

A
REVELATION
 OF THE
SECRET SPIRIT.

Declaring the most concealed secret
 of **A L C H Y M I E.**

Written first in Latine by an vnknowne Author,
 but explained in Italian, by **JOHN**
BAPTISTA LAMBYE,
Venetian.

Lately translated into English, by
R. N. E. Gentleman.

Vnto so high a secret who shall approach?

*See brooke water out of the
 rocke. Psal. 77. v. 13.*



*And oyle out of the hardest
 stone. Deut. chap. 32. v. 19.*

LONDON,

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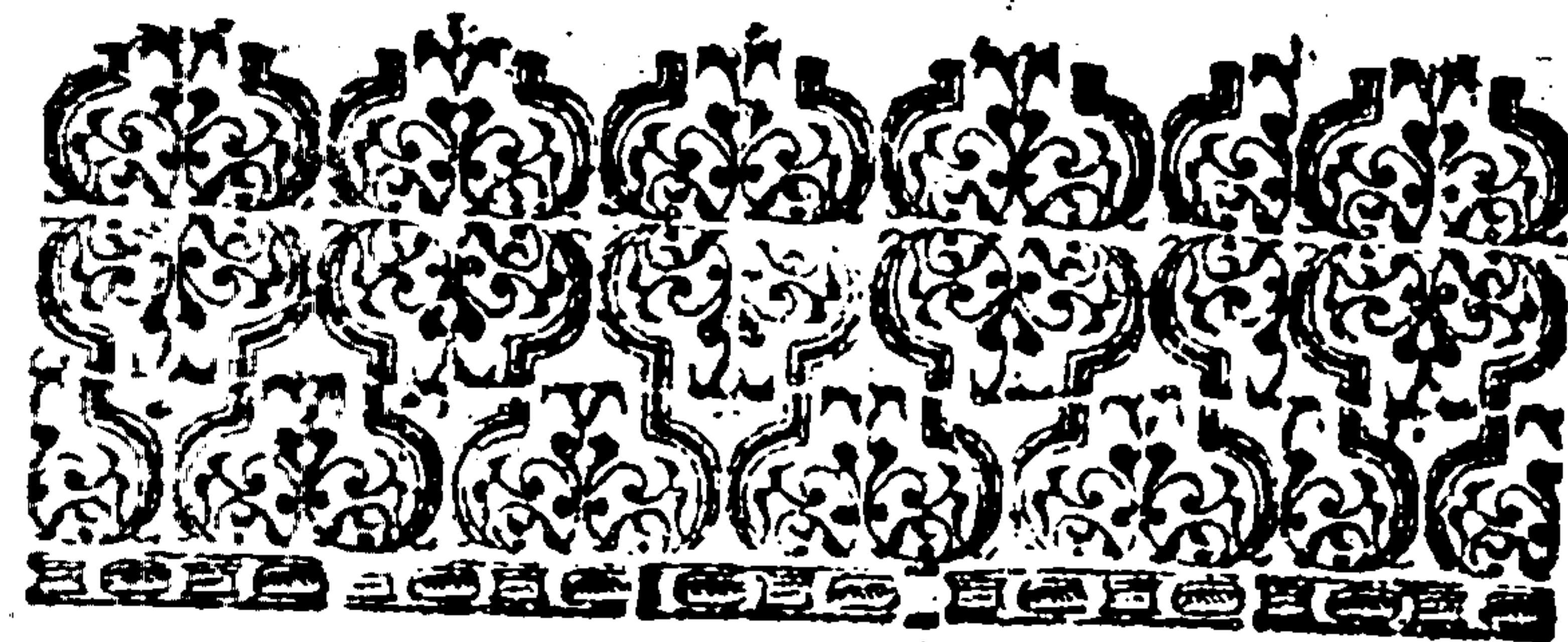
The translator (see the Greek
dedicatory) was evidently a
native of Scotland. His initials,

R.N.E. might stand for

Robert Napier Esq. (as, of

Edinburgh), a younger son

of Napier of Merchiston.



TO THE RIGHT
Reuerend Father in God,
my honourable Lord, *John*
Thornburgh, Lord Bishop of
Worcester, health and
happinesse.

THe Fowlers of the Her-
meticall Bird (Right re-
uerend Prelate) being of
so different quality, that
some liue in extreme po-
uerty to the very last
point of their age, others in plenty; as
I haue obserued these eight yeeres, in
my trauels through *France*, *Italy*, and
Germany, maketh me to thinke that the

The Epistle Dedicatory.

Poets haue described *Atalanta* for a type of *Alchymie*. She being a maid of most admirable swiftnes, in which gift she ouerpassed all mankind, did couenant with her suters to runne for life and death, vnder condition of marriage; that who-soeuer of them were ouerrunne, should be put to death, but who did ouerrunne her, should liue and marry her. Many did runne, many were ouerrunne, many killed. Vntill that *Hippomanes* running with her, and almost ouercome, threw downe three golden Apples one after another, the gifts of *Venus*. Which, *Atalanta* stooping to take vp, hindred her course, was wonne and obtained in marriage. Whereby the dangerous course of *Alchymie* in many is manifestly seene, that who doth not ouercome it, perisheth; and who soeuer is to ouercome it, must first receiue three golden Apples from *Venus*. The Philosophicall Mythologie thereof, none that I haue knowne or heard of, can better explaine than your Lordship, whose singular lear-

The Epistle Dedicatory.

learning; not in shadow or superficiall, but solid and in substance, from time to time vnder two glorious Princes, Queen *Elizabeth* and King *James*, hath exalted you to higher and higher degrees of Ecclesiasticall dignity, and whole courteous, generous, graue, and comely hauour in speech and actions, doth declare your Lordship to beare so noble a mind, that it dwelleth rather in an heauenly Palace, than an earthly body. Your diuine studies requiring healthfull intermission, hath admitted no other relaxation of Spirit, than the most worthy sight of philosophicall trialls. Wherein God hath so blessed your Lordship, that albeit you haue largely bestowed charges therein; yet without decay of any part of your estate, or losse of time, or failing in expectation, you haue found out most rare secrets, as well for profit as for the health of man, approued with great admiration of many, both the noblest Patients, and best Physicians of the Kingdome: neither is that all, but

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imitating the bounty of G O D, whose glory is most eminent in the communication of goodnesse vnto others; your Lordship to benefit the whole world, and to saue the painfull searchers of nature from dangerous and chargeable courses, hath most learnedly, most perfectly, and most curiously penned and published your late Treatise, *L I T H O - T H E O R I C O S*, of *nihil, aliquid, omnia*.

These considerations haue moued me to esteeme none worthier than your Lordship, vnto whose honour should be consecrated, this Philosophicall Apocalypsis with the exposition thereof, much esteemed amongst the learned in *Italy*, but in *England* regrated to bee heretofore so put in print, that it seemed to be a Leopard spotted with diuers colours; so that one part thereof was Italian, and another Latine. Whereby they who vnderstood the one part, could not vnderstand the other, vnlesse they were skilfull in both the Languages. I haue now reduced it all to one language
so

The Epistle Dedicatory.

so neere as could bee done, word by word, without addition or diminishing in any thing, that your Lordship may the better iudge thereof. Which I doe heartily offer vnto your Lordship, as a testimony not onely of that respect, which generally all men of learning doe owe vnto your Lordship (your house being vnto them for an Apollinian retreat, as a living Library, a flourishing Academy, or a religious Abbey) but specially for the whole Scottish Nations sake, which hath alwaies found your Lordship a constant and effectuell friend, a louing Father, a royall Mæcænas, and a vertuous patterne of all goodnesse. In this Dedication may bee found my intention honest, the gift small, your honour great, the euent happy; if your Lordship accepting thereof, doe according to your accustomed prouidence, carefully proceed in the practical search of that Chrystalline central Salt, whereof this Treatise wittily handleth, which all that know your Lordships most worthy
dis-

The Epistle Dedicatory.

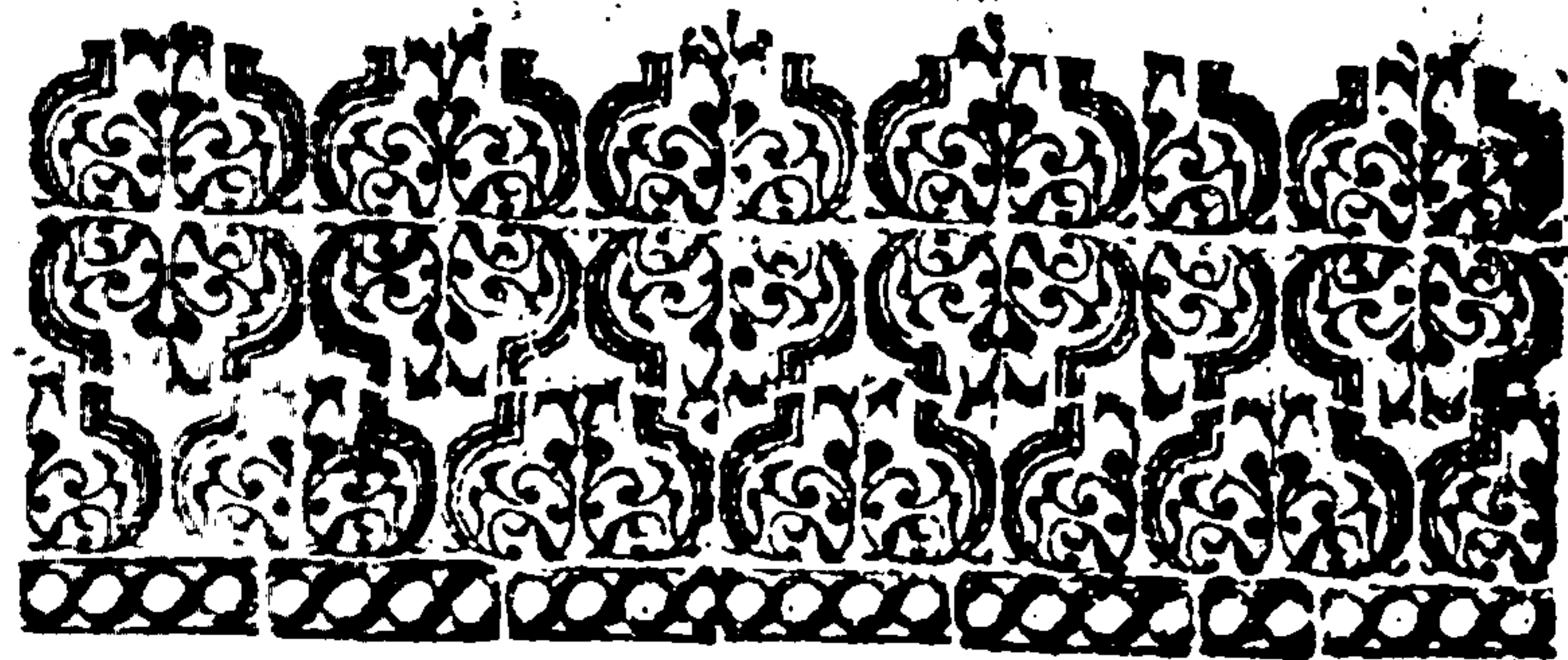
disposition, doe earnestly wish vnto
your Lordship, with all felicity both
corporall and spirituall, temporall and
perpetuall, and in that wish I rest

Your Lordships

most dutifull Seruitour,

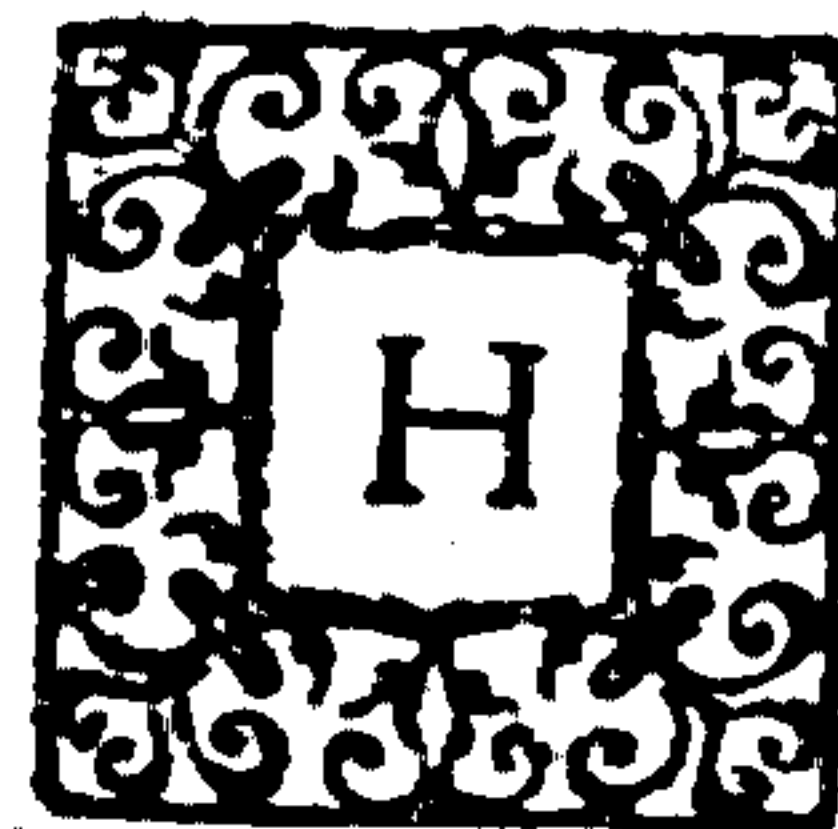


R. N. E.



To the discreet and true
searchers of the secrets of Na-
ture, leading a solitary life.

John Baptista Lambye, Venetian,
wisteth health.



*H*aving spent many yeeres, and
inestimable labours, about that
Science, which by all the wisest
Philosophers is called diuine
and secret; according to the experience
which I haue had in my selfe, I cannot choose
but haue compassion of those noble Spirits,
who are turmoiled in the difficulty thereof;
and therefore as it hath beene a great com-
fort vnto me, to finde him who in any thing
could haue helped my study; even so will I
freely

To the Reader.

freely (so farre as I can) helpe others; insomuch as by long trauell and experience I could attaine: Neuerthelesse without departing any waies from the custome of our wisest Masters, who in writing neuer addressed themselves to the vulgar, but to the onely children of truth. Wherefore hauing in my hands a little Treatise of an uncertaine Author, intituled, A Reuelation of the secret Spirit, short in number of leaues, but according to my iudgement, in sentences and learning most graue: and to my knowledge no more Copies seene in light, I thought good to set it forth vnto the benefit of you all, who are inamoured of this diuine Science. And that it might become so much the more profitable and acceptable, I haue purposed yet to adorne the same with a short Exposition and allegation of sentences of the best Philosophers. Not perhaps in such manner as you could haue wished, or the matter bath required, but at least as my weaknesse could, and the custome of our Masters doth permit to doe. Therefore I pray you accept cheerefully this

so

To the Reader.

so much as a courteous minde desirous to helpe and to further, could for the present giue; praying our Lord God, without whose fauour so excellent a science cannot be obtained, that he would both giue vnto me the grace to be able to shew some thing profitable, and vnto you to vnderstand and to preuaile, no otherwise than to the honour and glory of his glorious and blessed name.



THE REVELA- tion of the secret SPIRIT.



Hermes, Plato, Aristotle, and o-
ther Philosophers in former
times flourishing, the originall
Springs of Sciences, and the
inuentors of liberall Arts, earnestly appro-
uing the vertues of things vnder the Hea-
uens, did inquire with great desire, if any
thing was amongst the creatures that might
saue mans body from all corruption, and
preserue it aliuie for euer.

Vnto whom it was answered, that there
was nothing that could deliuer our corrup-
tible body from death, but that there was
one thing that could remoue all corrup-
tions,

ons, renew youth and prolong short life, as in the first Patriarches; because vnto the first Parents *Adam* and *Eue*, for penance of sinne death was giuen, which will neuer be separated from the whole posterity.

Wherefore the said Philosophers, and many others most painfully seeking that one thing amongst all things, haue found that it which should preserue mans body from corruption, and prolong life, is such amongst qualities as the Heauen amongst Elements.

They vnderstood the Heauen to be aboue the Essence of the foure Elements, and so that to be aboue the Essence of the foure qualities.

The Heauen in comparison of Elements, is called Quintessence; because it is incorruptible, vchangeable, not receiuing strange impressions; so also that thing, in respect of the qualities of our body, is incorruptible, expelling all superfluities from the body.

It is called of the Philosophers by the foresaid name, neither hot and dry with the fire, nor cold and moist with the water, nor hot and moist with the aire, nor cold and dry with the earth, but of all the elementary qualities a perfect proportion, a true coniunction of naturall power, a speciall

speciall addition of spirituall vertue, and an inseparable vnion of body and soule: a substance most pure, most pretious, artificially extracted from an incorruptible body, which no waies can be destroyed, nor in any thing be defiled with the Elements.

Whereof *Aristotle* did make an Apple, with whose smell hee did prolong his life, when through length of age, he could not eat nor drink, fiftene daies before his death.

This spirituall substance is that onely thing, which from aboue was shewed vnto *Adam*, and most desired by the holy fathers, which *Hermes* and *Aristotle* doe call the truth without lye, the certaine most certaine, and the secret of all secrets, ^{by some} hid in nature, and the maruellous finall conclusion of all philosophicall workes.

In the which is found the dew of the Heauen, the fat of the earth, and what the power of man cannot expresse, in this spirit is found; because as *Morien* saith, who hath it, possesseth all things, and shall need the helpe of no body in any thing, because in it is all temporall felicity, corporall health, and earthly prosperity.

This is the Spirit of the Quintessence, the Spring of sublunary health, vpholder of Heauen,

Heauen, retainer of Earth, mouer of Sea, stirrer of winde, sender of Raine, container of all things and vertues, and spirituall and chosen aboue all subcelestiall Spirits, giuing health and prosperity, ioy and peace; it yeeldeth loue, dissolueth hatred, chaseth away sadnesse, bringeth in mirth, and generally remoueth all euils, most speedily cureth all diseases; finally, destroyeth misery and pouerty, maketh and bringeth all good, cannot speake or thinke euill, giueth vnto man what his heart desireth, vnto the good temporall glory and long life, but perpetuall paine vnto the euill that vse it.

This is the spirit of truth which the world cannot apprehend, but by the grace of inspiration, or the teaching of them that know it; it is of an vnknowne nature, wonderfull vertue, and infinite power; this the Saints from the beginning of the world haue wished to see.

This Spirit, by *Anicen*, is called the soule of the world, because as the soule moueth the members, so this Spirit moueth all bodies; and as the soule is in euery part of the body, so in euery elementary thing this Spirit is found: which is sought by many, but found by few, it is thought to be farre of, and found

found neere at hand, because in euery thing, place, and time, it is found, hauing the vertues and effects of all things, and being equall in all the Elements, and whatsoever is proper to euery thing, in this onely thing is found most effectually. By whose vertues *Adam* and the Patriarches had health of body, and length of life, and many others haue flourished in riches.

Which being laboriously sought and carefully found, the Philosophers haue hid in ænigmaticke termes, that they should not shew so worthy a thing to the vnworthy, nor throw so precious a pearle amongst Hogs, which if it were knowne to all, the study and labour of all men would cease, and man would desire no other thing but only it, and so men would liue vnworthily, and it would bee the cause of the ruine of the whole world, as well through health as through abundance, men would much more offend God: Because the eye hath not seene, nor the eare hath not heard, nor it hath not hitherto entered into the heart of man, what the Heauen hath naturally placed into this Spirit.

Therefore I haue briefly compiled certaine properties of the said Spirit, approued

by Philosophers, vnto the praise of God and the profit of good men, that they might most deuoutly magnifie God in his gifts, at least they who hereafter shall receiue such a gift, because these gifts are not belonging to euery one, but to them whose minds shall bee good. Now what properties and verrues that Spirit hath in euery essence, and how it appeareth corporally, that it may the sooner be found and knowne, hearken with the vnderstanding of the heart.

In its first essence, it appeareth in an earthly body soule and full of infirmities, in which it hath a property and vertue of curing wounds and corruptions in the entrails of men, ^{it purgeth} ~~it purgeth~~ putrifaction and stinke abiding in any place whatsoever, it cureth all things inwardly and outwardly.

In the second Essence, it appeareth vnto the sight in a watry body, somewhat fairer than the first, containing corruptions, but more plentifully working his vertue, nearer vnto the truth, and in euery worke more powerfull, in which generally it giueth aid to all sickneses both hot and cold, because it is of an hid nature, chiefly it helpeth them that suffer venome in the breathing parts, for it chaseth venome from the heart, dissolueth

dissolueth without violence things contained in the lungs, and (notwithstanding the commotion) it doth consolid the same vlcerrated, it cleanseth bloud, it purifieth corruption contained in the breathing parts, and it preserueth them cleansed from corruption, being thrice a day drunke by any that languisheth, it maketh good hope, &c.

But in the third Essence, it appeareth in an airy body, oyle, almost freed from all diseases, in which it sheweth wonderfull workes; for it helpeth young men to last in body, state, strength, and beauty, if they vse it by little and little, and in a small quantity in their meat, because it suffereth no waies melancholy to exceed, nor choller to burne. Moreover, aboue measure it encreaseth bloud and seed, and therefore it behoueth them who vse it, often to bee let bloud. Also this oyle doth open the Nerues and Veines; and if any member bee fading, it reduceth it to his due measure; and if a young man before the state of age, hath an eye burst, if one drop bee put therein euery day, and that he be quiet for a month, without doubt his sight shall bee restored. And if any thing be putrified in any member, or superfluous, it dissolueth it speedily, and

separateth it. And if it find it diminished, it restoreth it, &c.

But in the fourth Essence, it appeareth in a fiery body not fully cured from all diseases; containing water, and not fully dried: in the which it produceth many vertues. The old it maketh young, and if in the houre of the hickocke of death, there be giuen of this fire, so much as the weight of one graine of wheat tempered with Wine, so that it goe downe the throat, it reuiueth, and entreth, and warmeth, and pierceth euen to the heart, and suddenly annihilateth all superfluous humours, and expelleth poison, and viuifieth the nature of heat vnto the Liuer. And if old folke vse this fire in a moderate quantity, and ioyne thereto the water of gold, it remoueth the infirmity of age; so that they may enioy young hearts and bodies: and for this it is called the Elixir of life.

In the fifth and last Essence, it appeareth in a body equally glorified, wanting all faults, shining like the Sunne and Moone. In which it hath all the foresaid vertues and properties, which it possesseth in other essences, both fairer, and more wonderfull. For his natural workes are esteemed the mi-
racles

racles of G O D, because if it bee put to the roots, the bodies of trees long dead and dried, are made liuing, flourishing and fruitfull; and if the lights of a Lampe bee mixt with the selfe Spirit, they are not extinguished, but are burning eternally without diminishing.

And it maketh the precious stones of Crystal most costly with diuers colours; they that are of the Mine shall neuer bee better, and it doth many other things, which are not lawfull to bee reuealed vnto the vniust, which are esteemed vnpossible vnto man, because it cureth all bodies both dead and quicke, without any other medicine.

By Christ Iesus witnesse I doe not lie in any thing, because the influences of all heauenly bodies, which in all and euery thing are infused, are found in it.

In this Essence it sheweth the treasures drowned in the Sea, and hid in the earth, and it maketh all the bodies of metals most pure gold and siluer, and nothing like to it is contained vnder the Heauen.

This Spirit is the mystery which was hid from ages reuealed to some Saints, to whom it pleased God to make knowne the riches of glory, which remaineth fiery in water, and carrieth with it earth in the aire, and out of

his belly floweth fouds of liuing water and life.

This Spirit flies through the midst of the Heauen, as a morning cloud, containing burning fire in water, and earth clarified in aire. It expelleth the malice of Saturne and Mars, ioyning Iupiter with the Moone and Mercury, and in the light of the Sunne, giuing vnto his sister Venus hony of the rock, and liueth with her for euer.

And albeit these works appeare erroneous and false vnto the Readers, yet to the skilfull and those that proue them actually, they are true and possible, if the figuratiue speech be faithfully vnderstood, and therefore vnlesse thou vnderstand sufficiently, do not intrude thy selfe any waies into this Spirit, because God is maruellous in his works, and there is no number of his wisdom.

This Spirit in a fiery nature is called *Sandaracha*, in airy *Alkebrit*, in watry *Azoch*, in earthly *Aliochaph*; by which meanes they who seeke him are deceiued, thinking the Spirit of life to bee in such things, which to our knowledge bee of no value.

And albeit this Spirit whom wee seeke, by reason of his property is called by these names;

names; yet in these bodies, hee is not, nor cannot be; for the glorified Spirit cannot appeare but in a bodie agreeing to his kinde, albeit he is named by these and many other names.

Neither should any man thinke, that there be diuers spirits, but howsoeuer it is called, it is one and the selfe same spirit, that worketh all in all things.

This is the spirit whom in ascending the cleernesse of the Heauen hath ouershined, and in descending the puritie of the earth hath incorporated, and flying about the wideness of the Sea hath receiued. It is not of the lower Hierarchie, where is *Raphael* called the Angell of God, most subtile, most precious and most pure, vnto whom as vnto a King all the rest obey.

This spirituall substance is not celestiall, nor infernall, but a certaine airy body gloriously purified betwixt the highest and lowest, placed in the midst, spiritually animated, wanting reason, but fruitfully profiting; aboue all things vnder the Heavens choised and adorned.

This diuine worke is made too profound, that the foole may not vnderstand it, because it is the last of the secrets of nature.

This

This is the Spirit of the truth of the Lord, who hath replenished the Globe of the earth; and in the beginning was carried vpon the waters, whom the world cannot conceiue, but by the grace of inspiration, or the teaching by those that know it; and whom the whole world hath desired, for his vertues that appeare inestimable.

For it erreth the Planets, chaseth away the Clouds, giueth cleernesse to euery one, and conuerteth all vnto Sunne and Moone: it giueth all health and abundance of treasure, it cleanseth the leprosie, cleareth the sight, comforteth the sad, healeth the sicke, rendreth hid treasures, and generally cureth all diseased.

By this Spirit the Philosophers haue found out the seuen Sciences, and had abundance of riches. By this *Moses* made the Vessels of pure gold in the temple, and King *Solomon* many and pretious ornaments to the worshipping of God. And many others haue made wonderfull and great workes. *Noe* built the Arke, *Moses* the Tabernacle, *Solomon* the Temple, *Esdras* recouered the Law, *Mary* the sister of *Moses* kept hospitality, *Abraham*, *Isaac*, *Iacob*, and other godly personages obtained length
of

of daies with abundance of riches, & flourished, & the godly knowing it glorified God.

Therefore the obtaining thereof is better than the trafficke of gold or siluer, because it is more pretious than any workes: and all things that are desired in this age cannot be compared vnto it, because it is proued and found perfect and infallible.

For in it only consisteth the truth, wherefore it is called the stone, or spirit of truth, & in his workes there is no vanity, whose praises I cannot expresse because I am not sufficient to tell his vertues.

For his goodnesse, property and vertue, is greater than the minde of man can conceiue, or the tongue expresse by words; because the properties of all things are hid in it, and all that nature hath giuen to other things, in it being true, is truly found. What shall I say more? there is not, was, or euer shall be, any who shall search nature deeper.

O the height of the wisdom of God, because what all bodies haue, thou hast enclosed in the power of one Spirit! O ineffable glory! O inestimable ioy, shewne vnto mortall men! because the corruptible things of nature by vertue of the Spirit are made
better.

better. O secret of all Secrets, health and remedy of all, the last search of nature vnder the Heauen, and the wonderfull conclusion of the ancient fathers, and of the latter wise men, and of all Philosophers, the which the world and all the earth desireth. O most wonderfull and much praise-worthy Spirit! It is the purity in which all delights and riches are contained, and also the fruitfulness of life, Science the strength of Sciences, giuing temporall ioy to those that know it.

O knowledge worthy to be desired and beloued aboue all things vnder the Moone! by which nature is strengthened, the hearts with the members reioyced, flourishing youth preserued, age remoued, infirmitie destroyed, and most pleasant health kept, abundance of goods had, and all that delighteth man plentifully purchased.

O spirituall substance commendable aboue all things! O wonderfull power comfortable vnto all! O superiour vertue in things inuincible! Which albeit it hath appeared contemptible vnto the vnwise, yet to those that know it, it is to be beloued, for praise, glory, and honour; because it expelleth naturally all manner of death caused by humors: ^{at which time the light is shined forth} O Treasure of Treasures! O Secret of Secrets! This

This is the infallible substance called and named of *Auicen* the soule of the world, most pure, most perfect, and most powerfull. Nothing vnder the Heauens so precious, of hid nature and of wonderfull vertue, ^{of in finite} operation, and ~~infinite~~ power. Vnto which nothing is like amongst creatures, which hath all the vertues of the bodies vnder the Heauen, for out of it floweth waters of life, hony and oile of euerlasting health, and so *with the rocke, and hony bee hath filled them.* Therefore saith *Morien*, who hath it possesseth all things, and needeth no waies the helpe of others.

Blessed art thou, O Lord God our father, who gaue this knowledge and vnderstanding to the Prophets and Philosophers, that so they haue hid it, that the blind filled with worldly lust might not finde it, and the well disposed by this haue praised thee.

Grant that it may bee discovered to none, but to the louer of thee, and to the desirer to doe good things by it. Because who vnworthily discouereth or reuealeth the secret of this thing, hee is the breaker of the heauenly seale, and the hid reuelation, so farre as in him lieth hee diminisheth the Maiesty of God, and hee

hee is neere vnto many mischieses to follow him.

And therefore with a godly heart I beseech all you faithfull in Christ, hauing this knowledge, that you would not speak thereof nor communicate to any but to the godly liuers, and disposers of themselues veruoussly, long knowne and proued, and that you praise God who hath giuen such a treasure vnto men.

This many doe seeke, but few doe finde it, for the defiled with vices or polluted, are vnworthy to know such things. Therefore it is not shewne but to the deuout, because it is incomparable to all prices.

God being my witnesse, I doe not lie in any thing, albeit it appeare vnpossible vnto the foolish. For none is, was, nor shall bee, who hath so much searched the depth of nature. Blessed bee the most high and Almighty God, who hath created this Science, and hath beene pleased to shew vnto the faithfull the knowledge thereof. Amen. So endeth this most worthy, and most excellent worke, the worke called the Reuelation of the secret Spirit, in which all the secrets and mysteries of this world are hid, &c.

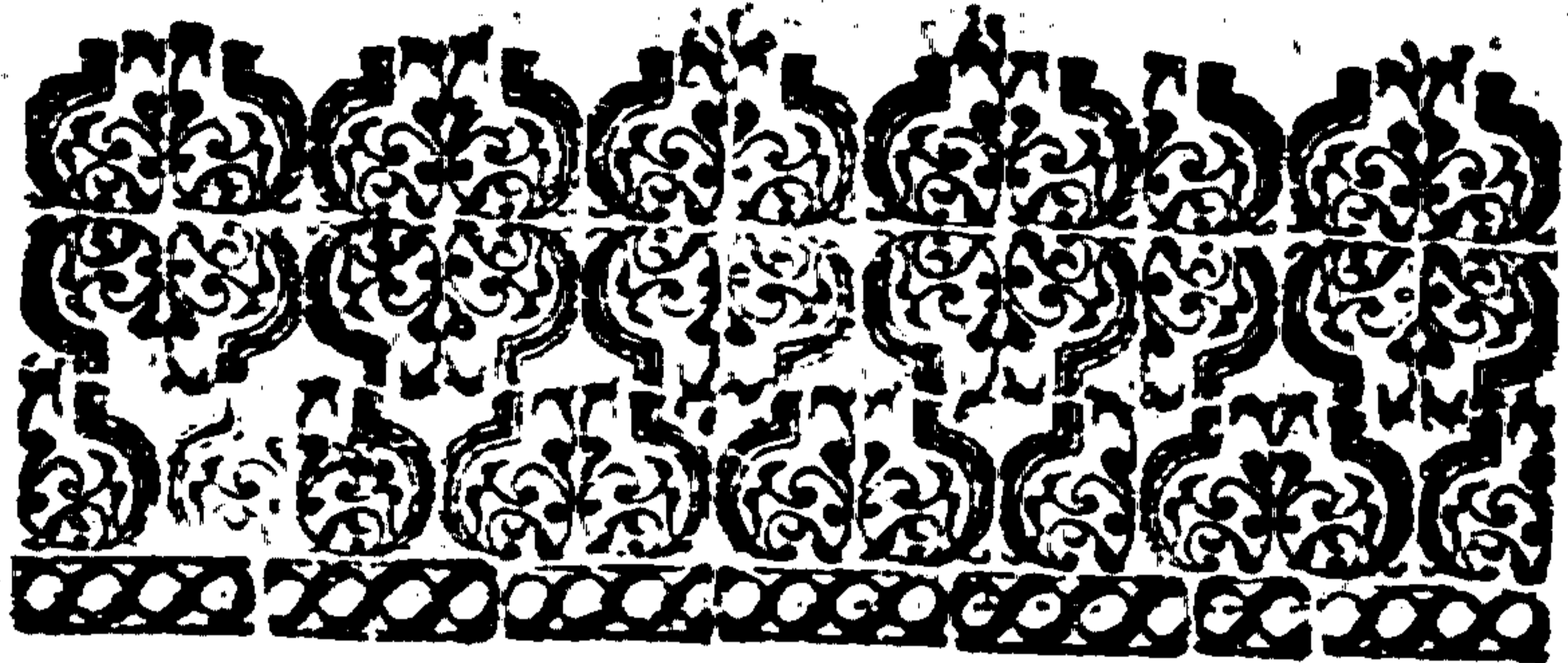
But

But the Spirit a power, is one inuicible and holy, hauing for a gift the whole world, for it containeth it in it selfe, is, shall be, and was also a fifth substance.

An Abridgement of the Preamble to the Exposition.

The parts of this Expositi- on teach	First, the matter whereof the Spirit of the Philosophers stone is extracted, where is taught	First the unity of that thing in which this Spirit is found, Chap. 1.
	Secondly, the foure apparitions of the formes, or the manner of the separation of the foure Elements, Chap. 2.	Secondly, the discerning of this one thing, Cha. 2. 4. 8
	Thirdly, the coniunction and union of the Elements, for to obtaine the fifth apparition, Chap. 6.	Thirdly, the preparation of the matter for the separation of the Elements, Chap. 3.

The



The Preamble to the Exposition of the secret SPIRIT.



IN the name of God then to beginne this busines, I say, that this Philosopher would haue shewed & declared the wonderfull vertues and properties of that secret Spirit; saying, that it is such a thing, that remoueth all corruption, in these words: *But that there was one thing that could remoue all corruptions.* And after he saith, that the said Philosophers painfully seeking that one thing amongst all things, &c. the which a little after he saith, to be a glorious Spirit, called Quintessence.

But

But hee telleth not, out of what thing it may be taken; vntill that he saith, *It is a substance most pure, most precious, and most subtil, from an incorruptible body, artificially extracted, that no waies can be destroyed, nor in any thing defiled with the Elements.*

Agreeing with Iohn de Rupeccissa, who speaketh thus; *And I said that the most High created the quintessence, which is extracted out of the body of nature created by God, with humane Artifice, &c.*

Much lesse doth he shew the manner nor the mastery of being able to haue it, except that in some place he toucheth a little, and that vnder Metaphores and Figures; therefore to declare this Text, I will ground my selfe vpon three principall parts, to the end that this most noble Spirit may be found.

The first part shall be vpon that body whereout of the said Spirit may be taken.

The second shall be, where he saith; *How that Spirit corporally appeareth that it may be the sooner found and knowne, &c.*

And because the Author followeth five apparitions, continuing without making other distinction, yet because the matter doth require it, I will diuide it into two parts;

C

parts,

parts, and for the second part shall bee taken the foure apparitions.

And for the third part, that fifth apparition where he saith, *in the fifth and last Essence it appeareth in a glorified body, &c.*

In the first part shall be shewed, that so as the Text saith, this Spirit is *one thing amongst all things*, that as yet the said Spirit or Quintessence is not found, but in one only thing created by God; according to the authority of all the Philosophers, who haue written of this diuine Science; who all doe affirme, that there is nothing but one onely thing, of the which, and by the which, and with the which, the desired end is obtained.

And in the second shall be scene, that the apparition of the said Spirit in foure corporall formes, is no other thing, but the separation of the foure Elements.

And in the third and last part shall be shewed, what is to bee vnderstood by the coniunction, and vnion of the said elements, after their perfect rectification, reducing the in a glorious fifth being, called Quintessence or Elixir, and in many other diuers names nominated by diuers Philosophers, & it shall be that, which this Philosopher vnderstandeth, when he saith, *but there is one thing, &c.*

Where

Where to follow this order; for the better declaration of the Text before alledged, the first part shall be diuided into three parts.

In the first shall be shewed (as is aboue said) that there is one only thing, in which the said Spirit is found.

In the second shall be scene (by the meanes of many authorities, and sentences of diuers Philosophers) if it may bee iudged, what thing is this onely thing.

And because there is no comming to the separation of the Elements, if first that body; or truly one thing (as they say) bee not disposed, that it bee fit for the said separation, which is nothing else, but the reducing it to his first matter, and this shall be taken for the third part, in which shall be scene the necessity of the said separation.

Thereafter in the second part of the Text, shall be shewed the manner of the separation of the Elements described by an vncertaine Author, inserting therein some faire glosses of other Philosophers, for the more declaration of the mystery.

And in the third and last part shall be

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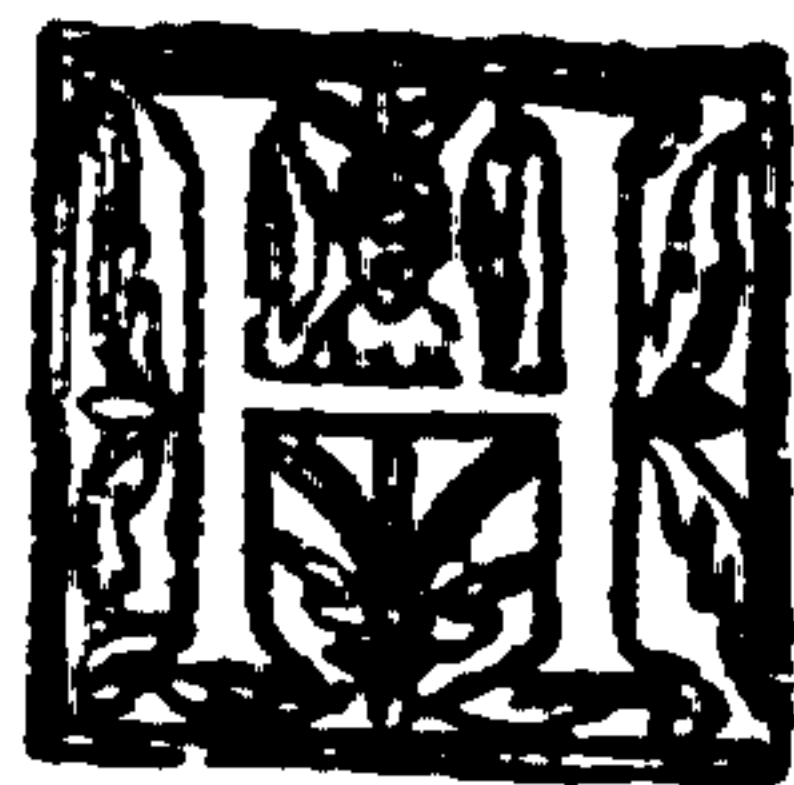
scene

see the coniunction of the said Elements,
of which shall grow a Crystalline and glo-
rious stone, called *Elixir*, or Quintessence,
(as some would haue it) and it shall be (as is
said before) the secret Spirit of our Philo-
sopher, &c.

The



The first Chapter ;
Wherein it is proued that there is
only one thing, out of the which the
secret Spirit, or the Philosophers
Stone, may be taken.



Ermes, Father of all the Philoso-
phers saith, that our stone is made
of one thing, because all our Sci-
ence and mystery is made of our
water, that is copper: And Aristotle, In one
thing onely consisteth truth, and in multitude
vanity.

And *Pythagoras* in the booke of his docu-
ments speaketh, And I say vnto you that the
foundation of this Art, for which many haue
perished, is one thing, that to the Philosophers is
stronger

stronger and higher then the natures, and to the foolish is baser then any thing we esteeme.

And Geber; It is one thing, one medicine, to which we adde nothing, we diminish nothing, except that in separation wee remove the superfluous.

And Rasis; Know my sonne that it is one disposition, and one nature, and one worke, and one vessell to make the white and red.

And Morienus; This mystery is wont to be made of one only thing, therefore put this in thy mind, for thou needest not many things, but one onely thing.

And Lucas in turba; For our verity is one, in which is the Spirit that we search.

And another vncertaine Philosopher saith, For our matter is one, containing in it selfe the essence of all the seven metals, and in that substance is the ~~divine~~^{living} Spirit which we seeke.

And in the booke intituled, The secret of Auicen, it is written thus; And know for certaine, that the Philosophers cared not for the names, but one name, and one action; to wit, to seeth the stone, and bring forth his soule, because their stone is alwaies one.

And Iohn of Damascus, in his Rosary of Phœbus saith, Therefore it is doubted of the stone, which is called the Philosophers, which

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is it, and what; Seeing it was neuer named openly by any Philosopher: Therefore in this many iudged diuers things, when in one onely consisteth truth. We do hold him dearely, teaching to auoid all others, and surely it is manifest by the Philosophers Writs, that it is one thing, and that no strange thing should be ioyned thereto, because nothing agreeth to a thing, but what is neerer to his owne nature.

And Arnoldus de villanova, in his Rosary saith, Therefore it behoueth the searcher of this Science to be of a constant will in worke, that he presume not to try sometime this, sometime that, because our Art is not perfected in the multitude of things, for it is one.

And Raymund Lullius in the 49. Chapter of the Theoricke of his Testament saith, Thou must no waies be ignorant hereof, seeing it is necessary, that our Medicine of one onely kind, and one sole nature be made.

And in the seuenthy five Chapter, Moreover wee say recapitulating, that seeing this thing is of one sole nature, and of that onely this is made which mighty men desire to haue and search, and in many other places he mentioneth, which for shortnelle sake shall bee left out.

And George Ripply the English, in his

Ladder of twelve degrees, saith, yet the matter of this worke according to all the authenticall Philosophers, is one onely thing, containing in it selfe all necessaries to the accomplishing of its owne perfection.

And Henricus Cornelius Agrippa, in the second Booke of his Philosophy, in the fourth Chapter saith, There is one thing by God created, the subiect of all wonderfulnesse, which is in earth and in heauen, it is actually animall, vegetable, and minerall, found euery where, knowne by few, by none expressed in his proper name, but couered in numbers, figures, and riddles, without which neither Alchymy nor naturall magicke can attaine their perfect end.

And in the Rosary of the Philosophers it is written, But I advise, that no man intrude himselfe into this Science to search, except hee know the beginning of true nature and her gouernement, which being knowne, he needeth not many things, but one thing; nor requireth great charges, because the stone is one, the medicine one, the vessel one, the gouernement one, and the disposition one, &c.

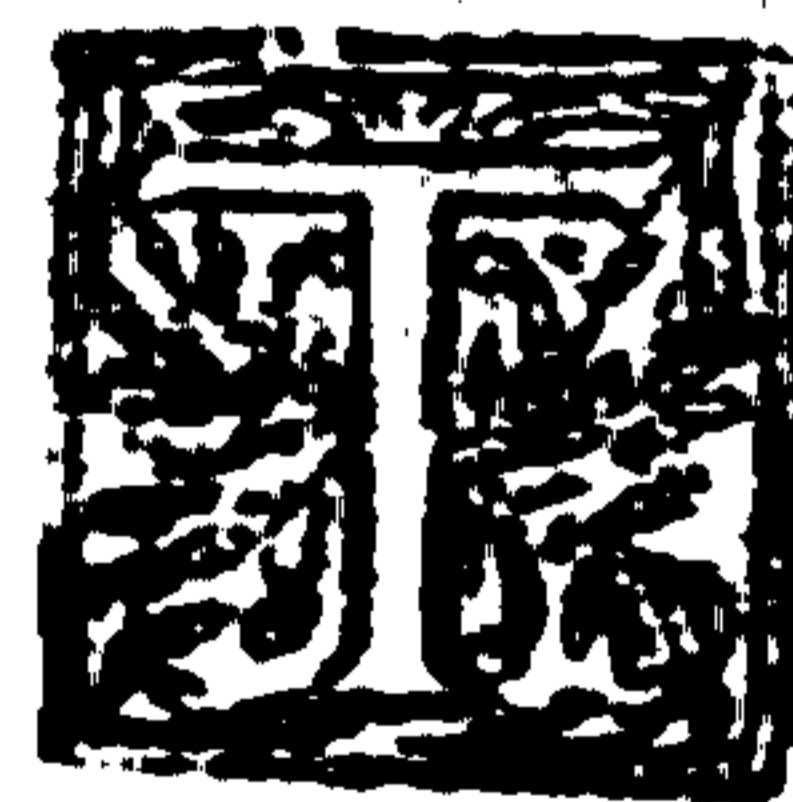
Many other authorities and sentences of diuers Philosophers (for the confirmation of this passage) I could produce, but for shortnesse

nesse sake, as also because I thinke that the foresaid sentences of so many worthy Authors, are sufficient enough for confirmation of this matter, we let them alone.



The second Chapter;

In which shall bee seene, (by meanes of many sentences of diuers Philosophers) if it can bee iudged, what thing is this onely thing.



His is the passage which abaseth the wings of the ignorant searchers of this glorious and diuine Science. Ignorant call I all those (to wit of this Science) who are ignorant of the true matter, of which the Philosophers stone is made, albeit that in other Sciences they were most excellent and most learned.

But before I proceed further, two causes doe make me stand somewhat doubtfull of the

the manner which I should hold in my writing: the one is two sentences, one of *Aristotle*, and another of *Geber*.

The first of *Aristotle* in his light of light, saith that the ancient Philosophers haue therefore so carefully hid this mystery, that few might understand it; because if it were vulgarly knowne, there were no further place for prudence: seeing the foolish would be equall to the wise.

And the other of *Geber*, Wherefore the Science is not deliuered without interruption, because the wicked as well as the good, would vsurpe it unworthily.

The other cause is for the difficulty of the matter, or subiect: but considering that this secret is the gift of the most high God, as all the Philosophers say, and chiefly *Morien* with these words, *And know you that this Mastrie is no other thing but the mysterie and secret of secrets of the most high and great God.*

Therefore I hope that our Lord Iesus will put such forme to my speech, that without offending his most high Maiestie, I may helpe the children of the truth. And if about the difficulty, and depth of the matter, my forces be not sufficient, the mind neuer the-
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lesse is most ready, and most desirous, to make the vertuous spirits professors of this noble Science, participant of a part of my long trouble and study made therein, not yet as one that would perswade my selfe to be such, that I vnderstood the secret hereof, but as a louing professor of the search of it, wherein I haue wearied my selfe for the time of twenty five yeeres.

Now to returne to our first purpose: I say then for to beginne this second part, that in the beginning of the booke called the blast of the trumpet, it is written thus, *Of the first essence, the first Philosopher Thales the Milesian saith, God is the most ancient of things vnbegotten, eternall; and therefore Pythagoras saith, I say that God was before all things, nothing was with him when hee was, and vnderstand that God when hee was alone in the beginning created one substance, which he called the first matter; and of that substance he created other foure, fire, aire, water, and earth; of which now being created, hee created all things, as well high as low, and so before all other things, except the first matter, hee created the foure elements; out of which he created afterward what he would, to wit, diuers natures, &c.*

And

And *Raymond Lully*, in the third chapter of the Theoricke of his Testament saith, *God created that nature of nothing into one pure substance, which wee call quintessence, in which whole nature is comprehended, &c.*

And in many other places hee saith the like; because hee considereth, that this Science proceedeth from God, as all the Philosophers doe affirme, therefore *Mireris* saith, *that this stone proceedeth from the most glorious high place, and of the greatest Creator, which hath put to death many wise men, which is like unto every thing, whose name cannot be spoken.*

Where I considering the height and difficulty of this matter, as I haue aboue said; seeing that out of the Philosophers the construction concerning this thing cannot be had: I purpose to see if out of the holy new or old Testament some iuyce may be extracted, studying the which in my iudgement, many most excellent sentences may be taken to the purpose of this matter, and of the whole science, the which shall bee left out, and onely I will serue my selfe with that which seemeth vnto me most to the purpose of this passage.

I finde the first thing that our Lord God
created

created was the light, as it appeareth in the first of Genesis: there after hee made that wonderfull separation of the elements, whereby there commeth in my minde some sentences of *Vincentius* in his Naturall mirror, in the second booke the three and thirtieth chapter: where he saith, *Therefore his Spheres, which is true light, are begun from light, and in light all things are accomplished, &c.* And furthermore, *from the light he begun, that he might shew his workes to be the workes of light, not of darknesse, &c.* And after he saith, *So also by his example, hee hath taught man to worke in the light.*

And in the thirty fifth he saith, *Therefore the first substance is light, &c.* and after following he saith, *Every thing therefore, how much it hath of light, so much it holdeth of diuinity: because God is light, and every thing having more of light than another, is called more noble than it; for in all things, nobility is remarked according to the greater nearnesse, and partaking of diuine essence. And this also is manifest by induction in the first bodies, when they are compared together, the water is nobler than the earth, because it hath more light than the earth: Likewise the aire than the water, and the fire than the aire, and*
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the fifth body than all other : therefore it is called amongst them the first and most noble ; therefore the perfection of all these things which are in every order of the world, is light.

And in the thirtie eight chapter he saith, Therefore worthily amongst all bodies, the light holdeth the first place. For as S. Augustine saith, Every substance common to two substances, according to nature is before them both ; but light is a substance common to fire, and starres, which precede all other bodies. Wherefore the first of all bodies is light. After in the thirty nine chapter he saith, But light is caused in the aire, not from the aire it selfe, or the forme of the aire, but from the Sunne, &c. And he speaketh many other notable sentences, which shall be left to be studied by studious men.

Now seeing the light is the first thing which God created, I may say vnto you that the selfe nature is deriued from that light, as all Philosophers doe affirme, saying, *use venerable nature* : And for confirmation hereof, I will see if wee can agree, many pretty sentences of diuers Philosophers, who speake of this Science in fauor of this opinion.

But

But before that wee come thus farre, I would know by what occasion, many and diuers wise Philosophers, haue entituled many of their bookes belonging to this Science, vnder the name of Light ; As Aristotle called one, *the light of light*. Rasis sue, to wit, *the light of lights*, the booke of the Sunne, the booke of the Moone, the booke of cleerenesse, and the booke of Light. Iohn of Damascus, the Rosary of the Sunne. Iohn of Vien, the mirror of the elements. Arnold de Villa noua, the new light. Roger Bacon the mirror of Alchymy. Iohn de Rupefissa, the booke of light ; and many and diuers others the like, which truly I cannot thinke that they would doe it, but because this diuine Science is the worke of light.

But perhaps some may say, the Philosophers vse to say, when they will declare any thing obscure, that they giue light, or illuminate. But I my selfe doe not finde that they haue entituled their bookes of other Sciences vnder the title of Light, as they haue done this. Let euery one beleue as most pleaseth him.

Now let vs come to the foresaid sentence, and first, Aristotle in his first booke of the Secret of Secrets saith, *For with thee is the*
Light

Light of Lights, and for this all darknesse shall flee from thee.

And Mireris, in his booke of documents, speaking of that secret spirit, vnder the name of water, he saith, *And know that the Philosophers declare, that the permanent water is taken out of Light; but the light maketh fire, and the light shining, and transparent, becommeth like one straying seeking lodging: but when light is conioyned unto light, it reioyceth; because it came out of it, and is converted unto it, &c.*

And Albertus Magnus, in the preface of his right path, inuocating the Lord God, praieeth and beseecheth him in this manner: *Thence in the beginning of my speech, I call for his helpe, who is the fountaine and spring of all good, that hee through his pittie and bounty, would vouchsafe to supply the smalnesse of my Science, that by the grace of the Holy Spirit, I may make manifest in my doctrine, the light, which shineth in darknesse.*

And Raymund Lally in the seventh chapter, in the Theoricke of his Testament saith, *Therefore sonne I say unto thee, Take a Myne of the kinde spoken of, in which are the two starred lights, which cease not to shine vpon the earth, and they are the Sunne and*
Moone,

Moone, who by their beames darken the fire.

And in the 20. Chapter, *We choose therefore two bodies, the lights, which doe fixe all that is not fixt.*

And in the 48. Chapter, *Sonne, when thou wilt worke and beginne our Mastry, beware that thou worke not but vpon natures, or matters lightsome, and not vpon others, whereof the lesser world is created.*

And in the tenth Chapter of the Practise he saith, *Son it behoeth thee now to dissolue the light of the world, or a part of it, by the first regiment, &c.* And in many other places hee speaketh, which shall be omitted, that I be not too long.

And George Ripply in the Chapter of the sixt degree of his Gates saith, *Therefore our stone is that starred Sunne, budding like the flowers of the Spring, from whom proceedeth by alteration euery colour, &c.*

And for shortnesse sake, I will put an end to this second Chapter, with a conclusion of an vncertaine English Author, saying, *For indeed to speake without fiction, there is no other to be sought but a body of the body, and a light of the light. Which is as much worth as it were to say, Separate the shadow from the beame, that is, from the Sunne his earthinesse.*



The third Chapter;

Wherin is proued, that of necessity it behoueth to reduce the body to the first matter, that it may be disposed for the separation of the Elements.



hitherto it is seene with the confirmation of all the Philosophers, that it is one thing only, out of the which is taken the secret Spirit, and with the which is made the Philosophers stone: and furthermore are shewed many pretty sentences of diuers Authors, by the meanes whereof, it shal be left to be iudged by the children of the truth, what thing can be this sole thing, or one thing.

Now in this Chapter shall be shewed (by authority of many authors) that it is necessary to dispose this thing or body, that it may bee fit for the separation of the Elements which could not be done, if first it were not reduced

reduced to the first matter: for any body standing in his being hard, solid, and compact, is not fit for the separation of the Elements, much lesse for the metallicke transmutation.

Therefore it is need (as is aboue said) to reduce it to the first matter, according to the speech of Aristotle, in the fourth of the Meteors, who saith, *Let the Artificers of Alchymy know, that the kinds of metals cannot be transmuted, vnesse they be reduced to the first matter, but the reduction to the first matter is easie, as Arnoldus de villanova saith, and Iohn of Vien, in his mirrour of the Elements, and so affirme all the other Philosophers.*

And in the practise of Philosophers it is written, *In the name of God, Amen, and with his helpe, let vs reduce first the bodies into nobodies, untill the natures be made thin, because in the beginning, the body is made a thin water, that is Mercury, &c.*

And in the Rosary of the Sunne it is written, *Therefore enery body is an Element, or composed of Elements, but the generation of any compound of the foure Elements, consisteth of simples. Wherefore necessarily it behoueth, that our stone be reduced to the first matter, or spring of his sulphure & Mercury, that it might*

be divided in the Elements, otherwise it cannot be purified nor conioyned, &c.

And *Villanova* so saith, For the first worke of the Philosophers, is to dissolue the stone into his Mercury, that it may bee reduced to his first matter.

And *Raymund Lully*, in the seuenthy five Chapter of the Theoricke of his Testament saith, But this diuision cannot be made by the change of nature, without losse of the property, and the losse of the property cannot bee made except that nature which is in an hard masse, and dry, with all her parts bee turned in the likenesse of that first nature, in which the age was first ordered by diuine power, like vnto a confused forme, in which all middle things were confused, without the which nature could not accomplish her actions, &c.

Agreeing with *Hermes*, who saith; All things were from one confused clod, or masse confused, by the meditation of one; that is, the creation of one omnipotent God, and so all things were sprung fro this thing, that is, all metals are engendred of our stone, that is quick-siluer, as all things were sprung from this confused masse, and purged with one sitting, that is, only by the command of God and his miracle. So our stone is sprung, and commeth out of a clayish masse,
that

that is, Quick-siluer changed, containing in it selfe the foure Elements, which are Fire, Aire, Water, and Earth; that is, heat, moisture, coldnesse, and drinesse, &c.

And in the Rosary of the Philosophers; The reduction of the bodies to the first matter Quick-siluer, is no other than the resolution of the congealed matter, by which the locke is opened, by the entring of one nature into another. Whereupon the Philosophers said, that the Sun is no other thing but ripe Quick-siluer.

And this proposition or sentence of *Aristotle*, of the necessity of the reduction to the first matter, being so famous, I will not enlarge my selfe otherwise in alledging other Authors; but only I will labour in the next Chapter, to see if it be possible to know (by the meanes of many authorities of diuers Philosophers) what thing is this first matter.



The fourth Chapter;

Where it shall bee seene if it bee possible, to know what thing is *this first matter.*



Having seene that the reduction to the first matter, is necessary, that the matter may bee fit for the separation of the Elements, now it is to bee seene what thing is this first matter.

And it is aboue said, that all Philosophers agreeing, do affirme this sentence, *use venerable nature.* Therefore in confirmation of this passage, I will serue my selfe only with some of their sentences, which shall seeme vnto me most to the purpose for the declaration of this matter.

Arnold de Villa nova, in the first Chapter of his Rosary saith, *It is therefore manifest, that the operation of the Medicine is the operation of nature, and that the Medicine it selfe is the same nature; for the Medicine it selfe only is composed of nature, &c.*

And *Raymund Lully* in the 72. chapter of the

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the Theoricke of his Testament saith, *Our Mastry is by nature, and with nature, and of nature, and is made by the meanes of nature.*

And in the 76. Chapter, *Wherefore who will make any thing, let him make it by nature, and let him know the concordance of nature: because without that, neuer any thing can bee done. Seeing that nothing of the world which is facible, is beyond the limited bounds or waies of nature, because by it and with it, it is made, and is to be made.*

And in the 14. Chapter of the Practicke he saith, *Sonne, if thou understand this, thou shalt understand & know how all things of the world are made by nature, and how thou may make them to the respect of nature, if thou can haue the aire which is caused by nature, &c.*

And in many other places hee maketh mention, and the Rosary of the Philosophers saith, *Wherby first we make knowne, that all workers beyond nature are deceiuers, and that they worke in a thing unfit.*

And thereafter he saith, *In the Art of our mastry, nothing is hid by the Philosophers, except the secret of the Art, which is not lawfull for any man to reueale: which if it were done, he should be cursed, and should incurre the indignation of the Lord, and should die of an*

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Apoplexie.

Apoplexie. Wherefore all error in the Art ariseth of that, that they take not the due matter: therefore vse venerable nature, because of it, by it, and in it, our Art is engendred, and in no other. And therefore our mastry is a worke of nature, and not of the workeman, and so who knoweth not the beginning, doth not obtaine the end, and who knoweth not what hee seeketh, shall not know what he shall find.

But because vpon this authority some may say, that this Philosopher intendeth and speaketh of the true matter, on which wee must lay the foundation: I say that it is true, but out of what matter it behoueth vs to take the same nature as yet hee maketh no mention, which is inclosed in the centre of the same matter, witnessing *Raymund* in his 7. Chap. of the Theoricke of the Testament.

Where he saith, *And wee haue said aboue, that in the centre of the earth is the virgin earth, and the true Element; and that it is created by nature, therefore nature is in the centre of euery thing, &c.* As yet also more manifestly shall be shewed, when it shall bee declared, which followeth, what thing is this nature.

Now hauing aboue shewed the necessary to reduce the body vnto the first matter, and
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in this chapter proued that it behoueth to worke with nature, so that it appeareth almost that this first matter is the selfe same nature, by the meanes of the authorities aboue alledged of the Philosophers; therefore for better declaration it is good to proceed from degree to degree.

First it is said the matter to bee one sole thing, there after wee haue spoken of the reduction vnto the first matter; and now it appeareth that this first matter is (as said is) the same nature. It remaineth then to be seene, what thing is this nature, and it shall be the last conclusion about this passage.

I say that of diuers Philosophers, it hath bene named with diuers and infinite names, some doe call it Chaos, some Hyle, others the first Matter, others a confused Masse, Matter without Forme, Confused Clodde, others Mercurie; alledging that speech of *Hermes*, who saith, *In Mercurie is all which the Philosophers seeke, &c.* and with many other infinite names, as I haue aboue said, the which would bee too much to desire to remember all.

But I my selfe am disposed, leauing all other names, to name it vnder the name of Salt in this my little treatise, alledging for
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confirmation of my opinion, a number of sentences of diuers Philosophers.

And first we shall begin with *Geber*, who in his Testament speaketh of no other, but of the salt of metals, and sheweth that therewith is made the Elixir, as he may see who would study it.

And the Rosary of the Philosophers saith, *The salt of metals is the Philosophers stone.*

And a little further, *The ancient wise men, because they spoke many things, did conclude upon salt which they call the sope of the wise, and the little key which closeth and openeth, and againe shutteth, and no man openeth; without which little key, they say none in this age, can attaine to the perfection of this science, that is, unlesse he know to calcine salt after his preparation, &c.*

And after he saith, *Who hath not tasted the taste of salts shall neuer obtaine his wish.*

And *Gratianus* saith, *Of euery thing may be made ashes, and of that ashes may be made salt, and of that salt is made water, and of that is made Mercurie, and of that Mercury through diuers operations is made Sol.*

And *Auicen* saith, *Sonne if thou wilt bee rich, prepare salts untill they be a pure water, because salts are converted into a spirit by fire.*

And

And *Raymond* in the seuenty two chapter of the practicke of his Testament saith, *And we say vnto thee that the said natures are nothing but sharp salts, &c.*

And there after, *But sonne we speake to thee with reuelation, that thou remember of the salt, which we haue told thee aboue, with one part of his propertie; because at no time must you vnderstand here of other salt; unlesse it be of metals, which are resolved vnto it, as by artifice you may see to the eie. If therefore thou know how to sweeten this salt, it will enter in the bodies, as the true nature which will stand inwardlie, and can transforme them from one kinde to another; because seeing salts are the first nature of metals, of a metalicke propertie, by the friendship of that thing, they are conioyned together. Seeing salt is nothing but fire, nor fire is but sulphure, nor sulphure is but quicksilver reduced into a stone; after that it is the matter of a nature altered and changed from basenesse to nobility.*

Heere clearly is verified and confirmed that passage aboue said, *That in the centre of the earth is the virgin earth, &c. and that nature is in the centre of euery thing, &c.* And in many other places mention is made, which for shortnesse sake shall be left out:

O

O what labours, what sweats, what troubles, must be done! What most thicke and most hard walls must be broken and passed! and what ports and locks must be opened, before it can be penetrated and entred into that centre, where that blessed virgin earth is found, otherwaies by the said *Raymond* called the earth of labour.

And truly the earth of labour it may be called, because it is purchased with great trouble and watching.

The which was well vnderstood by *Chrysogonus Polydorus*, in his preface of *Geber*, when he said, *The golden fleece is not giuen vnto Iason, vnlesse first he vndergoe the sure and dangerous labours.* And so much the more, because it is to be knowne, that where the glorious God hath put great vertue, there yet hath he left greatest difficulty for custody: but let vs leaue this, and returne to our first discourse. I say then that I haue gathered together many sentences of diuers Philosophers, all which haue treated of salt: whose names to be shorter I will conceale, as also because some of these sentences are taken out of bookes of vncertaine Authors: and I will repeat only their sayings with a continuall order one after another.

And

And first the first saith, *Our stone is no other thing but salt; who worketh in this stre without salt, is like vnto him who will shoot not hauing a string.* If the omnipotent God had created no salt, the Art of Alchymie had not beene. Salt is Coprose, and Coprose is salt: all lesfer and greater minerals truly are nothing else but salt: nothing is more fluxible than salt: nothing more piercing than salt, and his nature: nothing cleaner, purer, more spirituall, and more subtile, than salt and his nature. Nothing stronger than salt and his nature; nothing more incombustible than salt and his nature; nothing more volatile than salt and his nature; nothing sweeter than salt and his nature; nothing sewerer than salt and his nature.

These two passages doe seeme to be repugnane, saying sweet and sowre, which is vnderstood, sowre before the preparation, and sweet after.

And following they say, *nothing is neerer to the fire than salt and his nature, nothing more lasting and fit to preserue things from putrifaction, than salt and his nature.*

Then seeing the salt euen so as he is, without other preparations, is of such vertue, that it preserueth things from putrifaction,

as

as is seene by experience; what will it doe, when from it the elements shall bee separated and reduced into a fifth Essence? I thinke with my selfe that it shall be that, which our Philosopher vnderstandeth of the secret Spirit.

Now let vs follow. *The salt is the life of all things*: I cannot faile when any braue place of importance commeth to my hand, but I must speake my opinion agreeing the Philosophers together.

This Philosopher saith, *Salt is the life of all things*. And *Morienus* saith, *But this stone is not a vulgar stone, because it is more precious, without which nature worketh nothing at any time, whose name is one*.

By the which I say that seeing salt is the life of all things, it is necessary to say and affirme with *Morien*, *that without it nature worketh nothing at any time*.

And *Raymund* in the Chapter before alledged, speaking of Salt vnder the name of nature, saith, *Seeing this is, because nothing can be engendred without it, &c.* and I may bring hither many other Philosophers for confirmation of this wonderfull sentence, the which I will omit, for to follow the rest.

Salt is nothing else but a pure dry water;
nothing

nothing more transparent, nothing more shining, nothing more light some than salt and his nature. If I would tell my opinion vpon all these sentences worthy to be written in letters of gold, I should enlarge my selfe too much.

But this I cannot let passe with silence, for confirmation of so many excellent sentences aboue spoken in the 2. Chapter concerning the light. And here is seene this Author to confirme the same, saying, *Nothing more transparent, &c.*

Now let vs follow; *Nothing is neerer vnto mettall than salt and his nature*. How is it possible to be silent with this sentence worthy to be grauen in plate of Gold, and not written in Paper? O how open a field is here to discorde! but let vs follow, *Nothing more excellent, created by nature, than Salt and his nature. Nothing more simple than Salt and his nature. Nothing more stinketh than Salt and his nature. Nothing more odoriferous than salt and his nature.*

Seeing these two passages do appeare to be disagreeing, it behoueth to vnderstand them as these others aboue, of sweet and sowre; to wit, before and after the preparation.

Nothing better in nature created by God than

than Salt and his nature. Nothing is in the world that containeth so diuers colours in it, as Salt and his nature. Nothing heavier and weightier than Salt and his nature. Salt is of a nature animall, vegetable, and minerall, and hath in his nature the actiues and passives.

And here is verified the speech of Aristotle, saying, It is a Stone and no Stone, and it is minerall, animall, and vegetable, which is found in euery place, in euery time, and beside euery man, &c. Our oile, our water, our sulphur, our Mercury, is no other thing in his vertue than Salt. There are three stones of white things, which three are found in Salt. Salt is a vertue mixt with all the Elements. There is nothing that so strongly containeth in it the foure Elements as Salt.

I will say nothing vpon this place, because who will study well all this which is aboue said, shall find to bee here the last conclusion and Key of all.

Therefore let the mockers of Alchymy hold their peace, seeing without true dissolution they can doe nothing, and true dissolution can they not haue, without they reduce the things dissoluable into the nature of Salt, and make them resolved that they may the sooner be resolved.

And to put an end to this Chapter, I will
with

with the helpe of all the Philosophers conclude, who say, Therefore who knoweth Salt & his dissolution, he knoweth the secret of the ancient wise men. Therefore set thy mind vpon Salt. Thinke not vpon other things. For in it onely is hid the science & the chiefe mystery, and the greatest secret of all the ancient Philosophers.



The fifth Chapter;

In which is handled the separation of the foure Elements, which the apparitions of that secret Spirit doe signifie.



He body now being reduced into the first matter, and made fit, and disposed for the separation of the Elements, the rest is now to shew the manner of the said separation. Albeit many and diuers Philosophers haue at large handled it, neuertheless I will shew one way cleere enough, written by an vncertaine author, and ancient, very pretty for the purpose of that secret Spirit, with some addition or glosse of other Philosophers, for better declaration of the mastery.

Now let vs returne to the Text, which telleth how that Spirit corporally appeareth, that it may be found the sooner & knowne, &c. For declaration then of this second part, we will speake with the aboue named Author in this manner that followeth.

Take the blessed stone which is no stone, nor hath the nature of stone, and separate the Elements. And note that the Philosopher calleth stone all that from which the Elements may be separated by Art: For by coniunction of them in the worke of Alchymy is raised a substance like unto a stone.

And he calleth it blessed, because beyond the foure Elements there resteth a fifth Essence, called the Spirit, because the Spirit cannot be seene by vs, nor felt, without a body assumed in some Element &c.

This Spirit for the noblenesse of his nature, taketh a body in a nobler and superiour Sphere, to wit, of the Elements; namely, of the fiery Sphere of the noble fire, but yet his spirituall nature remaining: therefore neither is it fire, nor hath it the nature of fire, so much as is of it selfe.

And againe, Because that body of the Spirit is fiery, for his subtilty and purity, and this cannot be seene by vs: therefore with fit instruments, by means of the workemans industry, thickning

thickning its subtile substance, it is converted in the forme of water and floweth.

Therefore separate the said Spirit, and conioyne it with the Elements.

But the operation in the coniunction is twofold; to wit, one that the Elixir may be made to congeale Quicksiluer, another that the Elixir may be made for to preserve the life of man, and to throw away all superfluity of bad humors, and to eschew all corruption of the body: Therefore if thou wilt make the Philosophers Stone to congeale Quicksiluer, do in this manner.

Separate first the Spirit, and the soonest that thou canst, because thou shalt neuer separate him so warily, but that hee will retaine some part of the former substance of Phlegme.

This Spirit once separated is called the burning water: whose signe is, that if thou dip a linnen cloth in it, the cloth will be inflamed and not burne.

But if you separate oftner, it is called the burning water rectified, whose Signe is because a cloth dipt is altogether burned.

So haue you one Element made spirituall, with the Spirit of the Quintessence. And for the first apparition of that secret Spirit becommeth manifest in forme of water.

The which is that water whereof the Philosophers say, *The secret of the Art is to know the celestiall water, diuine, and glorious, &c.*

It followeth; And so it behoueth the other three Elements, to be made spirituall with the said Spirit, retaining the corporall vertue, in this manner.

Separate the whole superfluous Phlegme from the said stone, untill the oyle come to fume out, and nothing at all remaine of the Phlegme, and it shall be turned like unto pitch.

And then mixe the first burning water rectified with this substance made like pitch, well stirring till it be incorporated.

And then againe distill twice or thrice, and then it is called mans bloud rectified, and of this saith the Philosopher, the winde hath carried him in his belly.

And so haue you two Elements exalted in the vertue of the fifth Essence, to wit, water and aire.

And this is the second apparition of that secret Spirit in the forme of aire; of which another Philosopher saith, *This is truly humane bloud, the true Celandine, in which the secrets of nature are hid, &c.*

It followeth; Thereafter take the foresaid substance, which remaineth like pitch, and separate

parate all the superfluous oyle by a glasse Alembicke, untill that no oyle remaine.

And then it will be a blacke dry substance, which powder well, and grinde well with humane bloud rectified, and let it so stand for the space of three houres.

Thereafter distill, and then it is called the fiery water; and doe in the same manner the second time, and then it is called the fiery water rectified.

And so haue you three Elements in the vertue of the Quintessence, to wit, aire, fire and water.

And so appeareth the third apparition of that secret Spirit in forme of fire.

But because this Philosopher maketh no mention of the separation of one Element from another, and this I thinke is, because the separation of the airy Element is not necessary to desire to follow the whole worke. But who wil separate it, to vse it for the vertue described by the Author of the secret Spirit, many Philosophers haue told the manner.

But if you read the manner of the separation of the foure Elements of *Celandine*, described by many Authors, & chiefly by *Philip Vlstadius* in his *Heauen of Philosophers*,

there you shall finde the manner of the said separation, therefore I will not enlarge my selfe otherwise to write it.

And more I will say, that the Philosopher who hath written the separation of the Elements of *Celandine*, is that same of the secret Spirit, who would serue himselfe vnder the name of *Celandine*, that is, the gift of the Heauen; and that this is true, you shall find described the vertues of these Elements word by word, as those of the secret Spirit in the fifth apparition outward. And the like did another vnder the name of *humane blood*. And as it is aboue spoken at full, it is no matter of the names otherwise, because all doe vnderstand one onely thing.

Now followeth here a most pretty glosse, worthy to be noted vpon this passage of 3. *houres*, the which will giue great light to the children of the truth, and it saith thus:

And in that space is melted all the white volatill Salt, which is in the blacke earth with the foresaid water; and the water becometh more sharpe and burning: which whiles it is distilled, it carrieth with it all this Salt volatill and spirituall, and flieth out in the stilling.

The which Salt is called fire, and therefore this water is called fiery; of the which Salt the
names

names are these, the Salt of the yolkes of eggs, the Starre Diana, the morning Starre, the flying Eagle, the Secret of Nature, and infinite other names. Therefore Mercury is sublimed and made Salt: and so when you heare in the bookes of Philosophers any thing of these names, know that it is no other thing but the honored Salt, and in it there are more then fifty names.

And so oft rectifie untill that it destroy all things by burning.

Followeth, After take the said blacke substance, and calcine it in a furnace of reuerberation, untill it become like lime, and with this lime mixe the fiery water rectified, and distill it, and then it will be a water of life rectified.

And so haue you the foure Elements rectified, and purified with the fifth Essence, and with the Spirit of the fifth Essence, and this is the water of life, which is sought in the worke.

And here endeth the separation of the foure Elements, with the fourth apparition of the secret Spirit in an earthly forme; as more cleerely appeareth in this glosse, which followeth vpon that place (*untill it become like lime*) which saith;

And this shall be when all superfluities and foule humidities shall flye out, and be separated

by the flame of fire, and no otherwise: and the lime shall not be white, but blacke, rusty.

And this is the true earth of the Philosophers, which is called the secret of the Stone: in this lurketh the hid gold, and this hid gold cleansed from his earthlinesse and filth, I have touched with mine owne fingers, and seene with mine owne eyes. For this earth excelleth all other earths of Alchymists: neither any doth hold in it selfe naturally the hid gold, but this alone. And therefore the medicine which is made by this is called one and sole, &c.

And so an end is giuen vnto the second part of the apparition of the secret Spirit in foure corporall formes.

The



The sixt Chapter;

In which shall be declared the fifth apparition of the secret Spirit in a glorified body.



Followeth yet in the same Author, and he saith;

And this water fixeth all spirits, and maketh them enter; for this water hath her superiour and spirituall strength that is not fixed, and hath her inferiour and corporall fixed, and yet is not fixed, but hath power to fix.

And this is it that the Philosopher saith, That which is aboue is like to that which is beneath, for the working of the miracles of one thing; that is, it behooueth that this fifth essence, that is the spirit, haue or retain her spirituall power, and haue all the corporall power of the foure elements, if miracles should be done thereby: because if it haue such power, many miracles are done vpon the worke of Alchymie.

Also the Philosopher saith, it ascendeth from

from the earth unto heauen, that is, these foure elements haue ascended from the earth unto heauen; that is to say in the spirit of the stone.

There after saith the Philosopher, And againe it hath descended into earth; that is to say, these foure elements haue ascended into heauen, and againe descended into earth; So that they be fixed in vertue of the spirit of the fift essence, and remaine one Crystalline stone: and it shall be Elixir retaining perfectly Mercury or the fugitiue slave.

And so is manifest the fift apparition of the secret Spirit, vnder the forme of a Crystalline and glorious body.

But here is to be noted, that this Philosopher sheweth not the manner particularly, how this coniunction of the spirit with the body ought to be done; but onely metaphorically saith, *they haue ascended into heauen, and againe descended into earth, so that they be fixed, &c.* Wherefore if I would produce the manner written by diuers Philosophers, I should be too tedious.

It sufficeth vnto me onely to say, that Raymund in the threescore and second chapter of his Codicill doth declare at large, and endeth in the threescore and fourth chapter of the said place. And in his repertory sheweth

eth very well and cleerely.

And here is verified the speech of Hermes, who saith, *The earth is the mother of all the elements, and out of the earth they proceed, and to the earth they are reduced.*

And Raymund in the third chapter of the theoricke of his Testament saith, *And by this thy consideration may be cleared, that in the end euery thing shall goe to his owne proper place, from whence it first came, &c.*

And here endeth the third and last part of the secret Spirit, where he saith, *In the fift and last essence it appeareth in a glorified body.* And it is the desired end and true intention of the Philosopher, when he saith, *But there is one thing, which remoueth all corruptions.*

Now this authour (as I haue aboue said) sheweth not the manner of the coniunction of the elements, but vnder figures: and the like doth the Author of the secret spirit, but vnder other figures and another manner of speech, according to the letter; but as for the sense, it is the same.

And therefore to giue matter to the diligent to study, and to accord one Philosopher with another, I thinke good to set downe here the metaphors of the said secret

cret Spirit, the which are these following.

Which remaineth fire in the water, and carrieth with it the earth in the aire, &c.

There after he saith, containing fire burning in water, and earth clarified in aire, &c.

After, The glorified spirit cannot appeare but in a body agreeing to his kinde, &c.

Furthermore, Let not any man thinke, that the spirits are diuers; but howsoever it is called it is one and the selfe same spirit, who worketh all in all. This is the spirit which in ascending the cleerenesse of the heauen hath overshined, and in descending, the puristy of the earth hath incorporated, &c.

Albeit there be some others, yet they are not for this purpose; therefore they shall not be set downe otherwise.

I say then, if you interpret well these sentences, with the others aboue alledged in the mastric of the separation and coniunction of the elements, you shall finde them meet together, and agree very well.

Moreouer, it is to be noted, that the foresaid author of the separation of the elements, maketh distinction of the foresaid Elixir, for to congeale Mercury, from the other for medicine to mans body; which the Author of the secret spirit doth not. Also

so he saith, that it is a medicine fitted not onely for both, but also hath many other vertues as in him you may see; and the like many other Philosophers doe affirme.

Neuerthelesse, for to satisfie euery man, as also because there are many very fine sentences, very necessary, appertaining to the foresaid Elixir to congeale Mercury, yet another manner shall be shewed for the health of man, as this Philosopher would, the which is this that followeth.



The seventh Chapter;

Wherein is shewed the manner to make the Elixir, or medicine to conserue the life of man.



It if thou wilt make the water of life, to conserue the life of man, and to cure all diseases, proceed thus.

Make a burning water very well rectified. But make not of it mans blond, for if it were humane blond, it would lose his force attractive of the vertues of herbes, by reason of

of his too much unctuousnesse; and would defile all the taste: and so would bee unfit to be received by mans nature.

Also make not of it the fire water, because then it would be of so great force and sharpnesse, that it would destroy all by burning, and so it should bee dangerous to be taken and received.

But, because the perfection of every stone, consisteth in the vertue of his earth; because it is called the nurse, or leaven unto it: witnessing the Philosopher and consenting, who saith, The nurse of it is the earth: without the which leaven, the spirit of the stone can no waies be retained or detained perfectly, or possesse the accomplishment of his vertue: Therefore, give unto this water the vertue of her earth, and then it shall obtaine compleatly and intirely its owne vertue.

And this is it which the Philosopher saith, His vertue is whole, if it be turned into earth: and then it is called the water of life, but if you distill it from that earth, it shall be the water of life, rectified and perfected.

Know therefore, that in this stone the earth is small and of great vertue. And care you not if there be little of the earth; because as a
little

little leaven leaveneth the greatest quantity of the paste; so this little of earth which this stone containeth, sufficeth to fulfill the nourishment of the whole stone.

Therefore seeke not a strange earth, as some doe, who take the tartar of wine and say that it is the earth of the stone, some the dreggs of wine calcined, others the ashes of the vine: and these doe erre, so the blinde leadeth the blinde, and both fall in the pit, beleeving to make the water of life, and make the water of death. Because the earth must not be strange, witnessing the Philosopher Geber, saying, one stone, and one medicine, to which no strange thing is added, but all superfluities removed.

So it is in this water of life, No strange thing is added, but all superfluous things are removed. Therefore this is the blessed stone rectified.

Or the foresaid water if it bee thrise sublimed through his dreggs, that when a drop thereof is put into a spoone, and kindled with a candle, it is all burned, so that nothing remaine in the spoone; and then, it is rightly rectified, and this may be perceived in the preparation thereof, for this end that it may bee profitable to cure diseases, and to conserve the life of man.

And

And because the earth is necessary before, that the rectified water should be distilled from it, then it is necessary that the oile be arawne out, and separated from the earth.

Know that the foresaid earth is all burned, and stinketh as burnt things. And unlesse the foresaid earth be washed with the water of the Phlegme, so that it lose altogether his stinke, the rectified water would retaine something of the stinke, which must passe through the earth, and be distilled from it.

And therefore before you make the water of life now rectified passe through the earth, first wash the earth well with the water of the Phlegme; so that it lose well the stinke of his burning. Which done, from the said earth, that is to say, through the said earth, make the water of life rectified passe. And this you shall doe at least seven times, and then shall you have the water of life medicinal as I have abovesaid.

And note that scarce can you haue a pint of the foresaid water of life well rectified, out of thirty pints of wine.

Let it passe through his earth many times, and it will be more effectuall, and his vertue will be multiplied and increased, because the oftner it is distilled through his earth, so much the more effectuall and powerfull shall bee the said water.

Item,

Item, Note that in the said water are dissolved the leaues of most thin gold, and so of gold is made aqua potabilis, and it is wonderfull to conserue the life of man, and to take away all diseases. And which is more, it maketh old men young againe. Therefore regard warily the foresaid water.

The water of life aboue written, is sometime made to bee Elixir or Medicine, to congeale Mercury. Sometime a part to be medicine for to conserue mans life: the vertues which are communicated to every one, we will briefly set downe in this Chapter.

Know therefore that the water of life, which is made to be Elixir to congeale Mercury, not only congealeth Mercury, but also blancheth Venus, and dissolueth Spirits, and calcineth bodies, &c.

But where it is made to be medicine for the conseruing the life of man, you haue his vertues and praises in other bookes: For it breaketh the impostumes, and cureth wounds from rottenesse, &c.

The simple water of life is drawne out of wine, and is called the soule of wine, whose glory inestimable, is the Mother and Lady of all simple Medicines and Compound, whose effects are wonderfull, and especially against all

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causes

causes and passions of mans body.

There are many waies to rectifie it, but in the aboue written Chapter I haue put the best inuentions.

When the foresaid water of life is distilled at least foure times, there is no meanes to distill it from its earth, as I haue set downe in the chapter aboue written. But it sufficeth that it be distilled as commonly it useth to be distilled, that the health of mans body may be conserued, and lost health restored.

This water is so strong, and of so great vertue, and of the greatest naturall heat, that by it selfe and without commixion, it cannot be drunken without hurt.

Item, If the eyes be weakned through a web, or for want of spirit, let there be put in wine the leaues of eye-bright, Rue, and Veruene, of each one handfull, of Celandine a little, and all being bruised amongst the bands, let them be put in wine, and stand there ouer night, and thereafter the foresaid water of life be distilled.

Item, If the herbe Baulme-mint be put in wine, and afterward the water be distilled, then one spoonful be taken with a fasting stomacke, it maketh a man well remembering things passed, and retaining things heard.

Item, If Sage and Mint be put in wine, and thereafter

the secret Spirit.

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thereafter the water of life bee distilled; the water drunke, killeth wonderfully all kind of wormes.

Item, The water of life made with Terpentine, cureth the quartane Ague, if it be taken before the fit, and muske water also with it.

Item; Note that whatsoever odoriferous Powders, or whatsoever greene or dry herbes shall be distilled in the foresaid water, it shall retaine the smell, and shall bee powerfull and smelling according to their qualitie. And the user of such water shall feele the power and vertue of these spices, and if guests chance to come, wine being mixed with the foresaid water, incontinent shall retaine the taste and smell of the Spices and herbs put into it, and so it shall appeare to be Cloue wine or Sage wine, &c. And so euery discreet, wise and understanding man may seeke out the vertues of the water.

And note that al which are written, to wit medicines, you understand of the water of life, which is called the burning water, & is the greatest subtilty of wine or spirit to the soule. And the second water which is extracted or sublimed from wine by the same manner, is the Element of aire and burneth not, but some call it the water of Phlegme, because it is of a cold nature

ture, wherefore I will describe some things after this sort.

If you will make haire yellow, make ashes of Iuy wood, and make a Lee of the foresaid second water. Thereafter often wash thy head with the foresaid Lee, and know that in two moneths the effect followeth, and it will kill all kind of wormes that is in the haire.

Item, The washing cleanseth the face, for if the face be washt therewith, the rose gut (or sauce Phlegme) is taken away.

And if oile be made of the inward kernels of pine Apples mixed with the foresaid water, it shall heale and cure it quickly, chiefly if the said oile be applied in hot milke, and that this be done with the fat swimming above.

The



The eight Chapter;

Where are handled the diuers workers in this Science.



Seeing that hitherto by the grace of the Lord God an end is put vnto the Exposition of the secret spirit; and it is shewed by many sentences of diuers wise Philosphers, the great difficulty and deepest depth of so high a secret, not onely in knowledge of the matter, but also in preparation thereof: wherefore the Philosphers say that it is very difficult, and they doe speake in this manner.

The Philosphers haue hid the preparation of the stone, because it is the Key of the Art, and difficultest of things.

Some others say, The working and gouernment thereof cannot be knowne but by the gift of God or instruction of a master who should teach it. The same saith our Philosopher of the secret Spirit.

Therefore that would I know, what wee should thinke and say, of so great a multitude of men (which otherwise I know not how to name) that when they haue seene a simple and sophisticate receit, say and affirme with an oath, that they can make the precious and most beloued stone of the Philosophers; the which they haue purchased with so long studies, troubles, teares and sweats.

Which is altogether against the vse and order of all the Philosophers, as *Villa Nova* saith, *The Alchymists of latter time, are for the most part mockers, and whiles by sophistications they seeke rather to seeme wise then to be, they deceiue the yeelders to them, but the ancients not profiting according to their owne conuictionnesse, haue wrapped up this Art in riddles, shewing rather their owne ignorance then science, &c.*

I say then what should we say of these? truly it cannot be otherwise answered but with the conference of *Ianus Lacinius*, and *Petrus bonus ferrariensis*. in his precious new pearle, to exclaime & say, *And no wonder because it fallett out in this desperate age, that men of euery sort, and some the most ignorant, dare search the hid causes of the Art and Science of this most happy and most high Philosophy, think-*
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ing to wrest and steale that blessed stone out of paper tricks, and deceits of some Idiots: For they are Smithes, and Weauers, Carpenters, and such kind of men, desiring to bee enriched without labour. An answer certainly to the purpose, worthy of such kind of people.

But moreouer, what shall we say of an infinite number of lettered and learned men? of whom I know enow, who are searchers of this Science, and neuerthelesse vnderstand not the most obscure bookes of the Philosophers, to be written vnder Metaphors, but as the letter soundeth; and consider not, or else will not consider what the Philosophers say, *We haue not written our Bookes but vnto our children, and our children are they who vnderstand our sayings.*

And *Plato* saith, *Who knoweth our purpose, and our intention is now a Philosopher, and is enriched; and who knoweth not our sayings, he is in the snares of nature, &c.*

And *Geber*: *For wheresoener we haue spoken plainly, there we haue said nothing, but where vnder riddles and figures wee haue put something, there haue we hid the truth.*

And *Arnoldus*: *But the foolish vnderstanding the sayings of the Philosophers according to the letter, are become blind, and haue found*

nought but a lie; and then they say the Science is false, because we haue tried, and find nothing, and then they are like desperate men, and doe despise the bookes and the Science, and therefore the Science despiseth them, for our Science of the hid things of nature, hath no enemy but the ignorant.

Therefore this diuine Science is not purchased by being lettered and learned only, seeing it is the secret of God, as all men do affirme, for the which it is written.

Because all wisdom is from the Lord God, and therefore sometimes these things are giuen to the simple which the most studious cannot know.

Now let vs leaue this. I could in particular tell some manners of working of many, which I haue scene in my iournies of diuers workers, which I will leaue, that I bee not too long and tedious.

But I wil tell two ridiculous, which I haue scene in this noble City of London, where I was present my selfe, of two of my best friends searchers of this Science.

The one of which hauing diuers waies tryed fortune, and being one day by chance in a very ancient Palace, where hee saw a glasse window, in the which was painted

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the history or fable of Iason, when he went to Colchos, to purchase the golden fleece. Where reading something written, a fantasie entred his head, so that he would not vnderstand that the Philosophers stone was made of other then of glasse, alledging a sentence of a Philosopher saying, *in salt, and glasse is all the secret.*

And againe hee said that *Alfidius* speaketh, *breake the glasse and extract the stone, and put it in a glasse vessel, or bolts head, and extract the oyle from it, and you shall finde this which the Philosophers deliuered vnto vs, in this glasse is the quicke siluer which ouercometh the fire, and is not overcome by it.*

And *Raymund* confirmeth the like in the eighty six chapter of the Theoricke of his Testament, where he saith, *draw the quicksilver out of the caves of glasse, &c. but what more?*

He alledgeth two passages of the Revelation of *S. Iohn* the Euangelist, chapter 21. where he saith, *And the building of the wall thereof was of Iasper stone, but the city it selfe, pure gold, like to pure glasse. And furthermore after, And the street of the city pure gold, like transparent glasse.*

Where I remaining a little wondering,

at

at this his fantastick fantasie, asked him what affinitie and friendship, and what to doe had glasse with metall? He answered me that I vnderstood not, and that it was vnderstood the glasse made of metals, alledging the speech of the Philosophers saying, *That the glasse of metall changeth every metall to better, &c.*

And *John Bracescus* vnderstood the same in his dialogue of demogorgon: and *Geber*, when it is said, *that glasse made of iron is the Philosophers stone.* And so likewise may be made glasse of gold, and silver, and of all other mettals.

Wherefore leauing him with this his Chimera: I will speake of the opinion of the other no lesse fabulous than this.

I say that this my other friend said and affirmed, that he had the knowledge of the true Lunaria, so much mentioned by the Philosophers, and that in it did consist all the secret of this Art.

Out of the which (as he said by a Philosophicall way) he did take the iuyce, and of which hee made a salt, which was greene, saying that this was the true salt which the Philosophers vnderstood, alledging a sentence of *Hermes*, that saith, *All salts*
of

of what kinde soeuer are contrarie to our Art, except the salt of our Lunaria.

Of which salt he said, by diuers operations he tooke the Mercury, the which was the Mercury vegetable; of which afterward he separated, not onely the foure elements, but also he tooke a water, which hee called the spirit of the stone or fifth essence, alledging an infinite number of sentences of diuers Philosophers for his purpose.

And chiefly *Raymund Lully*, and principally, in his apertory, where he saith, *Take of the best iuyce of Lunary which thou canst finde, &c.* And the Rosary of the Philosophers, where it saith, *The iuyce of Lunaria, the water of life, the fist essence, the burning wine, the Mercury vegetable, are all one, the iuyce of Lunary is made of our wine, which is knowne to few of our children. And with it, by the meanes of it, is made our potable gold, and without it no waies.*

And more he said, that after he had taken his Mercury out of the same dregs or earth, he could take as much of the same Mercury as he pleased, without end, the same earth remaining neuerthelesse euer in his proper weight and quantity, as at first: Which appeared wonderfull vnto me.

And

And I asking the reason thereof, hee answered me with *Vincentius* in his naturall, *The light hath the property of the fountaine, because of multiplication.*

And more he said, that this his earth was like a well of such water, as neuer could be dried, and it was the body vnderstood by *John Augustine Pantheus*, in his *Voarchadamia*, where he saith, *That the vegetable body is full of iuyce, &c.*

And moreover he said, that this was that true Salamander, that was ingendred, and nourished in the fire, alledging many authorities of Philosophers, amongst which he made vse of a booke intituled, *The water of life perpetuall*, which said, *it is fire of fire, and is ingendred of fire, and is nourished in the fire, and it is the daughter of the fire, &c.*

And that more he said, that it was also that thing, and the spirit of the world, which *Henricus Cornelius Agrippa* speaketh of, in the foureteenth chapter of the first booke of his Philosophy, where hee saith, *But it is more infused into those things which haue taken most of this Spirit. For it is taken by the beames of the starres, according as things render themselves conforme vnto them. Therefore by this Spirit euery hid property is propa-*

propagated in herbes, stones, and metals, and beasts, by the Sunne, by the Moone, by the Planets, and by the Starres higher than the Planets, yea this Spirit may be more profitable vnto vs, if any man know how to separate him well from other elements, or at least vse those things which abound most in this spirit.

So that he made me remaine so confused, that I knew not what to answer. Whereby I am disposed to stay no more with these melancholicke and fantasticke humors, that I make not my selfe fall into some Heresie to no purpose.

For the which I will exhort the true searchers of this noble science, that they suffer not themselves to be fooled with vaine opinions, nor to set a worke in the day that which they dreamed in the night, as these two my foresaid friends haue done. But to bee constant and follow the documents of the foresaid good Philosophers. And so shall be made an end of this my short discourse, which is dedicated and presented to the children of the truth, who delight in a solitary life.

Now my deare and rude booke, thou hast endeuored to set forth all thy will in speaking, and declaring by a method, and con-

tinued

ing order. Gathering together so many fine sentences, described by so many worthy and wise Philosophers, and scattered not only in many chapters, but in diuers bookes, against their precept. Who doe command, that this noble Science should be written obscurely, and not with a cleare and continued stile, to the end it bee not vsurped by the ignorant and vnworthy people.

But seeing that so it hath pleased thee to doe; at least flie from the multitude of men, and learne the solitary life: and conuerse only with those noble and solitary spirits, to which thou art dedicated: because in the solitary life is found this most noble secret spirit: secret it is called because also it truly shunneth the conuersation of the vulgar, and goeth to hide it selfe in solitary and secret places. And moreouer, because that in the solitary life is learned to know God; In a solitary life, is learned to loue God; In a solitary life (I say) is learned to giue glory and praise to the most high, and most glorious creator of all, to whom bee praises through infinite ages of ages. Amen.

FINIS

