Menstruum*, such as by the Resuscitatives, *Aquafortis* and *Regia*, and others of this form; but (as was said before in the fourth Chapter) it is done gently, sweetly, without any noise, and with the preservation of its radical moisture, with the spirits of which (as *Lully* hath it in his *Vade mecum*) a vivified vertue is infused in the matters.

CHAP.

CHAP. VIII.

Of the practice of the Stone.

WHen you have acquired the tinging Soul of the Planet, or the true Quinteſſence thereof by previous putrefaction, in which the true Mercury, and the Philoſophers true Sulphur are contained: then is your matter prepared, fit to make thereby our bleſſed Stone. Take therefore (in the name of Him that ſaid, and all things were done) of this moſt pure matter a ſufficient quantity, put it into a fixing Veſſel, or Phial, or Philoſophical Egg, hermetically ſealed; place it in an *Athanor*, as you know, and proceed with a convenient, *viz.* a digeſting heat, continual, (for that failing it muſt needs dye, or become abortive) ſweet, ſubtile, altering, and not burning (that I may uſe the Counts own words) from the firſt conjunction, even to perfect ablution, government of the Fire, concerning which the anonymous *Philalethes* may be further conſulted, who by the government of every Planet cleerly deſcribes the diverſities of colours, coagulating and fixing it into the white or red

red Stone: for (as *Raymund Lully* adverti ſeth) he that hath not power and patience in the work, will corrupt it with too much haſte.

The ſign of the Work perfected will be this: If the Stone being projected upon an hot plate of *Venus*, doth melt like Wax, and not ſmoke, but penetrate and tinge, then is the Oriental King born, ſitting in his Kingdom with greater power than all the Princes of the World. Hence a Philoſopher crys out, *Come forth out of Hell, ariſe from the Grave, awake out of Darkneſs; for thou haſt put on Brightneſs and Spirituality, becauſe the voice of Reſurrection is heard, and the Soul of Life is entred into thee, praiſed be the Moſt High; and let his Gifts redound to the Glory of his moſt holy Name, and to the good and benefit of our neighbour.*

CHAP. IX.

Of the augmentation of the bleſſed Stone.

WHen by the help of God you have now obtained the aforeſaid incombuſtible Sulphur, red with Purple, that you may

may by the repeated inversion of the *Wheel* (as the Philosophers term it) know how to augment it; in which no small mystery of Art is contained, we may the same way and method augment it, whereby we made it; yet you must know that the oftner our Sulphur, which is our Stone, is moistned or nourished by its proper Milk, dissolved in a moist *Balneo*, and again coagulated and fixed, as in the first work, the tinging vertue of it will be always greater; so that indeed after the first absolute work, one part will tinge an hundred of purged Mercury, or any other imperfect Metal, in the second solution by *Lac Virginis*, and the coagulation and fixation thereof, one part will tinge a thousand. And thus time after time is our Medicine augmented and multiplied in quantity and quality, in vertue and weight.

Take therefore one part of our Stone, and pour it upon two parts of *Lac Virginis*, or the Mercurial Oyl of Salt putrefied and alembicated; solve and coagulate as you did in the first work, and our Water which before was only a Mineral potentially, is actually made a Metal more precious than Gold. And thus is the Stone mortified by sublimations, and revivified by imbibitions, which is the chief universal way. These things being brought to a desired end, Projections may at pleasure be

be made upon this or that Metal prepared, and decently mundified and fused, as you have obtained the tincture either for white or red; the true use of this Art, and all the Philosophers Books, (especially our *Philalethes*) will abundantly shew.

CHAP. X.

Of the physical use of the Stone *both internal and external.*

YOU must know concerning this blessed Stone, that it is an universal Medicine containing in it the perfect Cure of all Diseases, as well hot as cold, so far as they are known to be curable by Nature, and are permitted by God to be cured. If you enquire, how this most perfect Medicine, and Celestial Tincture, and such other Universal Curatives do act, and operate, by curing contrary things in Man's Body. We answer; They perform all this by heating, illuminating, and irradiating the *Archæus*, as our Philosopher *Van Helmont* hath it in a Treatise, entituled, *There is in Herbs, Words and Stones a great Vertue, that they do certainly act without their dissolution or destruction, without their penetration,*

netration, intro-admission, commixture, and commutation, also afar off upon the drowsie or inflamed Archæus, as it were by the sight alone, by the irradiation or ejaculation of their vertues produced and exposed, their former weight and properties being yet retained, and not changed. After which manner, as *Joachimus Poleman* excellently saith, *They transmute the spirits of darkness, to wit, diseases, (which are all nothing else but the properties of the seat of death, or the forerunners of dark and obscure death) into good spirits, such as they were when the man was sound in perfect health, and by this renovation of the defective powers, strength is withal universally restored.*

The dose of it is from one grain to two, according to the age and strength of the Patient in a draught of warm Wine, or in a spoonful of the same Quintessence dissolved, and taken every third day. In external Diseases, Wounds, *Cacoetheck* and *Phagedenick* Ulcers, Fistulaes, Gangreen, Cancer, *&c.* one grain is taken in Wine every day, or once in two days; but the part externally affected is washed in Wine, wherein a portion of our Stone hath been dissolved; or if necessity require, it is injected by a Syringe, putting a plate of Lead, and a convenient Ligature thereupon.

And this is the internal and external use of this great Mystery consummated, for the acquisition of which invoke the Light of Light, and with a pure heart pray for the illumination of your understanding, and you shall receive it: then operate prudently, give relief to the Poor, abuse not the blessings of God, believe the Gospel, and exercise your self in Piety. *Amen.*

FINIS.

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