

1032. 2. 5. 17
NICHOLAS FLAMMEL,
His Exposition of the Hiero-
glyphicall Figures which he caused
to bee painted vpon an Arch in
St. Innocents Church-yard,
in PARIS.

Together with
The secret Booke of ARTEPHIVS,
And
The Epistle of *John Pontanus* :
Concerning both the Theoricke and
the Practicke of the PHILO-
SOPHERS STONE.

*Faithfully, and (as the Maiesty of the thing
requireth) religiously done into English out
of the French and Latine Copies.*

BY
EIRENÆVS ORANDVS, *qui est,*
Vera veris enodans.

— ἀγαθὸν ἐν δαίτησιν ἰσθῆναι
ἀνθρώποις ἀγαθόν.

Imprinted at London by T. S. for Thomas
Walkley, and are to bee solde at his
Shop, at the Eagle and Childe in
Britans Burse. 1624.

1032.a.19



TO THE MOST
excellently accomplisht
LADY, the C.D. of E.



MADAME:

Because there are
not many worthy
such Epithets,
therfore amongst
so few, and those so disper-
sed, it is not hard for any
man to know you, as well by
your iust titles as by your
Name. Pardon my bold-
nesse, who owing my best
service vnto your vertues,
though not knowing your
A 2 per-

The Epistle

person, nor knowne unto you, unlessse peradventure the report of my disasters haue come vnto your Eies; doe humbly offer vnto you, what I am assured, when you vnderstand, (if euer God incline your heart to the search, and open your eyes to the sight thereof) you will esteeme as the greatest and most vnualueable secret, which amongst all vnder-Moone things, was euer imparted and communicated to man. Your Piety and Almes-deedes, proceeding from that bountlesse fountaine of burning Charity, which disperseth it selfe in all formes, according to the necessities of the poore, haue inforced mee to tell the world, that for you, and such

as

Dedicatorie.

as you are, I haue caused these little Bookes to be published in our vulgar English; customs excusing the most of your sexe from the knowledge of the learned Tongues, in which Cabinets, these secrets are ordinarily locked vp, though there want not examples of many women, who, by the impartiall grace of God, haue attained to the thing it selfe. But it is not my purpose to flatter any body with the hope of that, which I well know how rare and referued a blessing of the Almighty it is: Onely, if you will be but pleased, by this occasion, to cast your eyes vpon that triumphant Chariot, wherein Nature rideth through her Minerall

The Epistle

and vnder-earth kingdome, you will easily see what difference there is, betweene the plenteous vertues of heauen, there thrust and crowded up together, (as lines though farre distant in their first setting foorth from the Circumference, yet touching one another when they come neere the Center) and the loose and weake composition of Vegetables, which being of another imposition of Nature, are not able either to receiue or to hold such plentie of those heauenly Spirits, which are the life of euery Elementary body, nowhere idle, and there most abounding where it seems most to bee hidden. For the rest, if any of my busie vnletter'd Countrey-men,

Dedicatorie.

men, who are in great numbers, as bold pretenders to this blessed Science, as they are blinde practitioners therein, shall by the reading of these Treatises bee perswaded (as I wish they may) to forbear the losse of their time, and the expence of their monyes, untill they be taught by the one of them, the true matter to worke on, and by the other, the true manner of proceeding therewith; let them in their hearts blesse God for you, to whose noble deserts (that challenge a due acknowledgement from all good men) I haue paid this small tribute of my labours. For mine owne part, the helpe and comfort which I haue so plenteously reaped from these studies,

The Epistle, &c.

in the midst of many pressures, which without the extraordinary assistance of God, had beene insupportable, hath already made light and easie in my resolution, whatsoeuer I shall either doe, or suffer, for God, or good men, or the trueth. The father of the fatherlesse, the Iudge of the widdowes, and the hope of the helpelesse, bee to you and yours
ALL THINGS. So prayeth,

Your humble servant

Eirenæus Orandus.

ET sit splendor Domini Dei nostri super nos, & opera manuum nostrarum dirige super nos; & opus manuum nostrarum dirige. Psal 90.19.

And let the bright beauty of the Lord our God be vpon vs; and guide thou the workes of our hands vpon vs, and the work of our hands guide thou it. Psal. 90. 19.

Quis enim despexit dies paruos? & letabuntur, & videbunt lapidem stanneum in manu Zorobabel. Septem isti, Oculi sunt Domini, qui discurrunt in uniuersam terram. Zech. 4. 10.

For who hath despised the day of little things? for they shall reioyce, and shall see the stone of Tinne in the hand of Zeubbabel, with those seuen; they are the Eyes of the Lord, which run too & fro through the whole earth. Zech. 4. 10.

Reader.



R E A D E R.

— ἀλλὰ μὲν αὐτὸς ἐνὶ φρεσὶ σῆσι νοήσεις,
ἀλλὰ δὲ καὶ Δαίμων ἐποθήσεται. —

*Hæc partim ipse tuo perpendes pectore tecum,
Partem Divum aliquis tibi suggeret. —*

Part of these things thy mind shal prompt thee to,
And part, some God shall teach thee how to doe.

Againe.

*Si te fata vocant, aliter non viribus ullis
Vincere, nec duro poteris conuellere ferro.*

If Fates thee call, else with no violence,
Nor hardest Iron canst thou dig them thence.

Once

Once againe, and so farewell.

Πολλὰ μορφαί τῆς δαμονίωσ,
Πολλὰ δ' αἰλπιος κερύνασι Θεοί,
ἢ τὰ δοκηθέντ' ἔκ' ἐτελείωσι;
τῆς δ' ἀδοκίμων πόνον εὐρε Θεοί.
ταῖον δ' ἀπέβη τόδε περὶ γίγνα.

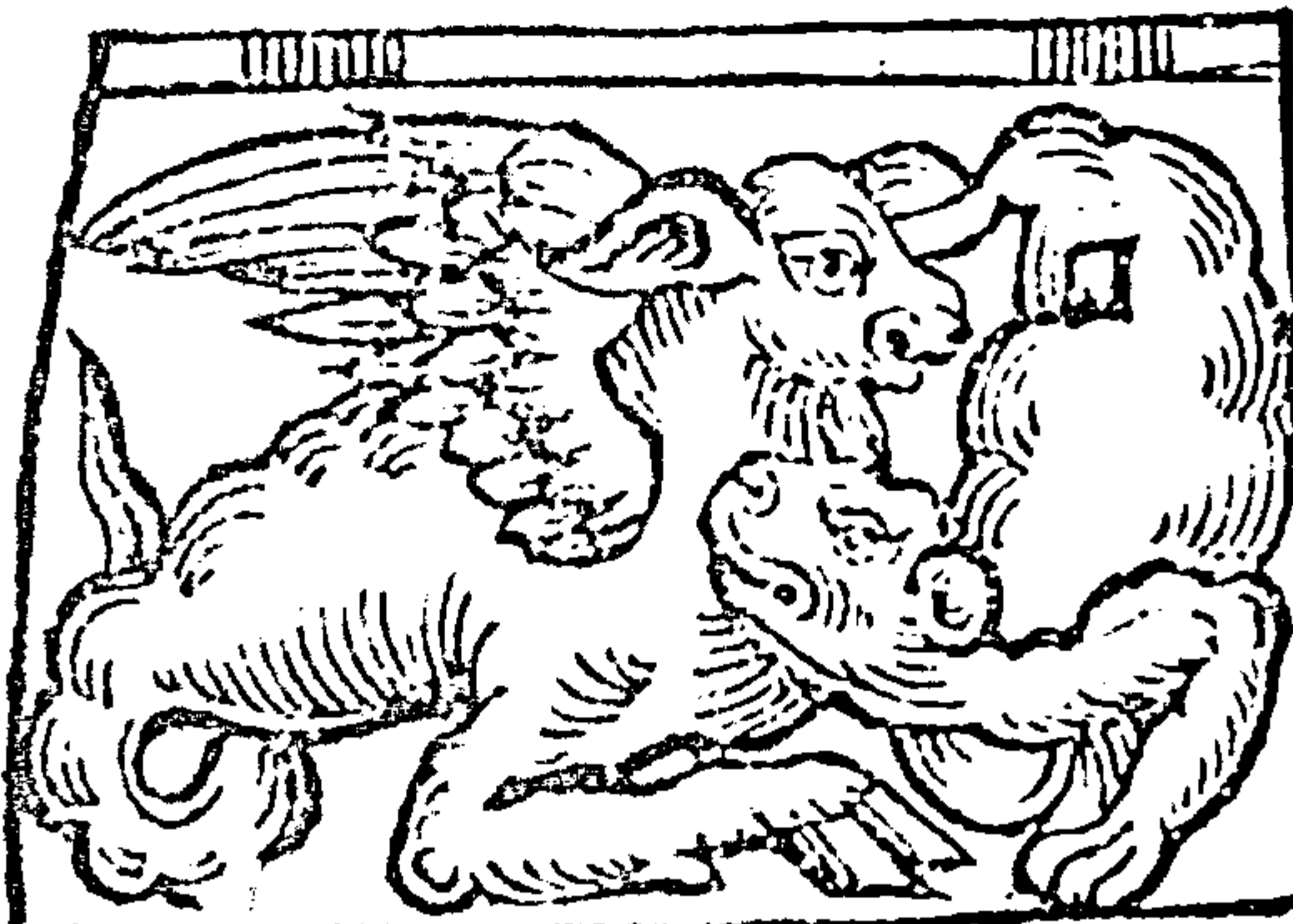
*Fortuna vices lubrica versat
Varias docilis sumere formas.
Inopina Dei plurima peragunt;
Non succedunt quæ fore speras,
Quæ fore nemo posse putaret,
Sæpe expediunt numina. Qualem
Hæc sortita est res mihi finem.*

Many shapes of Fate there bee
Much done beyond our hope, we see:
What we thinke sure, God often stayes,
And findes, for things vndream't. of, wayes.
For so did this succeed to mee,
And so I wish it may to thee.

Eireneus Orandus.



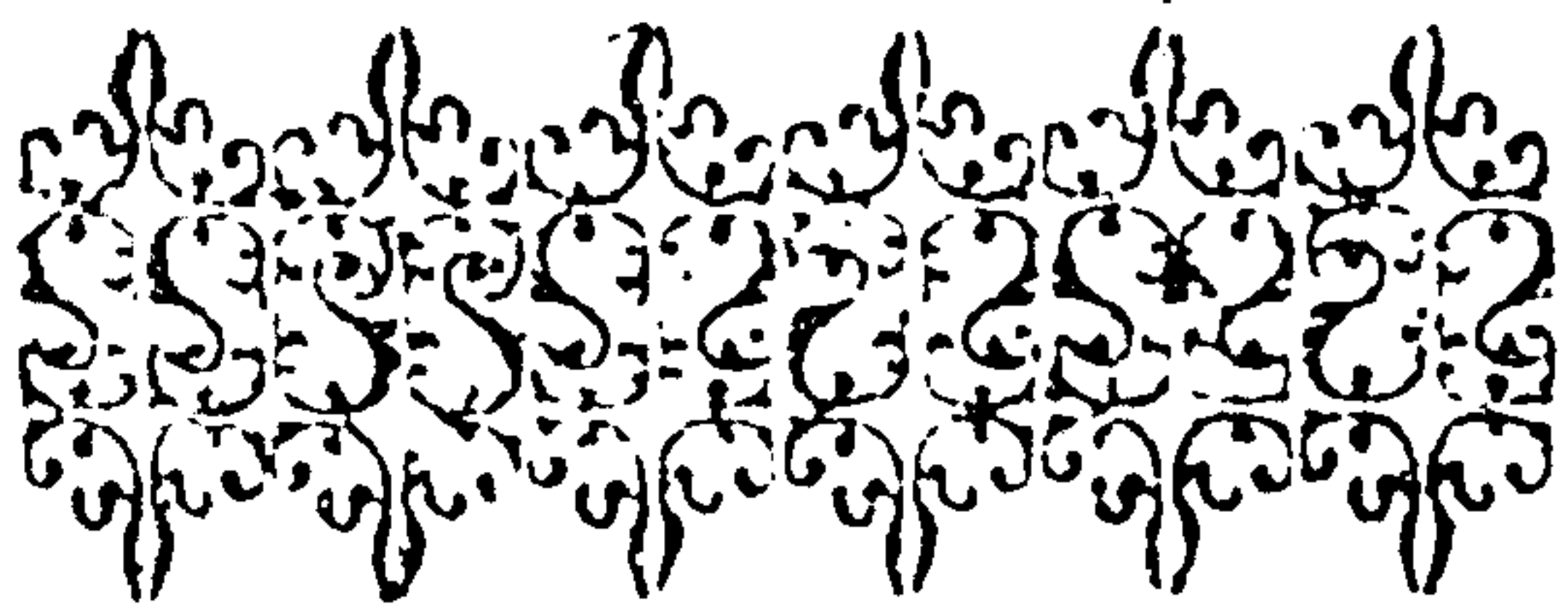
Place this Arch b



NICOLAS FLAMEL, ET PER-
RENELLE SA FEMME



COMMENT LES INNOCENS FU-
RENT OCCIS PAR LE COMMAN-
DEMENT DV ROY HERODES.



THE BOOKE
of the HIEROGLY-
PHICALL Figures of
Nicholas Flammel.



Ternally praised
be the Lord my
God, which lif-
teth the humble
from the base dust, and ma-
keth the hearts of such as
hope in him to reioyce:
which of his grace openeth
to them that belecue, the
Springs of his bountie, and
putteth vnder their feet the
worldly Sphæres (or cir-
cles)

cles) of all earthly happinesse: In him be alwayes our trust; in his feare, our felicitie; in his mercy, the glory of the reparation of our nature; and in our prayers, our vnshaken assurance. And thou, ô God Almighty, as thy benignity hath vouchsafed to open vpon earth before me (thy vnworthy seruant) all the treasures of the riches of the world; so may it please thy great Clemencie, then when I shall be no more in the number of the liuing, to open vnto me the treasures of heauen, and to let me behold thy Diuine face, the Maiestie whereof, is a delight vnspeakeable, and the rauishing ioy whereof, neuer ascended into the heart
of

of liuing man. I aske it of thee; for our Lord Iesus Christ thy welbeloued Son his sake, who in the vnity of the holy Spirit, liueth with thee world without end. Amen.

The Explication of the Hieroglyphicke Figures, placed by mee Nicholas Flammel, Scriuener, in the Church-yard of the Innocents, in the fourth Arch, entring by the great gate of St. Dennis street, and taking the way on the right hand.

The Introduction.

Although that I *Nicholas Flammel*,
 NOTARY, and
 abiding in *Paris*, in this
 yeere one thousand three
 hundred fourescore and
 nineteene, and dwelling in
 my house in the street of
 Notaries, neere vnto the
 Chappell of *St. James* of
 the *Bouchery*; although, I
 say, that I learned but a lit-
 tle Latine, because of the
 small meanes of my Pa-
 rents, which neuerthelesse
 were by them that enuie
 me the most, accounted ho-
 nest people; yet by the
 grace of God, and the in-
 tercession of the blessed
 Saints in *Paradise* of both
 sexes,

sexes, and principally of
Saint James of *Gallicia*, I
 haue not wanted the vnder-
 standing of the Bookes of
 the *Philosophers*, and in
 them learned their so hid-
 den secrets. And for this
 cause, there shall neuer bee
 any moment of my life,
 when I remember this high
 good, wherein vpon my
 knees (if the place will giue
 me leaue) or otherwise, in
 my heart with all my affe-
 ction, I shall not render
 thanks to this most benigne
 God, which neuer suffereth
 the child of the Iust to beg
 from doore to doore, and
 deceiueth not them which
 wholly trust in his bles-
 sing.

Whilest therefore, I
Nicholas Flammel, Notary,
 B 3. after

after the decease of my Parents, got my living in our Art of Writing, by making *Inuentories*, dressing accounts, and summing vp the Expences of *Tutors* and *Pupils*, there fell into my hands, for the sum of two Florens, a gilded Booke, very old and large; It was not of Paper, nor Parchment, as other Bookes bee, but was onely made of delicate Rindes (as it seemed vnto me) of tender yong trees: The couer of it was of brasse, well bound, all engrauen with letters, or strange figures; and for my part, I thinke they might well be *Greeke Characters*, or some such like ancient language: Sure I am, I could not reade them, and I know

know well they were not notes nor letters of the *Latine* nor of the *Gaule*, for of them wee vnderstand a little. As for that which was within it, the leaues of barke or rinde, were ingrauen, and with admirable diligence written, with a point of *Iron*, in faire and neate Latine letters coloured. It contained thrice seuen leaues, for so were they counted in the top of the leaues, and alwayes euery seuenth leafe was without any writing, but in stead thereof, vpon the first seuenth leafe, there was painted a *Virgin*, and *Serpents* swallowing her vp; In the second seuenth, a *Crosse* where a *Serpent* was crucified; and in the last seuenth,

uenth there were painted
Desarts, or *Wildernesses*,
 in the midst whereof ran
 many faire fountaines, from
 whence there issued out a
 number of *Serpents*, which
 ran vp and downe here and
 there. Vpon the first of the
 leaues, was written in great
 Capitall Letters of gold,
 A B R A H A M T H E
 I E W, P R I N C E,
 P R I E S T, L E V I T E,
 A S T R O L O G E R,
 A N D P H I L O S O.
 P H E R, T O T H E
 N A T I O N O F T H E
 I E W E S, B Y T H E
 W R A T H O F G O D
 D I S P E R S E D A.
 M O N G T H E G A V L E S,
 S E N D E T H H E A L T H.
 After this it was filled with
 great execrations and curses
 (with

(with this word M A R A-
 N A T H A, which was
 often repeated there) against
 euery person that should
 cast his eyes vpon it, if
 hee were not *Sacrificer* or
Scribe.

Hee that sold mee this
 Booke, knew not what it
 was worth, no more than I
 when I bought it; I beleue
 it had beene stolne or taken
 from the miserable *Iewes*;
 or found hid in some part
 of the ancient place of their
 abode. Within the Booke,
 in the second leafe, hee com-
 forted his *Nation*, counsel-
 ling them to flie vices, and
 aboue all, *Idolatry*, atten-
 ding with sweete patience
 the comming of the *Mes-
 sias*, which should vanquish
 all the Kings of the Earth,
 B 5 and

and should raigne with his people in glory eternally. Without doubt this had beene some very wise and vnderstanding man. In the third leafe, and in all the other writings that followed, to helpe his *Captiue nation* to pay their *tributes* vnto the *Romane Emperours*, and to doe other things, which I will not speake of, he taught them in common words the *transmutation of Mettalls*; hee painted the *Vessels* by the sides, and hee aduertised them of the *colours*, and of all the rest, sauing of the *first Agent*, of the which hee spake not a word, but onely (as hee said) in the fourth and fifth leaues entire hee painted it, and figured it with

with very great cunning and workmanship: for although it was well and intelligibly figured and painted, yet no man could euer haue beene able to vnderstand it, without being well skilled in their *Cabala*, which goeth by tradition, and without hauing well studied their bookes. The fourth and fifth leafe therefore, was without any writing, all full of faire figures *enlightened*, or as it were *enlightened*, for the worke was very exquisite. First he painted a *young man*, with wings at his ankles, hauing in his hand a *Caducean rodde*, writhen about with two *Serpents*, wherewith hee strooke vpon a helmet which couered his head;

head; he seemed to my small iudgement, to be the God *Mercury* of the *Pagans*: against him there came running and flying with open wings, a great old man, who vpon his head had an *houre-glasse* fastened, and in his hands a hooke (or fithe) like *Death*, with the which, in terrible and furious manner, hee would haue cut off the feet of *Mercury*. On the other side of the fourth leafe, hee painted a faire *flowre* on the top of a very high *mountaine*, which was fore shaken with the *North wind*; it had the foot *blew*, the flowres *white* and *red*, the leaues shining like fine *gold*: And round about it the *Dragons* and *Griffons* of the *North* made their
 nests

nests and abode. On the fifth leafe there was a faire *Rose-tree* flowred in the midst of a sweet *Garden*, climbing vp against a hollow *Oake*; at the foot whereof boyled a fountaine of most *white water*, which ranne head-long downe into the depths, notwithstanding it first passed among the hands of infinite people, which digged in the Earth seeking for it; but because they were blinde, none of them knew it, except here and there one which considered the *weight*.

On the last side of the fifth leafe, there was a *King* with a great *Fauchion*, who made to be killed in his presence by some *Souldiers* a great multitude of little *Infants*,

fants, whose Mothers wept at the feet of the vnpittifull *Souldiers*: the bloud of which *Infants* was afterwards by other *Souldiers* gathered vp, and put in a great vessell, wherein the *Sunne* and the *Moone* came to bathe themselves. And because that this History did represent the more part of that of the *Innocents* slaine by *Herod*, and that in this Booke I learned the greatest part of the *Art*, this was one of the causes, why I placed in their *Churchyard* these *Hieroglyphick Symbols* of this secret science. And thus you see that which was in the first five leaues: I will not represent vnto you that which was written in good and intelli-

telligible Latine in all the other written leaues, for God would punish me, because I should commit a greater wickednesse, then he who (as it is said) wished that all the men of the World had but one head that hee might cut it off at one blow. Hauing with me therefore this *faire Booke*, I did nothing else day nor night, but study vpon it, vnderstanding very well all the operations that it shewed, but not knowing with what matter I should beginne, which made me very heauy and solitary, and caused me to fetch many a sigh. My wife *Perrenelle*, whom I loued as my selfe, and had lately married, was much astenished at this, comfor-

comforting mee, and earnestly demanding, if shee could by any meanes deliuer mee from this trouble: I could not possibly hold my tongue, but told her all, and shewed her this *faire Booke*, whereof at the same instant that shee saw it, shee became as much enamored as my selfe, taking extreame pleasure to behold the *faire cover, grauings, images, and portraicts*, whereof notwithstanding shee vnderstood as little as I: yet it was a great comfort to mee to talke with her, and to entertaine my selfe, what wee should doe to haue the interpretation of them. In the end I caused to bee painted within my *Lodging*, as naturally as I could, all the figures

figures and portraicts of the *fourth and fifth* leafe, which I shewed to the greatest Clerkes in *Paris*, who vnderstood thereof no more then my selfe; I told them they were found in a Booke that taught the *Phylosophers stone*, but the greatest part of them made a mocke both of me, and of that blessed *Stone*, excepting one called *Master Anselme*, which was a *Licentiate in Physick*, and studied hard in this *Science*: He had a great desire to haue scene my Book, and there was nothing in the world, which he would not haue done for a sight of it: but I alwayes told him, that I had it not; onely I made him a large description of the *Method*. He told mee

mee that the first portraict represented *Time*, which deuoured all; and that according to the number of the *sixe* written leaues, there was required the space of *sixe* yeeres, to perfect the *stone*; and then he said, wee must turne the *glasse*, and seeth it no more. And when I told him that this was not painted, but onely to shew and teach the first *Agent*, (as was said in the Booke) hee answered me, that this decoction for *sixe* yeeres space, was, as it were, a *second Agent*; and that certainly the *first Agent* was there painted, which was the *white and heavy water*, which without doubt was *Argent vine*, which they could not *fixe*, nor cut off
his

his *feete*, that is to say, take away his *volatility* saue by that long decoction in the purest bloud of young Infants; for in that, this *Argent vine* being ioined with *gold* and *siluer*, was first turned with them into an *herb* like that which was there painted, and afterwards by corruption, into *Serpents*; which *Serpents* being then wholly dried, and decocted by fire, were reduced into powder of *gold*, which should be the *stone*. This was the cause, that during the space of *one and twenty* yeeres, I tryed a thousand broulleryes, yet neuer with *bloud*, for that was wicked and villanous: for I found in my Booke, that the *Philosophers* called *Blend*, the
mine.

minerrall spirit, which is in the *Mettals*, principally in the *Sunne*, *Moone*, and *Mercury*, to the assembling whereof, I alwayes tended; yet these interpretations for the most part were more subtile then true. Not seeing therefore in my workes the *signes*, at the time written in my Booke, I was alwayes to beginne againe. In the end hauing lost all hope of euer vnderstanding those *figures*, for my last refuge, I made a vow to God, and *S^t James of Galicia*, to demand the interpretation of them, at some *Iewish Priest*, in some *Synagogue* of *Spaine*: whereupon with the consent of *Perrenelle*, carrying with me the *Extract* of the *Pictures*, hauing
taken

taken the *Pilgrims* habit and staffe, in the same fashion as you may see me, without this same *Arch* in the *Church-yard*, in the which I put these *hieroglyphicall figures*, where I haue also set against the wall, on the one and the other side, a *Procession*, in which are represented by order all the colours of the *stone*, so as they come & goe, with this writing in French.

*Moult plaiſt a Dieu pro-
cession,
S' elle est faicte en deuotion:* that is,

*Much pleaseth God pro-
cession,
If't be done in deuotion.*

which

which is as it were the beginning of King *Hercules* his Book, which entreateth of the colours of the *stone*, entituled *Iris*, or the *Rainebow*, in these termes, *Operis processio multum nature placet*, that is, *The procession of the worke is very pleasant vnto Nature*: the which I haue put there expressly for the great *Clerkes*, who shall vnderstand the *Allusion*. In this same fashion, I say, I put my selfe vpon my way; and so much I did, that I arriued at *Montroy*, and afterwards at *Saint James*, where with great deuotion I accomplished my vow. This done, in *Leon* at my returne I met with a Merchant of *Eoloyn*, which made me knowne to
a *Phy.*

a *Physician*, a *Jew* by Nation, and as then a *Christian*, dwelling in *Leon* aforesaid, who was very skilfull in sublime Sciences, called *Master Canches*. As soone as I had shouen him the figures of my *Extrait*, hee being rauished with great astonishment and ioy, demanded of me incontinently, if I could tell him any newes of the *Booke*, from whence they were drawne? I answered him in *Latine* (wherein hee asked me the question) that I hoped to haue some good newes of the *Book*, if any body could decipher vnto me the *Enigmas*: All at that instant transported with great Ardor and ioy, hee began to decipher vnto mee the beginning:

ning: But to be short, hee
 weel content to learn newes
 where this Book should be,
 and I to heare him speake;
 and certainly he had heard
 much discourse of the
 Booke, but (as he said) as of
 a thing which was beleued
 to be vtterly lost, we resol-
 ued of our voyage, and
 from *Leon* wee passed to *O-
 uiedo*, and from thence to
Sanson, where wee put our
 selues to Sea to come into
France: Our voyage had
 beene fortunate enough, &
 all ready, since we were en-
 tred into this Kingdome,
 he had most truly interpre-
 ted vnto mee the greatest
 part of my figures, where
 euē vnto the very points
 and prickes, he found great
misteries, which seemed
 vnto

vnto mee wonderfull, when
 arriuing at *Orleans*, this
 learned man fell extreame-
 sicke, being afflicted with
 excessiue vomitings, which
 remained still with him of
 those he had suffered at Sea,
 and he was in such a conti-
 nuall feare of my forsaking
 him, that hee could imagine
 nothing like vnto it. And
 although I was alwayes by
 his side, yet would he ince-
 santly call for mee, but in
 summe hee dyed, at the end
 of the *seuenth* day of his
 sicknesse, by reason whereof
 I was much grieued, yet as
 well as I could, I caused him
 to be buried in the *Church*
 of the *holy Crosse* at *Orleans*,
 where hee yet resteth; God
 haue his soule, for hee dyed
 a good *Christian*: And
 C sure-

surely, if I be not hindered by death, I will giue vnto that *Church* some *reuenew*, to cause some *Masses* to bee said for his soule euery day. He that would see the manner of my arriual, and the ioy of *Perenelle*, let him looke vpon vs two, in this *City* of *Paris*, vpon the doore of the *Chappell* of *St James* of the *Bouchery*, close by the one side of my *house*, where wee are both painted, my selfe giuing thanks at the feet of *Saint James* of *Gallicia*, and *Perrenelle* at the feet of *St John*, whom shee had so often called vpon. So it was, that by the grace of God, and the intercession of the happy and holy *Virgin*, and the blessed *Saints*,

James

James and *Iohn*, I knew all that I desired, that is to say, The first *Principles*, yet not their first *preparation*, which is a thing most difficult, aboue all the things in the world: But in the end I had that also, after long errors of *three yeeres*, or thereabouts; during which time, I did nothing but study and labour, so as you may see me without this *Arch*, where I haue placed my *Processions* against the two *Pillars* of it, vnder the feet of *St. James* and *St. Iohn*, praying alwayes to God, with my *Beades* in my hand, reading attentiuely within a *Booke*, and poysing the words of the *Philosophers*: and afterwards trying and

C 2 proo-

proouing the diuerse operations, which I imagined to my selfe, by their onely words. Finally, I found that which I desired, which I also soone knew by the strong *sent* and *odour* thereof. Hauing this, I easily accomplished the *Mastery*, for knowing the *preparation* of the first *Agents*, and after following my Booke according to the *letter*, I could not haue missed it, though I would. Then the first time that I made *proiection*, was vpon *Mercurie*, whereof I turned halfe a pound, or thereabouts, into pure *Siluer*, better than that of the *Mine*, as I my selfe assayed, and made others assay many times. This was vpon a Munday, the 17. of *January* about

about noone, in my house, *Perrenelle* onely being present; in the yeere of the restoring of mankind, 1382. And afterwards, following alwayes my Booke, from word to word, I made *proiection* of the *Red stone* vpon the like quantity of *Mercurie*, in the presence likewise of *Perrenelle* onely, in the same house, the *five and twentieth day* of *Aprill* following, the same yeere, about five a *clocke* in the *Euening*; which I transmuted truely into almost as much pure *Gold*, better assuredly than common *Golde*, more soft, and more plyable. I may speake it with truth, I haue made it three times, with the helpe of *Perrenelle*, who

C 3. vnder.

Vnderstood it as well as I, because she helped mee in my operations, and without doubt, if shee would haue enterprised to haue done it alone, shee had attained to the end and perfection thereof. I had indeed enough when I had once done it, but I found exceeding great pleasure and delight, in seeing and contemplating the *Admirable workes of Nature*, within the *Vessels*. To signifie vnto thee then, how I haue done it *three times*, thou shalt see in this *Arch*, if thou haue any skil to know them, three *furnaces*, like vnto them which serue for our *operations*: I was afraid a long time, that *Perrenelle* could not hide the extreme

ioy of her felicitie, which I measured by mine owne, and lest shee should let fall some word amongst her kindred, of the great *treasures* which wee possessed: for extreme *ioy* takes away the vnderstanding, as well as great *heauinesse*; but the goodnesse of the most great God, had not onely filled mee with this blessing, to giue mee a *wife* chaste and sage, for she was moreouer, not onely capeable of reason, but also to doe all that was reasonable, and more discreet and secret, than ordinarily other women are. Aboue all, shee was exceeding *deuout*, and therefore seeing her selfe without hope of children, and now well stricken in yeeres, shee

began as I did, to thinke of God, and to giue or selues to the workes of *mercy*. At that time when I wrote this *Commentarie*, in the yeere *one thousand foure hundred and thirteene*, in the end of the yeere, after the decease of my faithfull companion, which I shall lament all the dayes of my life: she and I had already founded, and endued with reuenewes *14. Hospitals* in this *Citie of Paris*, wee had new built from the ground *three Chappels*, we had enriched with great gifts and good rents, *seuen Churches*, with many reparations in their *Church-yards*, besides that which we haue done at *Bolaigne*, which is not much lesse than that which wee haue

haue done heere. I will not speake of the good which both of vs haue done to particular poore folkes, principally to *widowes* and poore *Orphans*, whose names if I should tel, and how I did it, besides that my reward should be giuen mee in this World, I should likewise doe displeaſure to those good persons, whom I pray God blesse, which I would not doe for any thing in the World. Building therefore these *Churches, Churchyards, and Hospitals* in this *City*, I resolved my selfe, to cause to be painted in the *fourth Arch* of the *Church-yard* of the *Innocents*, as you enter in by the great gate in *S^t. Dennis street*, and taking

the way on the right hand, the most true and essentiall markes of the *Arte*, yet vnder *vailes*, and *Hieroglyphicall couertures*, in imitation of those which are in the gilded Booke of *Abraham the Jew*, which may represent *two things*, according to the capacity and vnderstanding of them that behold them: First, the *mysteries* of our future and vndoubted *Resurrection*, at the day of Iudgement, and comming of good *Iesus*, (whom may it please to haue mercy vpon vs) a *Historie* which is well agreeing to a *Churchyard*. And secondly, they may signifie to them, which are skilled in *Naturall Philosophy*, all the principall and necessary opera-

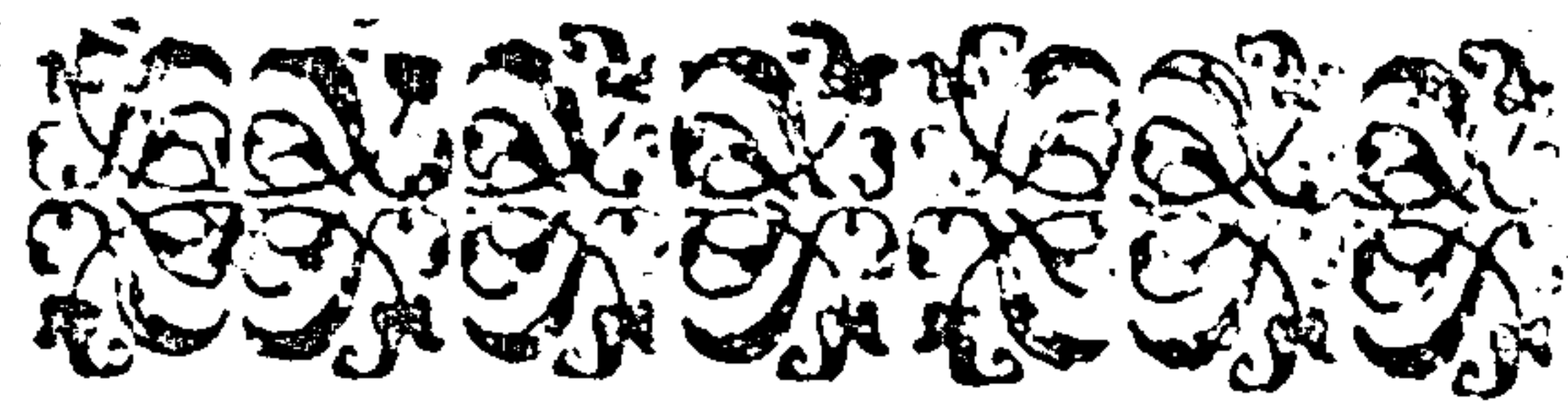
operations of the *Maistry*. These *Hieroglyphicke figures* shall serue as two wayes to leade vnto the heavenly life: the first and most open sence, teaching the sacred *Mysteries* of our saluation; (as I will shew heereafter) the other teaching euery man, that hath any small vnderstanding in the *Stone*, the lineary way of the worke; which being perfected by any one, the change of euill into good, takes away from him the roote of all sinne (which is *couetousnesse*) making him liberall, gentle, pious, religious, and fearing God, how euill soeuer hee was before, for from thence forward, hee is continually rauished, with the great grace and mercy

mercy which hee hath obtained from God, and with the profoundnesse of his Diuine & admirable works. These are the reasons which haue mooued mee to set these formes in this fashion, and in this place which is a *Churchyard*, to the end that if any man obtaine this inestimable good, to conquere this *rich golden Fleece*, he may thinke with himselfe (as I did) not to keepe the *talent of God* digged in the *Earth*, buying Lands and Possessions, which are the vanities of this world: but rather to worke charitably towards his brethren, remembering himselfe that hee learned this *secret* amongst the *bones of the dead*, in whose
number

number hee shall shortly be found; and that after this life, hee must render an account, before a iust and redoubtable *Judge*, which will censure euen to an idle and vaine word. Let him therefore, which hauing well weighed my *words*, and well knowne and vnderstood my *figures*, hath first gotten elsewhere the knowledge of the first *beginnings and Agents*, (for certainly in these *Figures and Commentaries*, he shall not finde any step or information thereof) perfect to the glory of God the *Mastery of Hermes*, remembering himselfe of the *Church Catholike, Apostolike, and Romane*; and of all other *Churches, Churchyards, and Hospi-*

Hospitals; and aboue all, of the *Church of the Innocents* in this *Citie*, (in the *Churchyard* whereof hee shall haue contemplated these true demonstrations) opening bounteously his purse, to them that are secretly poore, honest people desolate, weake women, widdowes, and forlorne orphans. So be it.

C H A P.



C H A P. I.

Of the Theologicall Interpretations, which may be giuen to these Hieroglyphickes, according to the sence of mee the Author.

I Haue giuen to this *Churchyard*, a *Charnell-house*, which is right ouer against this fourth *Arch*, in the midst of the *Churchyard*, and against one of the *Pillers* of this *Charnell house*, I haue made bee drawne with a coale, and grosely painted, a *man all blacke*, which lookes

lookes straight vpon these *Hieroglyphickes*, about whom there is written in *French*; *Ie voy merueille done moult Ie mesbahi*: that is, *I see a marueile, whereat I am much amazed*: This, as also three plates of *Iron* and *Copper* gilt, on the *East*, *West*, and *South* of the *Arch*, where these *Hieroglyphickes* are, in the midst of the *Churchyard*, representing the holy *Passion* and *Resurrection* of the *Sonne* of *God*; this ought not to be otherwise interpreted, than according to the common *Theologicall* sence, sauing that this *black man*, may as well proclaime it a wonder to see the admirable workes of *God* in the *transmutation* of *Metals*,

tals, which is figured in these *Hieroglyphicks*, which he so attentiuely lookes vpon, as to see buried so many *bodies*, which shall rise againe out of their *Tombes* at the feareful day of *iudgement*. On the other part I doe not thinke it needfull to interpret in a *Theological* sence, that *vessell* of *Earth* on the right hand of these figures, within the which there is a *Pen* and *Inkhorne*, or rather a *vessell* of *Phylosophy*, if thou take away the *strings*, and ioyne the *Penn* to the *Inkhorne*: nor the other two like it, which are on the two sides of the figures of *Saint Peter*, and *Saint Paul*, within one of the which, there is an *N*. which signifieth *Nicholas*, and

and within the other an *F.* which signifieth *Flammell.* For these vessels signifie nothing else, but that in the like of them, I haue done the *Maiſtery* three times. Morcouer, he that will alſo belecue, that I haue put these vessels in forme of *Scutchions*, to represent this *Pen* and *Inkhorne*, and the capitall letters of my *name*, let him beleue it if he will, because both these interpretations are true.

Neither must you interpret in a Theological sence, that writing which followeth, in these termes, N I C H O L A S F L A M M E L, E T P E R R E N E L L E S A F E M M E, that is, *Nicholas Flammell, and Perrenelle his*

his wife, in as much as that signifieth nothing, but that I and my wife haue giuen that *Arche.*

As to the third, fourth, and fifth Tables following, by the sides whereof is written, COMMENT LES INNOCENTS FURENT OCCIS PAR LE COMMANDEMENT DV ROY HERODES, that is, *How the Innocents were killed by the commandement of King Herod.* The *theological* sence is well enough vnderstood by the writing, we must onely speake of the rest, which is aboue.

The two *Dragons* vnited together the one within the other, of colour *blacke* and *blew*, in a field *sable*, that is
to

to say, *blacke*, whereof the one hath the *wings* gilded, and the other hath none at all, are the *sinnes* which naturally are *enterchayned*, for the one hath his *originall* and birth from another: Of them some may be easily *chased* away, as they *come* easily, for they flie towards vs euery houre; and those which haue no *wings*, can neuer be chased away, such as is the *sinne* against the *holy Ghost*. The *gold* which is in the *wings*, signifieth that the greatest part of *sinnes* commeth from the *unholy hunger* after *gold*; which makes so many people diligently to hearken from whence they may haue it: and the colour *black* and *blew*, sheweth that these
are

are the desires that come out of the darke pits of hell, which we ought wholly to flie from. These two *Dragons* may also morally represent vnto vs the Legions of *euill spirits* which are alwayes about vs, and which will accuse vs before the iust Iudge, at the feareful day of iudgement, which doe aske, nor seeke nothing else but to sift vs.

The man and the woman which are next them, of an *orange colour*, vpon a field *azure* and *blew*, signifie that men and women ought not to haue their hope in this World, for the *orange colour* intimates despaire, or the letting goe of hope, as here; and the colour *azure* and *blew*, vpon the which
they

they are painted, shewes vs that we must thinke of heavenly things to come, and say as the roule of the man doth, **HOMO VENI ET AD IUDICIUM DEI**, that is, *Man must come to the iudgement of God*, or as that of the woman, **VERE ILLA DIESTERRIBILIS ERIT**, that is, *That day will be terrible indeed*, to the end that keeping our selues from the *Dragons*, which are *sinnes*, God may shew mercy vnto vs.

Next after this, in a field of *Synople*, that is *greene*, are painted two men and one woman rising againe, of the which one comes out of a *Sepulchre*, the other two out of the *Earth*, all three
of

of colour exceeding *white* and *pure*, lifting their hands towards their eyes, & their eyes towards Heauen on high: Aboue these three bodies there are two *Angels* sounding muscally Instruments, as if they had called these dead to the day of iudgement; for ouer these two *Angels* is the figure of our Lord *Iesus Christ*, holding the world in his hand, vpon whose head an *Angell* setteth a Crowne, assisted by two others, which say in their roubles, *O pater Omnipotens, o Iesu bone*, that is, *O Father Almighty, o good Iesu*. On the right side of this *Sauour* is painted *St Paul*, clothed with *white* & *yellow*, with a *Sword*, at whose feete there is a man clothed

clothed in a gowne of orange colour, in which there appeared pleights or folds of blacke and white, (which picture resembleth mee to the life) and demandeth pardon of his sinnes, holding his hands ioined together, from betweene which proceed these words written in a roule, **DELE MALA QVÆ FECI**, that is to say, *Blot out the evils that I have done*: On the other side on the left hand, is *Saint Peter* with his Key, clothed in reddish yellow, holding his hand vpon a woman clad in a gown of orange colour, which is on her knees, representing to the life *Perrenelle*, which holdeth her hands ioined together, hauing a roule where

where is written, **CHRISTE PRECOR ESTO PIUS**, that is, *Christ I beseech thee be pittifull*: Behind whom there is an *Angell* on his knees, with a roule, that saith, **SALVE DOMINE ANGELORVM**, that is, *All haile thou Lord of Angels*. There is also another *Angel* on his knees, behind my Image, on the same side that *S. Paul* is on, which likewise holdeth a roule, saying, **OREX SEMPTERNE**, that is, *O King euerlasting*. All this is so cleere, according to the explication of the *Resurrection* and future iudgement, that it may easily be fitted thereto. So it seemeth this *Arch* was not painted for any other

ther purpose, but to represent this. And therefore we neede not stay any longer vpon it, considering that the least and most ignorant, may well know how to giue it this interpretation.

Next after the *three* that are rising againe, come two *Angels* more of an *Orange colour* vpon a *blew field*, saying in their *rowles*, SVRGITE MORTVI, VENITE AD IUDICIUM DOMINI MEI, that is, *Arise you dead, come to the Iudgement of my Lord*. This also serues to the interpretation of the *Resurrection*: As also the last Figures following, which are, *A man red vermillion*, vpon a field of *Violet colour*, who holdeth

deth the foot of a winged *Lyon*, painted of *red vermillion* also, opening his throate, as it were to deuoure the *man*: For one may say that this is the Figure of an vnhappy sinner, who sleeping in a Lethargy of his corruption and vices, dieth without repentance and confession; who without doubt, in this terrible Day shall bee deliuered to the *Dewill*, heere painted in forme of a *red roaring Lyon*, which will swallow and deuoure him.

CHAP. II.

The interpretations Philosophicall, according to the Maistry of Hermes.

I Desire with all my heart, that he who searcheth the secrets of the *Sages*, hauing in his Spirit passed ouer these *Idea's* of the life and resurrection to come, should first make his profit of them: And in the second place, that hee bee more aduised than before, that hee sound and search the depth of my *Figures*, *colours*, and *rowles*; principally of my *rowles*, because that in this *Art* they speake not vngirly. Afterward let him as'e of himselfe,

selfe, why the Figure of *Saint Paul* is on the right hand, in the place where the custome is to paint *S. Peter*? And on the other side that of *Saint Peter*, in the place of the figure of *Saint Paul*? Why the Figure of *Saint Paul* is clothed in colours *white* and *yellow*, and that of *S. Peter* in *yellow* and *red*? Why also the *man* and the *woman* which are at the feet of these two *Saints*, praying to *God*, as if it were at the *Day of Iudgement*, are apparrelled in diuers colours, and not naked, or else nothing but bones, like them that are rising againe? Why in this *Day of Iudgement* they haue painted this *man* and this *woman* at

D 3 the

the feet of the *Saints*? for they ought to haue beene more low on *earth*, and not in *heauen*. Why also the two *Angels* in *Orange colour*, which say in their rowles, S V R G I T E M O R T V I, V E N I T E A D I V D I C I V M D O M I N I M E I, that is, *Arise you dead, come vnto the Iudgement of my Lord*, are clad in this colour, and out of their place, for they ought to bee on high in *heauen*, with the two other which play vpon the *Instruments*? Why they haue a field *Violet* and *blew*? but principally why their roule, which speaks to the dead, ends in the open throate of the *red and flying Lyon*? I would then, that

that after these, and many other questions which may iustly bee made, opening wide the eyes of his spirit, he come to conclude, that all this, not hauing beene done without cause, there must bee represented vnder this *barke*, some great *secrets*, which hee ought to pray *God* to discouer vnto him. Hauing then brought his beliefe by degrees to this passe, I wish also that he would further belecue, that these *figures* and *explications* are not made for them that haue neuer seene the *Bookes* of the *Philosophers*, and who not knowing the *Mettallicke* principles, cannot bee named *Children* of this *Science*; for if they thinke to vnderstand perfectly

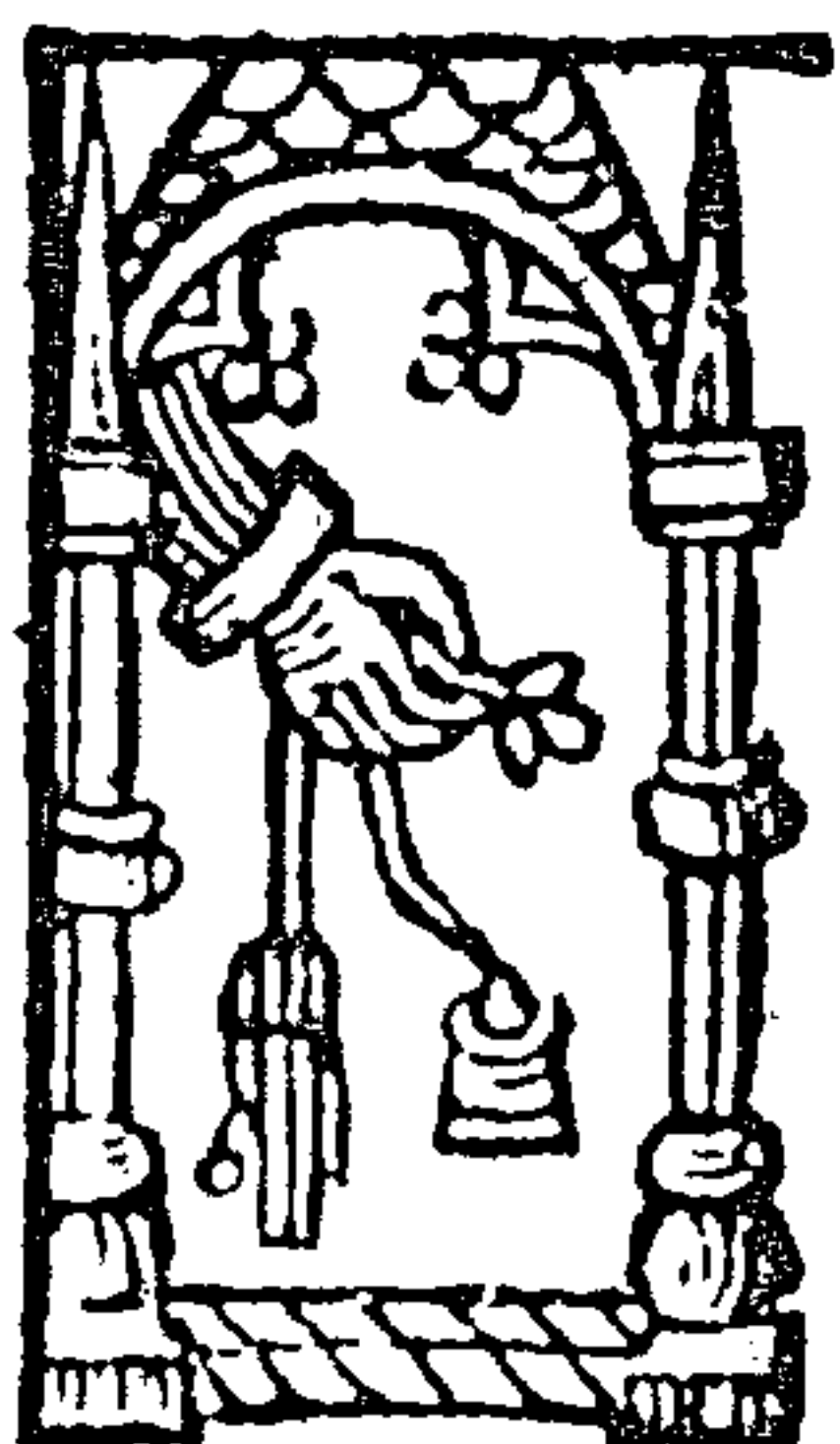
fectly these figures, being ignorant of the *first Agent*, they will vndoubtedly deceiue themselves, and neuer bee able to know any thing at all. Let no man therefore blame me, if he doe not easily vnderstand mee, for hee will be more blame-worthy than I, inasmuch as not being initiated into these sacred and secret interpretations of the *first Agent*, (which is the *key* opening the gates of all *Sciences*) he would notwithstanding, comprehend the most subtle conceptions of the *envious Philosophers*, which are not written but for them who already know these principles, which are neuer found in any booke, because they leaue them

vnto

vnto *God*, who reuealeth them to whom he please, or else causeth them to bee taught by the liuing voyce of a *Maister*, by *Cabalistical* tradition, which happeneth very seldome. Now then, *my Sonne*, let mee so call thee, both because I am now come to a great age, and also for that, it may be, thou art otherwise a *child* of this *knowledge*, (*God* enable thee to learne, and after to worke to his glory) Hearken vnto mee then attentiuely, but passe no further if thou bee ignorant of the foresaid Principles.

D s

This



This *Vessell of earth*, in this forme, is called by the *Philosophers*, their *triple Vessell*, for within it, there is in the midst a *Stage*, or a *floore*, and vpon that a *dish* or a *platter* full of *lue-warme ashes*, within the which is set the *Philosophicall Egge*, that is, a *viall of glasse* full of *confections of Art* (as of the *scumme of the red Sea*, and the *fat of the Mercuriall winde*;) which thou seest painted in forme of a *Penner and Inke-horne*. Now this *Vessell of earth*

earth is open aboue, to put in the *dish* and the *viall*, vnder which by the open gate, is put in the *Philosophicall fire*, as thou knowest. So thou hast *three vessels*; and the *threefold vessell*: The enuious haue called an *Athamor*, a *sue, dung*, *Balneum Maria*, a *Furnace*, a *Sphere*, the *greene Lyon*, a *prison*, a *grau*, a *urinall*, a *phioll*, and a *Bolts-head*: I my selfe in my *Summarie* or *Abridgement of Philosophy*, which I composed foure yeeres and two moneths past, in the end thereof named it the *house* and *habitation of the Poulet*, and the *ashes of the Platter*, the *chaffe of the Poulet*; The common name is an *Ouen*, which I should neuer haue

haue found, if *Abraham* the *Iew* had not painted it, together with the fire proportionable, wherein consists a great part of the secret. For it is as it were the belly, or the *wombe*, containing the true naturall heate to animate our *yong King*: If this fire be not measured *Clibanically*, saith *Calid the Persian*, sonne of *Iasichus*; If it be kindled with a sword, saith *Pithagoras*: If thou fire thy Vessell, saith *Morien*, and makest it feele the heate of the fire, it will giue thee a box on the eare, and burne his *flowres* before they be risen from the depth of his *Marrow*, making them come out *red*, rather than *white*, and then thy worke is spoiled; as also

also if thou make too little fire, for then thou shalt neuer see the end, because of the coldnesse of the *natures*, which shall not haue had motion sufficient to digest them together.

The heate then of thy fire in this vessell, shall be (as saith *Hermes* and *Rosinus*) according to the *Winter*; or rather, as saith *Diomedes*, according to the heate of a *Bird*, which be- ginnes to flie so softly from the signe of *Aries* to that of *Cancer*: for know that the Infant at the beginning is full of *cold flegme*, and of *milke*, and that too vehement heate is an enemy of the *cold* and *moisture* of our *Embriou*, and that the two enemies, that is to say, our

two

two elements of *cold* and *heate* will neuer perfectly imbrace one another, but by little and little, hauing first long dwelt together, in the middest of the temperate heate of their *bath*, and being changed by long decoction, into *Sulphur incombustible*. Govern therefore sweetly with equality and proportion, thy proud and haughty natures, for feare lest if thou fauour one more then another, they which naturally are enemies, doe grow angry against thee through *Ielousy*, and dry *Choller*, and make thee sigh for it a long time after. Besides this, thou must entertain them in this temperate heate perpetually, that is to say, night and day,

vntill

vntill the time that *Winter*, the time of the *moisture* of the matters, be passed, because they make their peace, and ioyne hands in being heated together, whereas should these natures finde themselves but one onely half houre without *fire*, they would become for euer irreconcilable. See therefore the reason why it is said in the Book of the *seventy precepts*, *Looke that their heate continue indefatigably without ceasing, and that none of their dayes bee forgotten.* And *Rasis*, the *haste*, saith hee, that brings with it too much *fire*, is alwaies followed by the *Diuell*, and *Error*. When the *golden Bird*, saith *Diomedes*, shall become iust to *Cancer*, and that from
thence

thence it shall runne toward *Libra*, then thou maist augment the fire a little: And in like manner, when this faire Bird, shall fly from *Libra* towards *Capricorne*, which is the desired *Autumne*, the time of harvest, and of the fruits that are now ripe.

CHAP. III.

The two Dragons of colour yellowish, blew, and black like the field.



Looke well vpon these two Dragons, for they are

are the true principles or beginnings of this *Philosophy*, which the *Sages* haue not dared to shew to their owne Children. Hee which is vndermost, without wings, hee is the fixed, or the male; that which is vppermost, is the volatile, or the female, blacke and obscure, which goes about to get the domination for many moneths. The first is called *Sulphur*, or heat and drinesse, and the latter *Argent viue*, or cold, and moisture. These are the *Sunne* and *Moone* of the *Mercurial* source, and *sulphurous* originall, which by continual fire are adorned with royall habiliments, that being vnited, and afterward changed into a *quintessence*, they may

may overcome euery thing *Mettallick*, how solid hard and strong focuer it bee. These are the *Serpents* and *Dragons* which the ancient *Aegyptians* haue painted in a *Circle*, the *head* biting the *tayle*, to signifie that they proceeded from one and the same thing, and that it alone was sufficient, and that in the turning and *circulation* thereof, it made it selfe perfect: These are the *Dragons* which the ancient Poets haue fained did without sleeping keepe & watch the golden Apples of the Gardens of the Virgins *Hesperides*. These are they vpon whom *Iason* in his aduventure for the Golden Fleece, powred the brothe or liquor prepared by the
 faire

faire *Medea*, of the discourse of whom the Books of the *Phylosophers* are so full, that there is no *Phylosopher* that euer was, but he hath written of it, from the time of the truth-telling *Hermes Trismegistus*, *Orpheus*, *Pythagoras*, *Artemphius*, *Morienus*, and the other following, euen vnto my selfe. These are the *two Serpents*, giuen and sent by *Iuno*, (that is, the nature *Mettallicke*) the which the strong *Hercules*, that is to say, the sage and wise man must *strangle* in his *cradle*, that is, overcome and kill them, to make them putrifie, corrupt, and ingender, at the beginning of his worke. These are the *two Serpents*, wrapped and twisted

sted round about the *Caduceus* or rod of *Mercury*, with the which hee exerciseth his great power, and transformeth himselfe as he listeth. He, saith *Haly*, that shall kill the one, shall also kill the other, because the one cannot die but with his brother. These two then, (which *Auicen* calleth the *Corassene bitch* and the *Armenian dogge*) these two I say, being put together in the vessell of the *Sepulcher*, doe bite one another cruelly, and by their great poyson, and furious rage, they neuer leaue one another, from the moment that they haue seized on one another (if the *cold* hinder them not) till both of them by their slauering venome,

come, and mortall hurts, be all of a goare bloud, ouer all the parts of their bodies; and finally, killing one another, be stewed in their proper *venome*, which after their death, changeth them into liuing and *permanent water*; before which time, they loose in their corruption and putrification, their first naturall formes, to take afterwards one onely new, more noble, and better forme. These are the two *Spermes*, *masculine* and *feminine*, described at the beginning of my *Abridgement of Philosophie*, which are engendred (say *Rasis*, *Auicen*, and *Abraham* the *Jew*) within the *Reynes*, and entrails, and of the operations of the foure *Elements*.
These

These are the radicall moy-
 sture of mettalls, *Sulphur*,
 and *Argent vive*, not vul-
 gar, and such as are sold by
 the *Merchants* and *Apothe-*
caries, but those which giue
 vs those two faire & deare
 bodies which wee loue so
 much. These two spermes,
 saith *Democritus*, are not
 found vpon the *earth* of
 the *liuing*: The same, saith
Auicen, but he addeth, that
 they gather them from the
 dung, ordure, and rotten-
 nesse of the *Sunne* and
Moone. O happy are they
 that know how to gather
 them; for of them they af-
 terwards make a *triacle*,
 which hath power ouer all
 griefes, maladies, sorrowes,
 infirmities, and weakneses,
 and which fighteth puis-
 santly

santly against *death*, leng-
 thening the life, according
 to the permission of *God*,
 euen to the time determi-
 ned, triumphing ouer the
 miseries of this world, and
 filling a man with the ri-
 ches thereof. Of these two
Dragons or Principles *Met-*
tallicke, I haue said in my
 fore-alledged *Summarie*,
 that the Enemy would by
 his heate inflame his ene-
 my, and that then if they
 take not heed, they should
 see in the ayre a venomous
 fume & a stinking, worse in
 flame, and in poyson, than
 the enuened head of a
Serpent, and *Babylonian*
Dragon. The cause why I
 haue painted these two
spermes in the forme of
Dragons, is because their
 stinch

stinch is exceeding great, and like the stinch of them, and the *exhalations* which arise within the glasse, are darke, *blacke, blew,* and *yellowish*, (like as these two *Dragons* are painted) the force of which, and of the *bodies* dissolued, is so venomous, that truly there is not in the world a ranker *poyson*; for it is able by the force and stench thereof, to mortifie and kill euery thing liuing: The *Philosopher* neuer feeles this *stinch*, if he breake not his vessels, but only he iudgeth it to be such, by the sight, and the changing of *colours*, proceeding from the rottennesse of his confections.

These colours then signifye the *putrefaction* and *generation*

neration which is giuen vs, by the biting and dissolution of our *perfect bodies*, which dissolution proceedeth from externall heate ayding, and from the *Pontique fieriennesse*, and admirable sharpe vertue of the poyson of our *Mercurie*, which maketh and resolueeth into a pure cloud, that is, into impalpable powder, all that which it finds to resist it: So the heate working vpon and against the *radicall, metallicke, viscous,* or *oylemoisture*, ingendereth vpon the subiect, *blackennesse*. For at the same time, the Matter is dissolued, is corrupted, groweth blacke, and conceiueeth to ingender; for all *corruption* is *generation*, and therefore ought

E black-

stinch is exceeding great, and like the stinch of them, and the *exhalations* which arise within the glasse, are darke, *blacke*, *blew*, and *yellowish*, (like as these two *Dragons* are painted) the force of which, and of the *bodies* dissolued, is so venomous, that true y there is not in the world a ranker *poyson*; for it is able by the force and stench thereof, to mortifie and kill euery thing liuing: The *Philosopher* neuer feeles this *stinch*, if he breake not his vessels, but only he iudgeth it to be such, by the sight, and the changing of *colours*, proceeding from the rottenesse of his confections.

These colours then signifie the *putrefaction* and *generation*

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E

black-

blacknesse to be much desired; for that is the *blacke saile* with the which the *Ship of Theseus* came back victorious frō *Crete*, which was the cause of the death of his *Father*; so must this father die, to the intent, that from the *ashes* of this *Phoenix* another may spring, and that the *sonne* may be *King*. Assuredly hee that seeth not this *blacknesse* at the beginning of his operations, during the dayes of the *Stone*; what other colour soeuer he see, hee shall altogether faile in the *Mai-sterie*, and can doe no more with that *Chaos*: for hee workes not well, if hee *putrifie* not; because if he doe not *putrifie*, hee doeth not *corrupt*, nor *ingender*, and by

by consequent, the *Stone* cannot take *vegetative* life to increase and multiply. And in all truth, I tell thee againe, that though thou work vpon the true matter, if at the beginning, after thou hast put thy *Confections* in the *Philosophers Egge*, that is to say, sometime after the fire haue stirred them vp, if then, I say, thou seest not this *head of the Crow*, the *blacke* of the *blackest blacke*, thou must begin againe, for this fault is irreparable, and not to be amended; especially the *Orange colour*, or *halfe red*, is to be feared, for if at the beginning thou see that in thine *Egge*, without doubt, thou burnest, or hast burnt the *verdure* and *iuelinesse*

of thy *Stone*. The colour which thou must haue, ought to bee intirely perfected in *Blacknesse*, like to that of these *Dragons* in the space of *fortie dayes*: Let them therefore which shall not haue these essentiall markes, retire themselves betimes from their operations, that they may redeeme themselves from assured losse. Know also, and note it well, that in this Art it is but nothing to haue this *blacknesse*, there is nothing more easie to come by: for from almost all things in the world, mixed with *moysture*, thou mayest haue a *blacknesse*, by the fire: but thou must haue a *blacknesse* which comes of the perfect *Mettallicke bodies*, which lasts

lasts a long space of time, and is not destroyed in lesse than *five moneths*, after the which followeth immediately the desired *whitenesse*. If thou hast this, thou hast enough, but not all. As for the colour *blewish* and *yellowish*, that signifieth that *Solution* and *Putrefaction* is not yet finished, and that the colours of our *Mercury* are not as yet well mingled, and rotten with the rest. Then this *blacknesse*, and these colours, teach plainly, that in this beginning the matter, and compound begins to rotte and dissolue into powder, lesse than the *Atomes* of the *Sunne*, the which afterwards are changed into *coator permanent*.

And this dissolution is by the enuious Philosophers called *Death*, *Destruction*, and *Perdition*, because that the *natures* change their *forme*, and from hence are proceeded so many *Allegories* of *dead men*, *tombes*, and *sepulchres*. Others haue called it *Calcination*, *Denudation*, *Separation*, *Exrituration*, and *Assiation*, because the *Confections* are changed and reduced into most small pieces and parts. Others haue called it *Reduction into the first matter*, *Mollification*, *Extraction*, *Commixtion*, *Liquefaction*, *Conuerfion of Elements*, *Subtiliation*, *Diuifion*, *Humation*, *Impastation*, and *Distillation*, because that the *Confections*,

are

are melted, brought backe into fied, softened, and circulated within the glasse. Others haue called it *Xir*, or *Iris*, *Putrefaction*, *Corruption*, *Cymmerian darke-nesse*, a *gulse*, *Hell*, *Dragons*, *Generation*, *Ingression*, *Submersion*, *Complection*, *Coniunction*, and *Impregnation*, because that the matter is black & waterish, and that the natures are perfectly mingled, and hold one of another. For when the heate of the *Sunne* worketh vpon them, they are changed, first into *powder*, or *fat* and *glutinous water*, which feeling the heate, flyeth on high to the *Poulets head*, with the *smoake*, that is to say, with the wind and ayre; from thence this

E 4 water

water melted, and drawne out of the *confections*, goeth downe againe, and in descending reduceth, and resolueth, as much as it can, the rest of the *Aromatical confections*, alwayes doing so, vntill the whole bee like a blacke broath somewhat fat. Now you see, why they call this *sublimation*, and *volatization*, because it flyeth on high, and *Ascension* and *Descension*, because it mounteth, & descendeth within the glasse. A while after, the water beginneth to *thicken* and *coagulate* somewhat more, growing very *blacke*, like vnto pitch, and finally comes the *Body* and *earth*, which the enuious haue called *Terra fatida*, that is, *stinking earth*:
for

for then because of the perfect *putrefaction*, which is as naturall as any other can be; this earth stincks, and giues a smell like the odour of *graves* filled with rottenesse, and with bodies as yet charged with their naturall moysture. This *earth* was by *Hermes* called *Terra foliata*, or the *Earth of leaues*, yet his true & proper name is *Leton*, which must afterward bee *whitered*. The Ancient Sages that were *Cabalists*, haue described it in their *Metamorphoses*, vnder the History of the Serpent of *Mars*, which had deuoured the companions of *Cadmus*, who shew him, percing him with his lance against a *hollow Oake*. Note this *Oake*.

CHAP. IIII.

Of the man and the woman
clothed in a gowne of O-
range colour upon a field
azure and blew, and of
their rowles.



THe man painted here
doth expressly resem-
ble my selfe to the
naturall, as the woman doth
liuely figure *Perrenelle*;
The cause why wee are
painted to the life, is not
particular to this purpose,
for

for it needed but to repre-
sent a *male* and a *female*,
to the which our two par-
ticular resemblance was not
necessarily required, but it
pleased the *Painter* to put
vs there, iust as hee hath
done higher in this *Arch*,
at the feet of the Figure of
Saint *Paul* and Saint *Peter*,
according to that wee were
in our youth; as hee hath
likewise done in other pla-
ces, as ouer the *doore* of the
Chappell of Saint *James* in
the *Bouchery* neere to my
house, (although that for
this last there is a particular
cause) as also ouer the *doore*
of *Sainte Geneuiefue de's*
Ardans, where thou maist
see me. I ma'e then to bee
painted heere two *bodies*,
one of a *Male*, and another
of

of a *Female*, to teach thee, that in this second operation, thou hast truly, but yet not perfectly, two *natures* conioyned and married together, the *Masculine* and the *Fæminine*; or rather the foure *Elements*; and that the foure naturall enemies, the *hote* and *cold*, *dry* and *moist*, begin to approach amiably one towards another, and by meanes of the *Mediators* and *Peace-makers*, lay downe by little and little, the ancient enmity of the old *Chaos*. Thou knowest well enough who these *Mediators* and *Peace-makers* are, betweene the *hote* and the *cold* there is *moisture*, for he is kinsman and allyed to them both; to *hote* by
his

his *heate*, and to *cold* by his *moisture*: And this is the reason, why to begin to make this peace, thou hast already in the precedent operation, conuerted all the *confections* into *water* by *dissolution*. And afterward thou hast made to *coagulate* the *water*, which is turned into this *Earth*, *blacke* of the *blacke* most *blacke*, wholly to accomplish this peace; for the *Earth*, which is *cold* and *dry*, finding himselfe of kindred and allyance with the *dry* and *moist*, which are enemies, will wholly appease and accord them. Doest thou not then consider a most perfect mixture of all the foure *Elements*, hauing first turned them in-
to

to water, and now into Earth? I will also teach thee heereafter the other conuersions, into *ayer* when it shall be all *white*, and into *fire*, when it shall bee of a most perf. & *purple*. Then thou hast heere two *natures* marri d together, whereof the one hath conceiued by the other, and by this *conception* it is turned into the body of the *Male*, and the *Male* into that of the *Female*; that is to say, they are made one onely body, which is the *Androgyn*e, or *Hermaphrodite* of the *Ancients*, which they haue also called otherwise, *the head of the Crow*, or *natures conuerted*. In this fashion I paint them heere, because thou hast two na-
tures

tures reconciled, which (if they be gu ded and gouer- ned wisely) can forme an *Embrion* in the wombe of the *Vessell*, and afterwards bring forth a most puissant *King*, inuincible and incorruptible, because it will bee an admirable *quintessence*. Thus thou seest the principall and most necessary reason of this representation: The second cause (which is also well to bee noted) was because I must of necessitie paint *two bodies*, because in this operation it behooueth that thou *diuide* that which hath beene *coagulated*, to giue afterwards *nourishment*, which is *milke of life*, to the little *Infant* when it is borne, which is endued (by
the

the liuing God) with a vegetable soule.

This is a secret most admirable and secret, which for want of vnderstanding, it hath made fooles of all those that haue sought it without finding it, and hath made euery man wise, that beholds it with the eyes of his *body*, or of his *spirit*.

Thou must then make two parts and portions of this *Coagulated body*, the one of which shall serue for *Azoth*, to wash and clense the other, which is called *Leton*, which must be whitened: He which is washed, is the *Serpent Python*, which (hauing taken his being from the corruption of the slime of the *Earth* gathered together by the waters

ters of the *déluge*, when all the confections were water) must be killed and ouercome by the arrowes of the God *Apollo*, by the *yellow Sunne*, that is to say, by *our fire*, equall to that of the *Sunne*.

He which *washeth*, or rather the *washings*, which must be continued with the other moiety; these are the *teeth* of that *Serpent*, which the sage workeman, the valiant *Thesew*, wil sow in the same *Earth*, from whence there shall spring vp armed *Souldiers*, which shal in the end discomfit themselves, suffering themselves by opposition to resolue into the same nature of the *Earth*, and the workman to beare away his deserued conquests.

quests. It is of this, that the *Phylosophers* haue written so often, and so often repeated it, *It dissolues it selfe, it congeales it selfe, it makes it selfe blacke, it makes it selfe white, it kils it selfe, and it quickens it selfe.* I haue made their field be painted *azure* and *blew*, to shew that I doe but now beginne to get out from the most *blacke blacknesse*; for the *azure* and *blew*, is one of the first colours, that the *darke woman* lets vs see, that is to say, *moisture* giuing place a little to *heate* and *drinesse*: The *man* and *woman* are almost all *orange-coloured*, to shew that our *Bodies*, (or our *body*, which the wise men here call *Rebis*) hath not as yet *digestion* enough, and

and that the *moisture* from whence comes the *blacke blew* and *azure*, is but halfe vanquished by the *drinesse*.

For when *drinesse* beares rule, all will be *white*, and when it fighteth with, or is equall to the *moisture*, all will be in part according to these present colours. The enuious haue also called these *confections* in this operation, *Nummus, Ethelia, Avena, Boritis, Corsusle, Cambar, Albar eris, Due-neck, Randeric, Kukul, Thabrisis, Ebisemech, Ixir, &c.* which they haue commanded to make *white*.

The *woman* hath a *white* circle in forme of a *rowle* round about her body, to shew thee, that *Rebis* will beginne to become *white* in that

that very fashion, beginning first at the extremities, round about this white circle. *Scala Philosophorū*, that is the Booke entituled, *The Philosophers Ladder*, saith thus; *The signe of the first perfect whitenesse, is the manifestation of a certaine little circle of haire, that is passing over the head, which will appeare on the sides of the vessels round about the matter, in a kind of a cierine or yellowish colour.*

There is written in their Rowles, *Homo veniet ad iudicium Dei*, that is, *Man shall come to the Iudgement of God: Verè* (saith the woman) *illa dies terribilis erit*, that is, *Truly that will be a terrible day.* These are not passages of holy Scripture, but

but onely sayings which speake according to the *Theologicall sence*, of the *Iudgement to come*, I haue put them there, to serue my selfe of them towards him, that beholds onely the grosse outward, and most naturall *Artifice*, taking the interpretation thereof to concerne onely the *Resurrection*; and also it may serue for them, that gathering together the *Parables of the Science*, take to them the eyes of *Lyncens*, to pierce deeper then the visible objects. There is then, *Man shall come to the iudgement of God: Certainly that day shall be terrible.* That is as if I should haue said; It behoues that this come to the colour of *perfection*, to be

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be iudged & clenfed from all his *blackneffe* and filth, and to be *spiritualized* and *whitened*. Surely that day will be terrible, yet certainly, as you shall find in the *Allegory of Aristew*. Horror holds vs in prison by the space of *fourfcore dayes*, in the darkneffe of the *waters*, in the extreme heate of the *Summer*, and in the troubles of the *Sea*. All which things ought first to passe, before our *King* can become *white*, comming from death to life, to ouercome afterwards all his enemies. To make thee vnderstand yet somewhat better this *Albification*, which is harder and more difficult then all the rest, (for till that time thou mayest erre at euery

steppe,

steppe, but afterwards thou canst not, except thou break thy *vessels*) I haue also made for thee this Table following.

CHAP. V.

The figure of a man, like that of Saint Paul, cloathed with a robe white and yellow, bordered with gold, holding a naked sword, hauing at his feet a man on his knees, clad in a robe of orange colour, blacke and white, holding a roule.

Marke



MArke well this *man* in the forme of *Saint Paul*, cloathed in a robe entirely of a *yellowish white*. If thou consider him well, he turnes his body in such

such a *posture*, as shewes that he would take the *naked Sword*, either to cut off the *head*, or to doe some other thing, to that *man* which is on his knees at his feet, cloathed in a robe of *orange colour*, *white* and *blacke*, which saith in his roule, *DELE MALA QVÆ FECI*, that is, *Blot out all the euill which I haue done*; as if hee should say, *TOLLE NIGREDINEM*, *Take away from me my blacknesse*; A term of Art: for *Euill* signifieth in the *Allegory*, *Blacknesse*, as it is often found in *Turba Phylesophorum*: Seethe it untill it come to *blacknesse*, which will be thought *Euill*. But wouldest thou know what is meant by

F thi s

this man, that taketh the Sword? It signifies that thou must cut off the head of the Crow, that is to say, of the man cloathed in diuers Colours, which is on his knees. I haue taken this pourtraict and figure out of *Hermes Trismegistus*, in his Booke of the *Secret Art*, where he saith, *Take away the head of this blacke man, cut off the head of the Crow, that is to say, Whiten our blacke.* *Lambspringk* that noble Germane, hath also vsed it in the *Commentary* of his *Hieroglyphicks*, saying, *In this wood there is a Beast all covered with black, if any man cut off his head, he will loose his blacknesse, and put on a most white colour. Will you understand what*

what that is? The blacknesse is called the head of the Crow, the which being taken away, at the instant comes the white colour: Then that is to say, when the Cloud appears no more, this body is said to bee without an head. These are his proper words. In the same sence, the *Sages* haue also said in other places, *Take the Viper which is called, De rexa, cut off his head, &c.* that is to say, *Take away from him his blacknesse.* They haue also vsed this *Periphrasis*, when to signifie the multiplication of the Stone, they haue fained a *Serpent Hydra*, whereof, if one cut off one head, there will spring in the place thereof ten; for the stone augments tenfold,

euery time that they cut off this *head of the Crow*, that they make it *blacke*, and afterwards *white*; that is to say, that they dissolue it anew, and afterward coagulate it againe.

Marke how this naked Sword is wreathed about with a *blacke girdle*, and that the ends thereof are not so wreathed at all. This naked shining *Sword*, is the stone for the *white*, or the white stone, so often by the *Phylosophers* described vnder this forme. To come then to this perfect and sparkling *whitenesse*, thou must vnderstand the wreathings of this *blacke girdle*, and follow that which they teach, which is the quantity of the imbibitions. The

two

two ends which are not wreathed about at all, represent the beginning and the ending: for the beginning it teacheth that you must *imbibe* it at the first time gently and scarcely, giuing it then a little milke, as to a little *Child* new borne, to the intent that *Isir*, (as the *Authors* say) be not drowned: The like must we doe at the end, when we see that our *King* is full, and will haue no more. The middle of these operations is painted by the five whole wreathes, or rounds, of the *blacke girdle*, at what time (because our *Salamander* liues of the *fire*, and in the midst of the *fire*, and indeed is a *fire*, and an *Argent vive*, or quicksiluer, that

F 3 runnes

runnes in the middest of the fire, fearing nothing) thou must giue him abundantly, in such sort that the *Virgins milke* compasse all the matter round about.

I haue made to be painted blacke all these wreaths or rounds of the girdle, because these are the *imbibitions*, and by consequent, *blacknesses*: for the fire with the *moisture* (as it hath been often said) causeth *blacknesse*. And as these *five whole wreathes* or rounds shew that you must doe this *five times* wholly, so likewise they let you know, that you must doe this in *five whole moneths*, a moneth to euery *imbibition*: See here the reason why *Haly Ahenragel* said, *The*
Cocti-

Coction or boiling of the things is done in three times fifty dayes: It is true, that if thou count these little *imbibitions* at the beginning and at the end, there are *seuen*. Whereupon one of the most enuious hath said, *Our head of the Crow is leprous, and therefore he that would cleanse it, hee must make it goe downe seven times into the River of regeneration of Iordan, as the Prophet commanded the leprous Naaman the Syrian*. Comprehending herein the beginning, which is, but of a few dayes, the middle and the end, which is also very short. I haue then giuen thee this Table, to tell thee that thou must *whiten* my body, which is vpon the
 F 4 knees,

World is deceiued. This operation is indeed a *Labyrinth*, for here there present themselues a thousand wayes at the same instant, besides that, thou must goe to the *end* of it, directly contrary to the *beginning*, in *coagulating* that which before thou *dissoluedst*, and in making *earth* that which before thou madest *water*. When thou hast made it *white*, then hast thou overcome the *enchanted Bulles*, that cast fire and smoake out of their nostrils. *Hercules* hath censed the *stable* full of ordure, of rottenesse, and of *blackenesse*. *Iason* hath powred the decoction or broath, vpon the *Dragons of Colchos*, and thou hast in thy power
the

the horne of *Amalthea*, which (although it bee *white*) may fill thee all the rest of thy life with glory, honour, and riches. To haue the which, it hath behooued thee to fight valiantly, and in manner of an *Hercules*; for this *Achelous*, this moist riuer, is indewed with a most mighty force, besides that hee often transfigures himselfe from one forme to another: Thus hast thou done all, because the rest is without difficultie: These transfigurations are particularly described in the *Booke of the seuen Egyptian seales*, where it is said (as also by all *Authors*) that the *Stone*, before it will wholly forsake his *blackenesse*, and become *white* in
the

the fashion of a most shining marble, and of a naked flaming sword, will put on all the colours that thou canst possibly imagine, often will it melt, and often coagulate it selfe, and amidst these diuers and contrary operations, (which the vegetable soule which is in it makes it performe at one and the same time,) it will grow Citrine, Greene, red, (but not of a true red) it will become yellow, blew, and orange colour, untill that being wholly overcome by drynesse and heat, all these infinite colours will end in this admirable Citrine whitenesse, of the colour of Saint Pauls garments, which in a short time will become like the colour of
the

the naked sword; afterwards by the meanes of a more strong and long decoction; it will take in the end a red Citrine colour, and afterward the perfect redde of the vermillion, where it will repose it selfe for euer. I will not forget, by the way, to aduertise thee, that the milke of the *Meone*, is not as the *Virgins milke* of the *Sunne*; thinke then, that the inhibitions of whitenesse, require a more white milke, than those of a golden rednesse; for in this passage I had thought I should haue missed, and so I had done indeed had it not beene for *Abraham* the *Jew*; for this reason I haue made to be painted for thee, the
Figure

Figure which taketh the naked sword, in the colour which is necessary for thee; for it is the Figure of that which whiteneth.

CHAP. VI.

Vpon a greene field, three resuscitants, or which rise againe, two men and one woman, altogether white: Two Angels beneath, and over the Angels the figure of our Saviour comming to iudge the world, clothed with a robe which is perfectly Citrine white.

I haue



I Haue so made to bee painted for thee a field *vert*, because that in this decoction the confections become *greene*, and keepe this colour longer than any other after the *blacke*. This *greenenesse* shewes particularly that our *Stone* hath a vegetable soule, and that by the Industrie of *Arte* it is turned into a true and pure *tree*, to bud abundantly, and afterwards to bring forth infinite little sprigs and branches. *O happy greene* (saith the *Rosary*) *which doest produce all things, without thee nothing can increase, vegetate, nor multiply.* The three folke rising againe, clothed in *sparkling white*, represent the *Body, Soule,*
and

and *Spirit*, of our *white Stone*. The *Philosophers* doe ordinarily vse these termes of *Art* to hide the secret from euill men. They call the *Body* that *blacke earth*, obscure and darke, which wee make *white*: They call the *Soule* the other halfe diuided from the *Body*, which by the will of God, and power of nature, giues to the *body* by his inbibitions and fermentations a vegetable soule, that is to say, power and vertue to bud, encrease, multiply, and to become white, as a naked shining sword: They call the *Spirit*, the *incture & drynesse*; which as a Spirit hath power to pierce all *Metallick* things; I should be too tedious, if I should

I should shew thee how good reason they had to say alwayes and in all places, *Our Stone hath semblably to a man, a Body, Soule, and Spirit*: I would onely that thou note well, that as a man indued with a *Body, Soule, and Spirit*, is notwithstanding but one; so likewise thou hast now, but one onely white confection, in the which neuerthelesse there are a *Body, a Soule, and a Spirit*, which are inseparably vnited. I could easily giue very cleare comparisons and expositions of this *Body, Soule, and Spirit*; but to explicate them, I must of necessitie, speakethings, which God reserues to reueale vnto them that feare and loue him,

him, and consequently ought not to bee written. I haue then made to bee painted heere, a *Body, a Soule, and a Spirit*, all white, as if they were rising againe, to shew thee, that the *Sun, and Moone, and Mercurie*, are raised againe in this operation, that is to say, are made *Elements* of ayre, and whitened: for wee haue heretofore called the *Blacknesse, Death*; and so continuing the *Metaphor*, wee may call *Whitenesse, Life*; which commeth not, but with, and by a *Resurrection*: The *Body*, to shew this more plainely, I haue made to be painted lifting vp the stone of his tombe, wherein it was inclosed: The *Soule*, because it cannot bee put
into

into the *earth*, it comes not out of a *tombe*, but onely I haue made it bee painted amongst the *Tombs*, seeking its body, in forme of a *woman*, hauing her haire discheuelled; The *Spirit* which likewise cannot bee put in a graue, I haue made to bee painted in fashion of a *man* comming out of the *earth*, not from a *Tombe*. They are all white; so the *blacknesse*, that is, *death* is vanquished, and they being whitened, are from henceforward incorruptible. Now lift vp thine eyes on high, and see our *King* comming, crowned and raised againe, which hath overcome *Death*, the *darkenesse*, and *moistures*; behold him in the forme wherein our *Sa-*

uiour

uiour shall come, who shall eternally vnite vnto him all pure and cleane soules, and will driue away all impurity and vncleanesse, as being vnworthy to bee vnited to his *diuine Body*. So by comparison (but first asking leaue of the *Catholicke, Apostelicke, and Romane Church*, to speake in this manner, and praying euery debonaire soule to permit me to vse this similitude) see heere our white *Elixir*, which from henceforward will inseparably vnite vnto himselfe euery pure *Mettallicke* nature, changing it into his owne most fine *siluery* nature, reiecting all that is impure, strange, and *Heterogencall*, or of another kind. Blessed be

be God, which of his goodnesse giues vs grace to bee able to consider this sparckling white, more perfect and shining than any compound nature, and more noble next after the *immortall soule*, than any substance hauing life, or not hauing life; for it is a *quintessence*, a most pure *siluer*, that hath passed the *Coppell*, and is *seuen times refined*, saith the royall Prophet *Dauid*.

It is not needfull to interpret what the two *Angels* signifie, that play on Instruments ouer the heads of them which are raised againe: These are rather diuine spirits, singing the meruailes of *God* in this miraculous operation, than
Angels

Angels that call to iudgement: To make an expresse difference betweene these and them, I haue giuen the one of them a *Lute*, the other a *hautboy*, but none of them *trumpets*, which yet are wont to be giuen to them that are to call vs to *Iudgement*. The like may be said of the three Angels, which are ouer the head of our *Sauour*, whereof the one crowneth him, and the other two assisting, say in their *Rowles*, O PATER OMNIPOTENS, O IESV BONE, that is, O *Almighty Father*, O *good Iesu*, in rendring vnto him eternall thanks.

CHAP.

CHAP. VII.

Vpon a field violet and
blew, two Angels of an
Orange colour, and their
Rowles.



THis violet and blew
field sheweth, that
being to passe from
the white Stone to the red,
thou must imbibe it with a
little virgins milke of the
Sun, and that these colours
come out of the Mercuriall
moysture which thou hast
dried

dried vpon the Stone. In
this operation of rubifying,
although thou doe imbibe,
thou shalt not haue much
blacke, but of violet, blew,
and of the colour of the
Peacocks taile: For our
Stone is so triumphant in
drynesse, that assoone as
thy Mercury toucheth it,
the nature thereof reioycing
in his like nature, it is ioyned
vnto it, and drinketh it
greedily, and therefore the
blacke that comes of moy-
sture, can shew it selfe but
a little, and that vnder these
colours violet and blew, be-
cause that drynesse (as is
said) doth by and by go-
uerne absolutely. I haue
also made to be painted for
thee, these two Angels with
wings, to represent vnto
G thee,

thee, that the two substances of thy *confections*, the *Mercuriall*, and the *sulphurous* substance, the *fixed* as well as the *volatile*, being perfectly fixed together, do also sic together within thy vessell: for in this operation, the fixed body wil gently mount to heauen, being all *spirituall*, and from thence it will descend vnto the *earth*, and whethersoeuer thou wilt, following euery where the *Spirit*, which is alwayes mooued vpon the *fire*: Inasmuch as they are made one selfesame nature, and the compound is all *spirituall*, and the *spirituall* all *corporall*, so much hath it beene subtilized vpon our *Marble*, by the precedent operations.

ons. The natures then are heere transmuted into *Angels*, that is to say, are made *spirituall* and most subtle, so are they now the true *sinctures*. Now remember thee to begin the *rubifying*, by the apposition of *Mercury Citrine red*, but thou must not powre on much, and onely once or twice, according as thou shalt see occasion; for this operation ought to be done by a *dry fire*, and by a *dry sublimation* and *calcination*. And truly I tell thee heere a secret which thou shalt very seldom finde written, so farre am I from being enuious, that would to God euery man knew how to make *gold* to his owne will, that they might liue, and

G 2 leade

leade foorth to pasture their faire flocks, without Vsury or going to Law, in imitation of the holy *Patriarkes*, vsing onely (as our first Fathers did) to exchange one thing for another; and yet to haue that, they must labour as we'l as now. Howbeit for feare to offend *God*, and to be the instrument of such a change, which peradventure would prooue euill, I must take heed to represent or write where it is that wee hide the *keyes*, which can open all the doores of the secrets of nature, or to open or cast vp the *earth* in that place contenting my selfe to shew the things which will reach euery one to whom *God* shall giue permission to know,

what

what property the signe of the *Balace* or *Libra* hath, when it is inlightened by the *Sunne* and *Mercury* in the moneth of *October*. These *Angels* are painted of an *orange colour*, to let thee know, that thy white confessions haue beene a little more digested, or boyled, and that the *blacke* of the *violet* and *blew* hath beene already chased away by the *fire*: for this *orange colour* is compounded of the faire *golden Citrine red* (which thou hast so long waited for) and of the remainder of this *violet* and *blew*, which thou hast already in part, banished and vndone. Furthermore this *orange colour* sheweth, that the natures are digested, and

G 3 by

by little and little perfected by the grace of God. As for their Rowle, which saith, SVRGITE MORTVI, VENITE AD IVDICIUM DOMINI MEI, that is, *Arise you dead, and come vnto the iudgement of God my Lord;* I haue made it be put there, onely for the *Theologicall* fence, rather than any other: It ends in the throate of a *Lyon* which is all red, to teach that this operation must not bee discontinued vntill they see the *true red purple*, wholly like vnto the *Poppey* of the *Hermitage*, and the *vermillion* of the painted *Lyon*, sauing for multiplying.

C H A P.

C H A P. VIII.

The figure of a man, like vnto Saint Peter, cloathed in a robe Citrine red, holding a key in his right hand, and laying his left hand vpon a woman, in an orange coloured robe, which is on her knees at his feet, holding a Rowle.

G 4. Looke



Looke vpon this wo-
 man clothed in a robe
 of orange colour, which
 doth so naturally resemble
 Perrenelle as she was in her
 youth; Shee is painted in
 the

the fashion of a *suppliant*
 vpon her knees, her hands
 ioyned together, at the
 feete of a *man* which hath
 a *key* in his *right hand*,
 which heares her gracious-
 ly, and afterwards stretch-
 eth out his *left hand* vpon
 her. Wouldest thou know
 what this meaneth? This
 is the *Stone*, which in this
 operation demandeth two
 things, of the *Mercury of*
the Sunne, of the *Philoso-*
phers, (painted vnder the
 forme of a *man*) that is to
 say *Multiplication*, and a
 more rich *Accoustrement*;
 which at this time it is
 needfull for her to obtaine,
 and therefore the man so
 laying his hand vpon her
 shoulder accords & grants
 it vnto her. But why haue I
 made

made to bee painted a *woman*? I could as well haue made to bee painted a *man*, as a *woman*, or an *Angell* rather, (for the whole natures are now spirituall and corporall, masculine and foeminine :) But I haue rather chosen to cause paint a *woman*, to the end that thou mayest iudge, that shee demaunds rather this, than any other thing, because these are the most naturall and proper desires of a woman. To shew further vnto thee, that shee demandeth *Multiplication*, I haue made paint the *man*, vnto whom shee addresseth her prayers in the forme of *Saint Peter*, holding a *key*, hauing power to open and to shut, to binde

and

and to loose; because the enuious *Phylosophers* haue neuer spoken of *Multiplication*, but vnder these common termes of *Art*, *A P E R I*, *C L A V D E*, *S O L V E*, *L I G A*, that is, *Open*, *shut*, *binde*, *loose*; *opening* and *loosing*, they haue called the making of the *Body* (which is alwayes *hard* and *fixt*) *soft fluid*; and running like water: To *shut* and to *bind*, is with them afterwards by a more strong decoction to *coagulate* it, and to bring it backe againe into the forme of a *body*.

It behoued mee then, in this place to represent a *man* with a *key*, to teach thee that thou must now *open* and *shut*, that is to say, *Multiply* the budding and encrea-

encrea-

encreasing natures: for look how often thou shalt dissolve and fixe, so often will these natures multiply, in quantity, quality, and vertue, according to the multiplication of *ten*; coming from this number to an hundred, from an hundred to a thousand, from a thousand to ten thousand, from ten thousand to an hundred thousand, from an hundred thousand to a million, and from thence by the same operation to *Infinity*, as I haue done three times, praised be God. And when thy *Elixir* is so brought vnto *Infinity*, one graine thereof falling vpon a quantity of molten metall as deepe and vaste as the *Ocean*, it will reine it, and conuert it into most

most perfect *mettall*, that is to say, into *silver* or *gold*, according as it shall haue been *imbibed* and *fermented*, expelling & driuing out farre from himself all the impure and strange matter, which was ioyne'd with the metall in the first *coagulation*: for this reason therefore haue I made to bee painted a *Key* in the hand of the *man*, which is in the forme of *Saint Peter*, to signifie that the *stone* desireth to be *opened* and *shut* for *multiplication*; and likewise to shew thee with what *Mercury* thou oughtest to doe this, & when; I haue giuen the *man* a garment *Citrine red*, and the *woman* one of *orange* colour. Let this suffice, lest I transgresse the silence

made to bee painted a *woman*? I could as well haue made to bee painted a *man*, as a *woman*, or an *Angell* rather, (for the whole natures are now spirituall and corporall, masculine and foeminine :) But I haue rather chosen to cause paint a *woman*, to the end that thou mayest iudge, that shee demaunds rather this, than any other thing, because these are the most naturall and proper desires of a woman. To shew further vnto thee, that shee demandeth *Multiplication*, I haue made paint the *man*, vnto whom shee addresseth her prayers in the forme of *Saint Peter*, holding a *key*, hauing power to open and to shut, to binde

and

and to loose; because the enuious *Phylosophers* haue neuer spoken of *Multiplication*, but vnder these common termes of *Art*, *A P E R I*, *CLAVDE*, *S O L V E*, *L I G A*, that is, *Open*, *shut*, *binde*, *loose*, *opening* and *loosing*, they haue called the making of the *Body* (which is alwayes *hard* and *fixt*) *soft fluid*; and running like water: To *shut* and to *bind*, is with them afterwards by a more strong decoction to *coagulate* it, and to bring it backe againe into the forme of a *body*.

It behoued mee then, in this place to represent a *man* with a *key*, to teach thee that thou must now *open* and *shut*, that is to say, *Multiply* the budding and encrea-

encrea.

encreasing natures: for look how often thou shalt dissolve and fixe, so often will these natures multiply, in quantity, quality, and vertue, according to the multiplication of *ten*; coming from this number to an hundred, from an hundred to a thousand, from a thousand to ten thousand, from ten thousand to an hundred thousand, from an hundred thousand to a million, and from thence by the same operation to *Infinity*, as I have done three times, praised be God. And when thy *Elixir* is so brought vnto *Infinity*, one *graine* thereof falling vpon a quantity of molten metall as deepe and vaste as the *Ocean*, it will reine it, and conuert it into most

most perfect *mettall*, that is to say, into *silver* or *gold*, according as it shall haue been imbibed and fermented, expelling & driuing out farre from himself all the impure and strange matter, which was ioyne. I with the metall in the first *coagulation*: for this reason therefore haue I made to bee painted a *Key* in the hand of the *man*, which is in the forme of *Saint Peter*, to signifie that the *stone* desireth to be opened and shut for multiplication; and likewise to shew thee with what *Mercury* thou oughtest to doe this, & when; I haue giuen the man a garment *Citrine red*, and the woman one of *orange* colour. Let this suffice, lest I transgresse the silence

lence of *Pythagoras*, to teach thee that the woman, that is, our *stone*, asketh to haue the rich Accoustrements and colour of *Saint Peter*. Shee hath written in her Rowle, CHRISTE PRECOR ESTO PIVS, that is, *Iesu Christ be pittifull vnto mee*, as if shee said, *Lord be good vnto mee, and suffer not that hee that shal become thus farre, should spoile all with too much fire: It is true, that from henceforward I shal no more feare mine enemies, and that all fire shall be alike vnto me, yet the vessell that containes me, is alwaies brittle and easie to be broken: for if they exalt the fire ouermuch, it will cracke, and flying a pieces, will carry mee,*
and

and sow mee vnfornately amongst the ashes. Take heed therefore to thy fire in this place, and gouerne sweetly with patience, this admirable *quintessence*, for the fire must be augmented vnto it, but not too much. And pray the soueraigne Goodnesse, that it will not suffer the euill spirits, which keepe the *Mines* and *Treasures*, to destroy thy worke, or to bewitch thy sight, when thou cōsiderest these incomprehensible motions of this *Quintessence* within thy vessell.

CHAP.

C H A P. I X.

Upon a darke violet field, a man red purple, holding the foote of a Lyon red as vermillion, which hath wings, & it seemes would raish and carry away the man.



This field violet and darke, tels vs that the stone hath obtained by her full decoction, the faire Garments, that are wholly Citrine and red, which

which shee demanded of Saint Peter, who was cloathed therewith, and that her compleat and perfect digestion (signified by the entire Citrinity) hath made her leaue her old robe of orange colour. The vermillion red colour of this flying Lyon, like the pure & cleere skarlet in graine, which is of the true Granadored, demonstrates that it is now accomplished in all right and equality. And that shee is now like a Lyon, deuouring euery pure mettalicke nature, and changing it into her true substance, into true & pure gold, more fine then that of the best mines. Also shee now carrieth this man out of this vale of misery, that is to say, out of the

the discommodities of *po-
uerty & infirmity*, and with
her wings gloriously lifts
him vp, out of the dead and
standing waters of *Ægypt*,
(which are the ordinary
thoughts of mortall men)
making him despise this life
and the riches thereof, and
causing him night and day
to meditate on *God*, and his
Saints, to dwell in the
Emperiall Heauen, and to
drinke the sweet springs of
the *Fountains of everlasting
hope*. Praised be *God* eter-
nally, which hath giuen vs
grace to see this most fair &
all-perfect *purple* colour;
this pleasant colour of the
wilde poppy of the *Rocke*,
this *Tyrian*, sparkling and
flaming colour, which is in-
capable of *Alteration* or
change,

change, ouer which the *hea-
uen* it selfe, nor his *Zoaiacke*
can haue no more domina-
tion nor power, whose
bright shining rayes, that
dazle the eyes, seeme as
though they did communi-
cate vnto a man some su-
percoelestiall thing, making
him (when he beholds and
knowes it) to be astonisht,
to tremble, and to be afraid
at the same time. *O Lord*,
giue vs grace to vse it well,
*to the augmentation of the
Faith*, to the profit of our
Soules, and to the ex-
crease of the glory
of this noble
REALME.
Amen.

FINIS.

ARTEPHIVS
HIS SECRET
BOOKE,

Concerning the PHI-
LOSOPHERS
STONE.



LONDON
Printed by T.S. for Tho. Walkley,
and are to be sold at his Shop
at the Eagle and Childre
in Britains Burse.

1624.



THE PREFACE
to the READER, in
the French and Latine
Copies.



*A*mongst all the
other Philoso-
phers (*loving*
Reader) only
our Artephius
is not envious, as himself af-
firmeth of himselfe in many
places, and therefore he lay-
eth downe the whole Art in
most open words in this
Treatise, interpreting as
farre as he may, the doubt-
full speeches and Sophismes
of

of others; Neuerthelesse
 least he should giue vnto the
 wicked, ignorant, and euill
 men, occasion and meanes to
 doe hurt, hee hath a little
 veiled the truth in the
 Principalls of the Science
 vnder an Artesiicall Me-
 thode, sometimes affirming,
 sometimes denying, and ma-
 king as though hee often re-
 peated one and the same
 thing, whereas in those re-
 petitions hee alwayes chan-
 geth some words, seeming
 often to say the contrary of
 what hee had said before,
 willing to leaue vnto the
 iudgement of the Reader,
 the way of Trueth, Vertue,
 and true Working, which
 if any man finde, let him
 giue immortall thanks to
 God alone; but if hee see
 that

that hee walketh not in the
 right way, let him reade o-
 ver this Author againe and
 againe, vntill hee under-
 stand his meaning. So did
 the learned Iohn Pontanus,
 which saith in his Epistle
 Printed in Theatrum Chi-
 micum: They erre (saith
 hee, speaking of them that
 labour in this Arte) they
 haue erred, and they will
 alwayes erre, because the
 Philosophers in their books
 haue neuer set downe the
 proper Agent, except onely
 one, which is called Arte-
 phius; but hee speaks for
 himselfe; and if I had not
 read Artephius, and vnder-
 stood whereof hee spake,
 I had neuer come to the
 Complement of the worke:
 Therefore reade this Booke,
 H and

and reade it againe, untill thou understand his speech, and so obtaine thy desired end. It shall bee needlesse to speake any more concerning our Authour; It sufficeth that by the grace of God, and the use of this wonderfull Quintessence, hee liued a thousand yeeres, as witnesseth Roger Bacon, in his Booke of the wonderfull workes of nature, and also the most learned Theophrastus Baracelsus, in his Booke of long life: Which terme of a thousand yeeres, none of the other Philosophers, no nor the Father of them, Hermes himselfe, was able to attaine unto. Looke therefore, whether peradventure this man haue not understood the vertues
of

of our Stone, and the manner how to use it, better than the rest. Howsoever it bee, use thou it and our labours, to the glory of God, and the profit of this Kingdome.

Farewell.

H 2 ARTE.



ARTEPHIVS
HIS SECRET
BOOKE.



Antimony is of
the parts of
Saturne, and
hath in euery
respect the
nature thereof: so this *Sa-*
turnine Antimonie agrees
with the *Sunne*, hauing in
it selfe *Argent viue*, where-
in no mettall is drowned
but *gold*; that is to say;
Gold onely is drowned in
Antimoniall Saturnine Ar-

H 3 *gent*

gent vine, and without that *Argent vine*, no mettall can bee whitened: It whiteneth therefore *Leton*, that is, *Gold*, and it reduceth a perfect *Body* into its first matter, that is, into *Sulphur* and *Argent vine* of a white colour, and shining more than glasse. It dissolues I say, the perfect *Body* which is of his nature; for this water is friendly, and pleasant to the *Mettalls*, whitening the *Sunne*, because it containes a white *Argent vine*. And from hence thou mayest draw a great secret, to wit, that the water of *Saturnine Antimony* ought to be *Mercuriall* and white, to the end that it may whiten the *Gold*, not burning it, but dissolving and afterwards

wards congealing it to the forme of white *Creame*. Therefore, saith the *Philosopher*, that this water maketh the *Body* to bee *volatile*, because after it hath bene dissolved in this water, and cooled againe, it mounts aloft vpon the surface of the water; Take (saith he) *gold* crude, foliated, laminated, or calcined with *Mercury*, and put it into our *Vinegre Antimoniall, Saturnine, Mercuriall*, and drawne from *Sal Ammoniack* (as is said) in a broad vessell of glasse, foure fingers high or more, and leaue it therein a temperate heate; and in short time thou wilt see lifted vp, as it were a liquor of oyle swimming aloft, in manner

of a thinne skinne: That gather with a spoone, or with a feather, dipping it in, and so doing many times in a day, vntill there doe nothing more arise; afterward make the water vapour away by the fire, that is to say, the superfluous humor of the *vinegre*, and there will remain vnto thee a *substance* of Gold, in forme of a white oyle incombustible, wherein the *Physiologists* haue placed their greatest secrets; and this oyle is exceeding *sweete*, and is of great power to mitigate the pain and grieue of wounds.

All the secret then of this secret *Antimoniall*, is that by vertue thereof we know how to extract & draw out of the body of the *Magnesia*,

nesia, *Argent vine*, not burning, (and this is *Antimony* and *Mercuriall sublimate*) that is, we must draw a water liuing, incombustible, and then congeale it with the perfect *Body* of the *Sunne*, which is dissolved therein, into a nature and substance white, congealed as if it were creame, which maketh it all to become white: Neuerthelesse, first of all this *Sunne* in his putrifaction and resolution in this water, in the beginning will loose his light, be darkened, & become *black*, and afterward will lift himselfe vpon the water, and there will swimme vpon it by little and little, a white color in a white substance. And this is called to *whiten*

H 5

the red Leton, to sub'lime it *Phylosophically*, and to reduce it into his first matter, that is to say, into white *Sulphur* incombustible, and into *Argent viue* fixed; and so the terminated moisture, that is to say, *Gold*, our *Body*, by the reiteration of liquefaction in this our dissolving water, is turned and reduced into *Sulphur*, and *Argent viue* fixed: And so the perfect *Body* of the *Sunne* taketh life in this water, is reuiued, inspired, encreased, and multiplied in his kind, as all other things are; for in this water it cometh to passe, that the *Body* compounded of *two bodies*, of the *Sunne* and of the *Moone*, puffeth vp, swelleth, putrifiech as a graine of Corne,

Corne, becommeth great with young, is lifted vp, and encreaseth, taking the substance & nature, liuing and vegetable.

Also our water, or our foresaid *vinegre*, is the *vinegre* of *Mountaines*, that is to say, of the *Sunne* and *Moone*, and therefore it is mixed with the *Sunne* and *Moon*, and cleaueth to them perpetually: to wit, the *Body* taketh from this water the tincture of *whitenesse*, and with it (the water) shineth with inestimable brightnesse. Hee therefore that knowes how to turne the *Body* into white *silver* medicinall, hee may afterward by this white *gold*, easily turne all imperfect metals into very good and fine silver.

siluer. And this *white gold*, is by the *Phylosophers* called, their *white Moone*, the *white Argent viue* fixed, the *Gold of Alchimy*, and the *white smoake*. Therefore without that our *Antimoniall vinegre*, the *white gold of Alchimy*, cānot be made. And because in our *vinegre* there is a double substance of *Argent viue*, one of *Antimony*, and another of *Mercury* sublimed; it doth therefore giue a double weight & substance of *Argent viue* fixed, and also augments therein (*in the gold*) the naturall colour, weight, substance, and tincture thereof.

Therefore our dissolving water, carries a great tincture and great fusion, because

cause that when it feeles the common fire, if there be in it the perfect *Body* of the *SUNNE* or of the *Moone*, it suddenly maketh it to bee melted, and to be turned into his substance, *white* as it is, & addes colour, weight, and tincture to the *Body*. It hath also power to dissolve all things that may be melted, and it is a ponderous body, viscous, precious, and honourable, resolving all crude bodies into their first matter, that is, into *Earth*, & a viscous powder, that is to say, into *Sulphur* and *Argent viue*. If therefore thou put into this water any mettall, filed, or attenuated, and leauest it for a time in a gentle heate, it will bee all dissolved, and changed

changed into a *viscous water*, or a *white oyle*, as is said. And so it molifies the *Body*, and prepares it to *fusion & liquefaction*, nay, it makes all things fusible, that is, stones and mettals, and afterwards giues them spirit and life. Therefore it dissolues all things with a wonderful solution, turning the perfect *Body* into a fusible medicine, melting, penetrating, and more fixed, encreasing the weight and colour.

Worke therefore with it, and thou shalt obtaine from it that which thou desirest; for it is the *spirit* and the *soule* of the *Sunne* and the *Moone*, it is the *oyle*, the *dissoluing water*, the *fountaine*, the *Balneum Mariae*,

ria, the *fire against Nature*, the *moist fire*, the *secret, hidden*, and *inuisible fire*, and the most sharpe *vinegre*, of which a certaine ancient *Phylosopher* said, *I besought the Lord, and hee shewed me a certain cleane water, which I knew to be the pure vinegre, altering, piercing, and digesting*. The *vinegre* I say penetratiue, and the instrument mouing the *gold* or the *siluer*, to putrifie, resolue, and to be reduced into his first matter, and it is the onely *Agent* in the whole *World* for this *Art*, that can resolue and reincrudate, or make raw againe the *Metallicke Bodies*, with the conseruation of their *species*. It is therefore the onely fit and natural mean,
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by which we ought to resolve the perfect *Bodies* of the *Sunne* and *Moone*, by an admirable and solemne dissolution, vnder the conseruation of their *species*, and without any destruction, vnlesse it be to a new, more noble, and better forme, or generation, that is to say, into the perfect *Stone* of the *Phylosophers*, which is their wonderfull, and hidden secret.

Now this water is a certain middle substance, cleere as pure *silver*, which ought to receiue the *virtutes* of the *Sunne* and *Moone*, to the end that it may be congealed and conuerted into white and liuing *Earth*; for this water hath need of the perfect bodies, that with them

them after dissolution, it may bee congealed, fixed, and coagulated into *white Earth*; and their *solution* is also their *congelation*, for they haue one and the same operation, for the one is not dissolved, but that the other is congealed; neither is there any other water which can dissolve the *Bodies*, but that which abideth with them in matter and forme; nay, it cannot be permanent, except it bee of the nature of the other body, that they may be made one together. Therefore when thou seest the water coagulate it selfe with the *Bodies*, that bee dissolved therein, rest assured that thy *Science*, *Method*, and operations, are true and *Phylosophicall*,

phicall, and that thou proceedest aright in the *Art*.

Nature then is amended in its like nature; that is, *Gold* and *Siluer* are amended in our *water*, as our *water* also with the *Bodies*; which *water* is called the meane of the *Soule*, without the which wee can doe nothing in this *Art*; and it is the vegetable, animall, and minerall fire, preserving the fixed spirits of the *Sunne* and *Moone*, the destroyer and the Conquerour of *Bodies*, because it destroyes, dissolues, and changeth *Bodies*, and metallick formes, and makes them to bee no *Bodies*, but a fixed spirit, and turneth them into a moist, soft, and fluid substance, which hath ingression and
power

power to enter into other imperfect *Bodies*, and to be mixed with them by the smallest parts, and to colour them and make them perfect; which they could not doe when they were *Metallicke* bodies dry & hard, which haue no entrance, nor power to colour and make perfect imperfect *Bodies*. And therefore to good purpose doe wee turne the *bodies* into a fluid substance, because euery tincture will colour a thousand times more, when it is in a soft and liquid substance, then when it is in a dry one, as appears by *Saffron*: and consequently the transmutation of imperfect *Bodies*, is impossible to be done by perfect *Bodies*, while they are
dry,

dry, except they bee first brought backe into their first matter, soft and fluid: from hence wee conclude, that we must make the *Moi-
sture* returne, and so reueale that which is hidden; which is called the *reincru-
dation*, or the making raw againe of the *Bodies*, that is, the boyling and the softening them, vntill they bee deprived of their hard and *dry corporality*, or bodily-
nesse; because that which is dry, doth not enter, nor colour any more then it selfe. Therefore the dry Earthly *Body* doth not teine, except it be teined, because as is a-
boue-said, that which is thicke and Earthy, entreth not, nor coloureth; and because it entreth not, there-
fore

fore it alters not; wherefore *Gold* coloureth not, vntill the hidden spirit be drawne from the belly thereof by our *white water*, and that it be made altogether a spiri-
tuall and *white fume*, the *white spirit*, and the *won-
derfull soule*.

Wherefore wee ought by our water, to attenuate, alter, and soften the *perfect Bodies*, that they may after-
ward be mixed with the other *imperfect Bodies*: And therefore if wee had no other profit by that *Ami-
moniack water*, then this, that it makes the *Bodies* subtile, soft, and fluid, according to his owne nature, yet it were sufficient for vs: for it brings backe the *Bodies* to their first originall
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of Sulphur and Mercury, that of these, we may afterwards in a short time, in lesse then *one houre* of the day, doe that aboue ground, which Nature wrought vnder ground in the mines of the Earth in a *thousand yeeres*, which is as it were miraculous. And therefore our finall secret, is by our water to make the *Bodies volatile, spirituall*, and a taining water, which hath ingression or entrance into the other *Bodies*: for it makes the *Bodies* to be a very *spirit*, because it doth *incerate*, (that is, bring to the temper and consistence of waxe) the hard and dry *Bodies*, and prepares them to fusion, that is, turnes them into a permanent or abiding water.

water. It makes then of the *Bodies* a most precious blessed *Oyle*, which is the true tincture, and the white *permanent water*, of nature hot & moist, temperate, subtile, and fusible as waxe, which pierceth, reacheth to the bottome, coloureth, & maketh perfect. Therefore our water doth incontinently dissolve *gold* and *silver*, and maketh them an incombustible *Oyle*, which may then be mixed with other imperfect *Bodies*: for our water turnes the *Bodies* into the nature of a fusible salt, which is by the *Philosophers* called, *Sal Albroe*, which is the best and the noblest of all salts, being in the regiment thereof fixed, and not flying the fire, and
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it is indeed an oyle, of a nature hot, subtile, penetrating, reaching to the depth and entering, called the compleat *Elixir*, and it is the hidden secret of the wise *Alchimists*. Hee therefore that knoweth this salt of the *Sunne* and *Moon*, and the generation, or preparation thereof, and afterwards how to mixe it, and make it friendly to the other imperfect bodies; hee in truth knoweth one of the greatest secrets of Nature, and one way of perfection.

These *Bodies* thus dissolved by our *water*, are called *Argent vine*, which is not without *Sulphur*, nor *Sulphur* without the nature of the *Luminaries* (or lights) because that the Lights (the *Sunne*

Sunne and *Moon*) are the principall meanes, or middle things, in the forme, by which *Nature* passeth in the perfecting and accomplishing the generation thereof: And this *Quick-silver*, is called the *Salt* honoured, and animated and pregnant, (or great with *Childe*) and *fire*, seeing that it is nothing but *fire*, nor *fire*, but *Sulphur*, nor *Sulphur*, but *quicke-silver*, drawne from the *Sunne* and *Moon* by our water, and reduced to a stone of great price; that is to say, it is the matter of the *Lights*, altered from baseness vnto nobleness. Note that this white *Sulphur* is the Father of *Mettals*, and their Mother together, it is

our *Mercury*; and the *Mine-
ra of Gold*, and the *Soule*,
and the *ferment*, and the
minerall vertue, and the li-
ving *Body*, and the perfect
Medicine, our *Sulphur*, and
our *Quick-silver*, that is,
Sulphur of Sulphur, and
*Quick-silver of Quick-sil-
uer*, and *Mercury of Mer-
cury*. The property there-
fore of our water is that it
melteth *gold* and *silver*, and
augments in them their na-
tue colour; for it turnes the
Bodies from *Corporality*, in-
to *Spirituality*, and this wa-
ter it is which sends into
the *Body* a white fume,
which is the white soule,
subtile, hot, and of much
fierinesse. This water is also
called the *bloudy stone*, and
it is the vertue of the *spiri-
tuall*

tuall bloud, without which
nothing is done, & the sub-
iect of all liquable things,
and of liquefaction, which
agrees very well, and clea-
ueth to the *Sunne* and the
Moone, neither is it euer se-
parated from them, for it is
of kinne to the *Sunne* and
to the *Moone*, but more to
the *Sun* then to the *Moone*;
Note this well: It is also cal-
led the *mean* of conioyning
the tinctures of the *Sunne*
and *Moone* with imperfect
Mettals; for it turnes the
Bodies into a true *tincture*
to reine the other imperfect
Mettals; and it is the water
which *whiteneth*, as it is
white, which quickeneth as
it is a *soule*; and therefore (as
the *Phylosopher* saith) soone
entreteth into its *body*. For it

is a liuing water, which commeth to moisten its *earth*, that it may budde, and bring forth fruit in his time, as all things springing from the *Earth*, are engendered by the *dew* or *moisture*. The *Earth* therefore buddeth not without watering and moisture: It is the water of *May-dew*, that clenseth the *Bodies*, that pierceth them like raine water, whiteneth them, and maketh *one* new *Body* of *two Bodies*. This water of life being rightly ordered with his *Body*, whiteneth it, & turneth it into his white colour; for the *water* is a white fume, and therefore the *Body* is whitened by it: *whiten the Body then, and burne thy Bookes.* And betweene

tween these two, that is, betweene the *Body* and the *water*, there is friendship, desire, and lust, as betweene the *male* and the *femate*, because of the neerenesse of their like natures: for our second liuing water is called *Azot*, washing the *Leton*, that is, the *Body*, compounded of the *Sunne* and *Moon* by our first water. This second water is also called the *soule* of our dissolved *Bodies*, of which *Bodies* wee haue already tyed the *soules* together, to the end that they may serue the wise *Phylosophers*. O how perfect and magnificent is this *water*, for without it the worke could neuer be brought to passe! It is also called the vessell of *Nature*,
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the belly, the wombe, the receptacle of the tincture, the *Earth*, and the Nurse. It is the Fountaine in which the *King* and *Queene* wash themselves, and the *Mother* which must be put and sealed in the belly of her *Infant*, that is, the *Sun* which proceeded from her, and which shee brought forth: and therefore they loue one another as a *Mother* and a *Sonne*, and are easily ioyned together, because they came from one & the same roote, and are of the same substance and nature. And because this water is the water of the *vegetable* life, therefore it giueth *life*, and maketh the dead body to vegetate, encrease, & spring forth, and to rise from *death*

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to *life*, by *solution* and *sublimation*; and in so doing, the *Body* is turned into a *spirit*, and the *spirit* into a *body*, and then is made amity, peace, concord, and vnion between the contraries, that is, betweene the *Body* and the *spirit*, which reciprocally change their natures, which they receiue and communicate to one another by the least parts, so that the *hot* is mixed with the *cold*, the *dry* with the *moist*, and the *hard* with the *soft*; and thus is there a mixture made of contrary natures, that is, of *cold* with *hot*, and of *moist* with *dry*, an admirable connexion & coniunction of enemies. Then our dissolution of *bodies*, which is made in this

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first water, is no other thing then a killing of the *moist* with the *dry*, because the *moist* is coagulated with the *dry*, for the moisture is contained, terminated, and coagulated into a *Body*, or into *Earth*, onely by *dri- nesse*. Let therefore the hard and dry *bodies* be put in our first water in a vessell well shut, where they may abide vntill they be dissolued, and ascend on high, and then they may bee called a *new Body*, the *white gold of Al- chimy*, the *white stone*, the *white Sulphur*, not burning, and the *stone of Paradise*, that is, the *stone* which con- uerts imperfect *Mettals* into fine white siluer: Hauing this, we haue also the *Body*, *Soule*, and *Spirit*, all toge- ther,

ther, of the which *Spirit* and *soule* it is said, that they can- not be drawn from the per- fect *Bodies*, but by the con- iunction of our dissoluing water, because it is certaine that the thing *fixed*, cannot be lifted vp, but by the con- iunction of the thing *vola- tile*. The *Spirit* then by the mediation of *water* and the *soule*, is drawne from the *Bodies*, and the *Body* is made no *Body*, because at the same instant the *Spirit* with the *soule* of the *Bodies* moun- teth on high into the vpper part, which is the perfecti- on of the *stone*, and is called *sublimation*. This *sublima- tion* (saith *Florentius Cata- lanus*) is done by things sharpe, spirituall, and vola- tile, which are of a sulphu-

rous and viscous nature, which dissolue the *Bodies*, and make them to be lifted vp into the Ayre in the spirit. And in this *sublimation* a certaine part and portion of our said first *water* ascendeth with the *Bodies*, ioyning it selfe to them; ascending and subliming into a middle substance, which holdeth of the nature of the two, that is, of the *Bodies*, and of the *water*; and therefore it is called the Corporall & spirituall compound, *Corfusle*, *Cambar*, *Ethelia*, *Zandarach*, the good *Duenech*, but properly it is onely called the *water permanent*, because it flyeth not in the fire, alwayes adhering to the commixed *Bodies*, that is, to the *Sunne* and *Moone*,

Moone, and communicating vnto them a living tincture, incombustible, and most firme, more noble and precious then the former which these *bodies* had, because from hence-forward this tincture can run as oyle vpon the *bodies*, perforating and piercing with a wonderfull *fixion*, because this *Tincture* is the *spirit*, and the *spirit* is the *soule*, and the *soule* is the *body*, because in this operation the *body* is made a *spirit* of a most subtile nature, and likewise the *spirit* is incorporated, and is made of the nature of a *body* with *bodies*, and so our *stone* contains a *body*, a *soule*, and a *spirit*. O *Nature* how thou changest the *body* into a *spirit*, which thou couldst not

not doe, if the *spirit* were not incorporated with the *bodies*, and the *bodies* with the *spirits* made volatile, or flying, and afterward *permanent* or *abiding*. Therefore they haue passed into one another, and are turned the one into the other by wisdom. O wisdom, how thou makest *Gold* to be *volatile* and *fugitiue*, although by nature it be most *fixed*. It behoueth therefore to dissolve and melt these *Bodies* by our water, and to make them a permanent water, a *golden water* sublimed, leauing in the bottom the grosse, earthly, and superfluous dry. And in this sublimation the *fire* ought to be soft, and gentle; for if in this sublimation the *Bodies*

dies bee not purified in a lent or slow fire, and the grosser earthly parts (note well) separated from the vncleanness of the *dead*, thou shalt be hindred from ever making thy worke perfect; for thou needest onely this subtile and light nature of the dissolved *Bodies*, which our water will easily giue thee, if thou proceed with a slow fire, for it will separate the *Heterogeneous* (or that which is of another kinde) from the *Homogeneous*, (or that which is all of one kinde.)

Our compound therefore receiueh mundification or cleansing by our *moist fire*, that is to say, dissolving and subliming that which is pure and *white*, and casting

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ing aside the *faeces*, like a *voluntary vomit* (saith *Azinaban*.) For in such a dissolution, and naturall sublimation, there is made a loosing, or an vntying of the *Elements*, a cleansing and a separation of the pure from the impure, so that the pure and white ascendeth vpward, and the impure and earthly fixed remaines in the bottome of the *water*, or the *vessell*, which must be taken away and remooued, because it is of no value, taking onely the middle *white substance*, flowing and melting, and leauing the *faeculent earth*, which remained below in the bottome, which came principally from the water, and is the *drosse*, and the *damm*

ned earth, which is nothing worth, nor can euer doe any good, as doth the pure, cleare, white and cleane matter, which wee ought onely to take. And against this *Capharæan* rocke, the ship and knowledge of the *Schollers* and *students* in *Philosophy*, is often (as it happened also vnto mee sometimes) most improuidently dashed and beaten, because the *Phylosophers* doe very often affirme the contrary, namely, that nothing must be remooued or taken away, but the moy-*sture*, that is, the *Blacknesse*, which notwithstanding they say and write, onely to deceiue the vnwise, grosse, and ignorant, which of themselves without a *Maister*,

ster, vnwearied reading, or Prayer vnto God Almighty, would like conquerours carry away this golden fleece.

Note therefore, that this separation, diuision, and sublimation, is without doubt the key of the whole worke. After the putrifaction then, and dissolution of these Bodies, our Bodies doe lift themselves vp to the surface of the dissoluing water, in the colour of whitenesse, and this whitenesse is life; for in this whitenesse, the Antimoniall and Mercuriall soule, is by the appointment of nature, infused with the Spirits of the Sunne & Moone, which separateth the subtile from the thicke, and the pure from

from the impure, lifting vp by little and little, the subtile part of the Body, from the dregs, vntill all the pure be separated and lifted vp: And in this is our Philosophicall and naturall sublimation fulfilled: And in this whitenesse is the soule infused into the Body, that is, the mineral vertue, which is more subtile than fire, being indeed the true quintessence and life, which desireth to bee borne, and to put off the grosse earthly faeces, which it hath taken from the Menstruous and corrupt place of his Originall. And in this is our Philosophicall sublimation, not in the naughty common Mercury, which hath no qualities like vnto them, where-

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from the impure, lifting vp by little and little, the subtile part of the *Body*, from the dregs, vntill all the pure be separated and lifted vp: And in this is our *Philosophicall* and naturall sublimation fulfilled: And in this *whitenesse* is the soule infused into the *Body*, that is, the mineral vertue, which is more subtile than *fire*, being indeed the true quintessence and life, which desireth to bee borne, and to put off the grosse earthly *faeces*, which it hath taken from the *Menstruous* and corrupt place of his *Originall*. And in this is our *Philosophicall* sublimation, not in the naughty common *Mercury*, which hath no qualities like vnto them, where.

wherewith our *Mercury* drawne from his *vitriolate* cauernes, is adorned. But let vs returne to our *sublimation*. It is therefore most certaine in this *Art*, that this *soule* drawne from the *Bodies*, cannot be lifted vp, but by the putting to of a volatile thing, which is of his owne kinde; by the which the *Bodies* are made *volatile* and spirituall, lifting vp, subtiliating, and subliming themselves, against their owne proper nature, which is *bodily*, heauy and ponderous; and by this meanes they are made no *Bodies*, but incorporeall, and a *fifth essence*, of the nature of the *Spirit*, which is called *Hermes* his *Bird*, and *Mercury* drawne from

from the *red* seruant; and so the earthy parts remaine below, or rather the grosser parts of the *Bodies*, which cannot by any wit or deuce of man be perfectly dissolued. And this *white fume*, this *white gold*, that is, this *quintessence*, is also called the compound *Magnesia*, which as a *man*, contains, or like a *man* is compounded of a *Body*, a *Soule*, and a *Spirit*: For the *Body* is the fixed *earth* of the *Sunne*, which is more than most fine, ponderously lifted vp, by the force of our diuine water; The *soule* is the tincture of the *Sunne* and of the *Moone*, proceeding from the coniunction or communication of these two: But the *Spirit* is the minerall

minerall vertue of the two *Bodies*, and of the *water*, which carries the *soule*; of the white tincture vpon the *Bodies*, and out of the *Bodies*, as the tincture of *Dyers*, is carried by water vpon the *cloth*. And that *Mercuriall* spirit is the Bond or tyall of the soule of the *SUN*; And the *Body* of the *Sunne* is the *Body* of fiction, containing with the *Moone* the spirit and soule. The *spirit* therefore pierceth, the *body* fixeth; the *soule* coupleth, coloureth and whiteneth. Of these three vnited together, is our *Stone* made, that is, of the *Sunne*, and *Moone*, and *Mercury*. Then with our gilded (or golden) *water*, is extracted a nature surpassing all nature,

ture, and therefore except the *bodies* bee by this our water dissolued, imbibed, ground, softened, and sparingly and diligently gouerned, vntill they leaue their grossenesse and thicknesse; and be turned into a thinne and impalpable spirit, our labour will alwayes be in vaine, for vnlesse the *bodies* bee changed into no *bodies*, that is, into the *Philosophers Mercury*, the rule of Art is not yet found, and the reason is, because it is impossible to draw out of the *bodies* that most thinne or subtile *soule*, which hath in it all tincture, if the *bodies* be not first dissolued in our water. Dissolue therefore the *bodies* in the *golden water*, and boyle them; vntill
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by the water all the tincture come out into a *white* colour, or a *white* oyle, and when thou shalt see this whitenesse vpon the *water*, then know that the *bodies* are dissolued or melted, and continue the decoction, vntill they bring foorth the *cloude* which they haue conceiued, darke, blacke, and white. Put therefore the perfect *bodies* in our *water*, in a vessell *Hermetically* sealed, vpon a soft fire, and boyle them continually, vntill they bee perfectly resolued into a most precious oyle: Boyle them (saith *Adfar*) with a gentle fire, as it were for the hatching of *chickens*, vntill the *bodies* bee dissolued, and their tincture most neerely con-

coniointed, (*marke well*) be wholly drawne out: for it is not drawne out all at once, but it commeth forth by little and little, euery day and euery houre, vntill after a long time this dissolution be complete, & that which is dissolued do alwaies arise vppermost vpon the *water*. And in this dissolution let the fire bee soft and continual, vntill the *bodies* be loosed into a viscous impalpable water, and that the whole *tincture* come forth, first in the colour of *blackenesse*, which is a signe of true *solution*: Then continue the decoction, vntill it become a *white permanent water*, for gouerning it in its bath, it will afterward be cleare, and in the end become

come like common *argent vine*, climbing thorow the ayre vpon the *first water*. And therefore when thou seest the *bodies* dissolued into a *viscous water*, then know that they are turned into a *vapour*, and that thou hast the *soules* separated from the *dead bodies*, and by sublimation brought into the order and estate of *spirits*, whereupon both of them with a part of our *water*, are made *spirits*, flying and climbing into the *ayre*, and that there the *body* compounded of the *male* and *female*, of the *Sunne* and *Moone*, and of that most subtile nature, cleansed by *sublimation*, taketh life, is inspired by his *moysture*, that is, by his *water*, as a man

man by the *Ayre*, and therefore from hencefoorth it will multiply, and increase in his kinde, like all other things. And therefore in such an *elevation* and *Philosophical* sublimation, they are all ioyned one with another, and the new body, inspired by the *Ayre*, liueth vegetably, which is a wonder. Wherefore vnlesse the *Bodies* bee subtilized and made thinne by *fire* and *water*, vntill they doe arise like *spirits*, and bee made like water and fume, or like *Mercury*, there is nothing done in this *Arte*. But when they ascend, they are borne in the *ayre*, and changed in the *ayre*, and are made life with life, in such sort that they can neuer bee

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separated, as *water* mixt with *water*. And therefore it is wisely said that the Stone is borne in the *Ayre*, because it is altogether *spirituall*; for the *vulture* flying without wings, crieth upon the top of the *mountaine*, saying, *I am the white of the blacke, and the red of the white, and the Citrine some of the red, I tell truth, and lie not.*

It sufficeth thee therefore to put the *Bodies* in the vessel, and in the *water* once for all, and to shut the vessel diligently, vntill a true separation be made, which by the enuious is called *coniunction*, *sublimation*, *assation*, *extraction*, *putrefaction*, *ligation*, *desponsation*, *subtiliation*, *generation*,

tion, &c. and that the whole *Maistry* be done. Doe therefore as in the generation of a *man*, and euery *vegetable*, put the seed once into the *wombe*, and shut it well. By this meanes thou seest that thou needest not many things, and that our worke requires no great charges, because there is but one *Stone*, one *Medicine*, one *Vessel*, one *Regiment*, and one *successiue disposition* to the *white*, and to the *red*. And although we say in many places *take this, and take that*, yet wee vnderstand that it behooueth to take but *one* thing, and put it *once* in the vessel, and to shut the vessel vntill the worke be perfected; for these things are so set down

by the enuious *Philosophers*, to deceiue the vnwar-ry, as is aforesaid. For is not this Art *Cabalisticall*, and full of secrets? And doest thou, foole, beleue that wee doe openly teach the *secrets of secrets*? and doest thou take our words according to the literall sound? Know assuredly, (I am no whit enuious as others are) he that takes the words of the other *Philosophers*, according to the ordinary signification and sound of them, hee doeth already, hauing lost *Ariadnes* thread, wander in the midst of the *Laberinth*, and hath as good as appointed his money to perdition. But I, *Artephius*, after I had learned all the
Art

Art and perfect *Science* in the Bookes of the true-spea-king *Hermes*, was some-times enuious, as all the rest, but when I had by the space of a *thousand* yeeres, or thereabouts (which are now passed ouer mee since my natiuity, by the onely grace of God Almighty, and the vse of this wonderfull *fifth essence*) when, I say, for so long time I had seene no man that could worke the *Maistry* of *Hermes*, by reason of the obscurity of the *Philosophers* words, moued with pitie, and with the goodnesse becomming an honest man, I haue determined in these last times of my life to write all things truely and sincerely. that thou
 K 2 maist

maist want or desire nothing to the perfecting of the *Philosophers Stone*, (excepting a certaine thing, which it is not lawfull for any person to say or to write, because it is alwayes reuealed by *God*, or by a *Maister*, and yet in this Booke, he that is not stiffe-necked, shall with a little experience, easily learne it.) I haue therefore in this Booke written the naked trueth, although cloathed with a few colours, that euery good and wise man, may from this *Philosophicall Tree* happily gather the admirable Apples of the *Hesperides*. Wherefore praised bee the most high *God*, which hath put this benignitie into our soule,

soule, and with a wonderfull long olde age, hath giuen vs a true dilection of heart, wherewithall it seemeth vnto mee, that I doe truely loue, cherish, and imbrace all men. But let vs returne vnto the *Arte*. Surely our worke is quickly dispatched, for that which the heate of the *Sunne* doeth in a hundred yeeres in the Mines of the Earth for the generation of a *Mettall*, (as I haue often scene) our *secret fire*, that is, our fierie *sulphureous water*, which is called *Balneum Marie*, worketh in short time.

And this work is no great labour to him that knoweth and vnderstandeth it, neither is the matter so deare,

(considering a small quantity sufficeth) that it ought to cause any man to plucke backe his hand, because it is so short and easie, that it may well bee called the *worke of Women*, and the *play of Children*. Work then sheercfully (my sonne) pray to God, read Bookes continually, for one Booke openeth another, thinke of it profoundly; fly all things that vanish in the fire, for thou hast not thine intent in these combustible and consuming things, but onely in the decoction of thy water, drawne from thy lights. For by this water is colour and weight giuen infinitely, and this water is a *white fume*, which as a *soule* floweth in the perfect *bodies*,

bodies, taking wholly from them their blacknesse and vncleannesse, and consoling the *two Bodies* into one, and multiplying their *water*: And there is no other thing that can take away their true colour from the perfect *Bodies*, that is, from the *Sunne* and *Moone*; but *Azoth*, that is, this our water, which coloureth and maketh white the *red Body*, according to the regiments thereof.

But let vs speake of *fires*. Our *fire* therefore is *mineral*, *equall*, *continuell*, it vapours not, vnlesse it be too much stirred vp, it partakes of *sulphur*, it is taken otherwhere then from the *matter*, it pulleth downe all things, it dissolueth, congealeth,

leth, and calcineth, it is *artificiall* to finde, it is a short way (or an expence) without cost, at the least, without any great cost, it is *moist, vaporous, digestiue, altering, piercing, subtle, ayery, not violent, not burning, compassing or enuironing, containing but one,* and it is the Fountaine of liuing water, which goeth about, and containeth the place where the *King* and *Queene* bathe themselves. In all the worke this *moist fire* is sufficient for thee, at the beginning, middest, and end; for in it consisteth the whole *Art*: This is the fire *naturall, against nature, vnaturall, and without burning;* and finally, this fire is *hot, dry, moist, and cold,* thinke

thinke vpon this, and work aright, taking nothing that is of a strange nature: And if thou doest not well vnderstand these fires, hearken further to what I shall giue thee, neuer as yet written in any Booke; from out of the abstruse and hidden cauillation of the Ancients, concerning *fires*.

We haue properly *three fires*, without the which the *Art* cannot bee done, and hee that workes without them, takes a great deale of care in vaine. The first is the *fire* of the *Lampe*, which is *continuell, moist, vaporous, ayery,* and artificiall to finde; for the *Lampe* ought to bee proportioned to the closure (or enclosure) and herein wee must vse great iudge-

iudgement, which cometh not to the knowledge of a workeman of a stiffe necke: for if the fire of the *Lampe* be not *geometrically* and duly proportioned and fitted to the *Furnace*, either for lacke of heate thou wilt not see the expected signes in their times, and so thou wilt loose thy hope by too long expectation, or else with too much heate thou wilt burne the flowers of the *Gold*, and so sadly bewaile thy lost labour. The *second fire* is the fire of *ashes*, in which the vessell *hermetically* sealed is shut vp; or rather it is that most gentle heate, which proceeding from the temperate vapour of the *lampe*, goeth equally round about the vessell:

This

This *fire* is not *violent*, if it be not too much stirred vp, it is digesting, altering, it is taken from another *Body* then the matter, it is but one, or alone, it is moist and innaturall, &c. The *third* is the naturall fire of our water, which for this cause is also called *fire against nature*, because it is *water*; and yet neuerthelesse it makes a meere spirit of *Gold*, which common fire cannot doe; this fire is minerall, equall, and partakes of *Sulphur*, it breakes, congeales, dissolues, and calcines all, this is piercing, subtile, not burning, and it is the *Fountaine of living water*, wherein the *King* and *Queen* bathe themselves, whereof wee haue neede in the whole worke,

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worke, in the *beginning*, *middle*, and *ending*, but the other two abovesaid, wee doe not alwayes need, but onely sometimes: Ioyne therefore in the reading the Bookes of *Phylosophers* these *three* sorts of fire, and without doubt thou shalt vnderstand all their cauil- lations concerning their fires.

As touching the *Colours*, hee that doth not make *blacke*, cannot make *white*, because *blacknesse* is the be- ginning of *whitenesse*, and a signe of putrifaction and al- teration, and that the *Body* is now pierced and morti- fied. Therefore in the pu- trifaction in this water, there first appeares *blacke- nesse*, like vnto the broth wherein

wherein bloud, or some bloody thing is boyled. Secondly, the blacke *Earth* by continuall decoction is *whitened*, because the *soule* of the two *bodies* swimmes aloft vpon the water like white creame; and in this onely *whitenesse*, all the spi- rits are so vnited, that they can neuer fly from one ano- ther. And therefore the *Le- ton* must be *whitened*, and teare the Bookes, least our hearts be broken, for this intire *whitenesse* is the true *stone* to the *white*, and the *body* ennobled by the ne- cessity of his end, and the tincture of *whitenesse*, of a most exuberant reflexion, and shining brightnesse, which being mixed with a *Body*, isuerly parteth from it.

it. Here then note, that the *spirits* are not *fixed*, but in the *white* colour, which by consequent is more noble then the other colours, and ought more earnestly to be desired, considering it is, as it were, the complement & perfection of the whole worke. For our *Earth* is first purrified in *blacknesse*, then it is clenfed in the elevation or lifting vp, afterwards being dryed, the *blacknesse* departeth, and then it is *whitened*, and the darke moist dominion of the *woman* perisheth, and then the white fume pierceth into the *new Body*, and the *spirits* are shut vp, or bound together, in drinesse, and that which is corrupting, deformed and *blacke* with

with moisture vanisheth, and then the *new Body* riseth againe, cleere, white, and immortall, getting the victory ouer al his enemies. And as heate working vpon that which is *moist*, causeth or engendreth *blacknesse*, which is the *first* colour, so by decoction euer more and more, heate working vpon that which is dry, begetteth *whitenesse*, which is the *second* colour; and afterward working vpon that which is purely & perfectly dry, it causeth *citrinity* and *rednesse*; and so much concerning the *Colours*.

We must therefore vnderstand, that the thing which hath the *head red* and *white*, the *feete white*, and

and afterwards *red*, and yet before that, the *eyes blacke*, this onely thing is our mai-
 stery: dissolue then the *Sun*
 and the *Moone* in our dissol-
 uing water, which is fami-
 liar, friendly, and of the
 next nature vnto them,
 which is likewise to them
 sweete and pleasant, and as
 it were a *wombe*, a *mother*,
 an *Originall*, the beginning
 and the end of life, and that
 is the reason why they are
 amended in this water, be-
 cause *Nature reioyceth in*
Nature, and *Nature con-*
taines Nature, and in true
Mariage they are ioyned
 together, and made one na-
 ture, one new body, raised
 vp, and immortall. And
 thus we must ioyne consan-
 guinity with Consanguini-
 ty,

ty, and then these natures
 will meete, and follow one
 another, putrifie them-
 selues, engender themselues,
 and make one another re-
 ioyce, because *Nature* is
 gouerned by *Nature*, which
 is neereft and most friendly
 to it. Our water then (saith
Danthin) is the most plea-
 sant, faire, and cleere Foun-
 taine, prepared onely for
 the *King & Queene*, whom
 it knoweth very well, and
 they know it; for it drawes
 them to it selfe, and they
 abide therein to wash
 themselves two or three
 dayes, that is, two or three
 moneths; and it maketh
 them young againe, & faire.
 And because the *Sunne* and
Moone haue their Originall
 from this water their Mo-
 ther,

ther, therefore it behoueth that they enter againe into their Mothers wombe, that they may be borne againe, and be made more strong, more noble, and more valiant. And therefore if these doe not *die*, and be not turned into water, they remain alone, and *without fruite*; but if they *die*, and be resolved in our water, they bring fruit an *hundred* fold; and from that very place, where it seemed they had lost what they were, from thence shall they appear that which they were not before. Let therefore the *spirit* of our liuing water, be with great wit and subtilty fixed with the *Sunne* and the *Moone*. because they being turned into the
nature

nature of water, doe dye, & seeme like vnto the dead; yet afterward being inspired from thence, they liue, encrease, and multiply like all other *vegetable* things. It is enough then to dispose the matter sufficiently from *without*, for from *within*, it selfe doth work sufficiently to its owne perfection. For it hath in it selfe a certaine and inhaerent *motion*, according to the true way, better then any order that can be imagined by man. And therefore doe thou onely *prepare*, and Nature will *perfect*; for if shee bee not hindered by the contrary, shee wil not passe her owne certaine *motion*, as well to conceiue, as to bring forth. Wherefore after the preparation

ration of the matter, take heede onely least by too much fire thou make the *bath* too hot: *Secondly*, take heed least the *spirit* doe exhale, because it would hurt him that worketh, that is to say, it would destroy the worke, and cause many *infirmities*, that is, much sadness and anger. From this that hath beene spoken, is drawne this *Axiome*, to wit, *that by the course of nature, he doth not know the making of Mettals, that knoweth not the destruction of them.* It behoueth then, to ioyne together them that are of kindred; for *Natures* doe finde their like *natures*, and being putrified, are mixed together, and mortifie themselves. It is necessary there-

therefore to know this *corruption* and *generation*, and how the *Natures* doe embrace one another, and are pacified in a *slow* fire, how *Nature reioycet's* in *Nature*, and nature *retaines* nature, and turnes it into a white nature. After this, if thou wilt make it *red*, thou must boyle this *white*, in a dry continuall fire, vntill it bee as *red* as *blood*, which will bee nothing else but *fire* and a true *tincture*: And so by a continuall dry fire, the *whitenesse* is changed, amended, perfected, made *Citrine*, and acquireth *rednesse*, a true *fixed* colour. And consequently by how much more this *red* is boyled, so much the more is it coloured, and made a *tincture*

cture of perfect *rednesse* ;
Wherefore thou must with
a *dry fire*, and a *dry calci-*
nation, without any moy-
sture, boyle this *compound*,
vntill it bee clothed with a
most *red* colour, and then it
will be a perfect *Elixir*.

If afterwards thou wilt
multiply it, thou must a-
gaine resolue that *red* in a
new dissolving water, and
after by decoction *whiten*
and *rubifie* it by the degrees
of fire, reiterating the first
regiment. Dissolue, con-
geale, reiterate, shutting,
opening, and multiplying
in *quantitie* and *qualitie* at
thine owne pleasure : for
by a new corruption and
generation, there is againe
brought in a new *motion*,
and so we could neuer find
an

an end, if we would alwayes
worke by reiteration of *so-*
lution and *coagulation*, by
the meanes of our dissol-
uing *water*, that is to say,
dissolving and congealing,
as is said in the first regi-
ment. And so the vertue
thereof is increased and
multiplied in *quantitie* and
qualitie, so that if in the first
worke, one part of thy
Stone, will teyne an *hun-*
dred, in the *second* it will
teyne a *thousand*, in the
third ten thousand, and so
by pursuing thy worke, thy
proiection will come into
infinitie, teyning truly, and
perfectly, and fixedly, euery
quantitie, how great soeuer
it bee, and so by a thing of
an easie price, is added *co-*
lour, and *vertue*, & *weight*.

L There.

Therefore *our fire and Azoth are sufficient for thee*; boyle, boyle, reiterate, dissolve, congeale, and so continue according to thy will, multiplying it as much as thou wilt, and vntill thy Medicine bee made fusible as *waxe*, and that it haue the quantitie and vertue which thou desirest. Therefore all the accomplishment of the worke, or of our *second Stone*, (*note it well*) consisteth in this, that thou take the *perfect Body*, which thou must put in *our water*, in a house of *glasse*, wel shut and stopped with *Cement*, lest the *ayre* get in, or the *moysture* inclosed get out; and there hold it in the digestion of a gentle heate, as if it were of a *bathe*, or the
most

most temperate heate of *dung*, vpon the which with the fire thou shalt continue the perfection of decoction, vntill it bee putrified and resolved into *blacke*, and afterwards be lifted vp, and sublimed by the water, that it may thereby bee cleansed from all *blacknesse* and *darknesse*, and that it may bee *whitened* and made *subtile*, vntill it come to the vtmost purity of sublimation, and at the last be made *volatile*, and *white*, within and without: for the *vulture flying in the Ayre without wings*, cryeth that it might get vpon the *Mountaine*, that is, vpon the *water*, vpon the which the *white Spirit* is carried. Then continue a conuenient *fire*, and that
L 2 *Spirit,*

spirit, that is, the subtile substance of the *Body* and of *Mercury* will ascend vpon the water, which quintessence is *whiter* than the *snow*; continue still, and in the end strengthen thy fire, vntill all which is *spirituall* mount on high: for know well, that all that is cleare, pure, and spirituall, ascends on high in the *ayre*, in the forme of a *white* fume, which the *Philosophers* call, the *Virgins milke*.

It behooueth therefore, that (as *Sibill* said) the *Sonne of the Virgin* bee exalted from the *Earth*, and that the *white quintessence* after his resurrection bee lifted vp towards the *heavens*, and that the *grosse* and *thicke* remaine in the bot-

tome

tome of the vessell and of the *water*; for afterwards when the vessell is colde, thou shalt finde in the bot-
tome thereof, the *faeces*, *blacke*, burnt, and combust, separate from the *spirit* and *white quintessence*, which dregs thou must cast away. In these times the *Argent viue* raineth from our *ayre* vpon our new *earth*, which is called *Argent viue*, sublimed from the *ayre*, whereof is made a *water* viscous, cleane and *white*, which is the true *tincture* separated from all *blacke faeces*, and so our *brasse* or *Leton*, is with our water gouerned, purified, and adorned with *white* colour, which *white* colour is not gotten, but by decoction and coagulation

L 3

of

of the *water*. Boyle it then continually, wash away the *blacknesse* from the *Leton*, not with thy hand, but with the *Stone*, or the *fire*, or our *second Mercuriall water*, which is the true tincture. For this separation of the pure from the impure, is not done with *hands*, but *nature* her selfe alone, by working it circularly to perfection, bringeth it to passe. It appeareth then that this composition is not a manuell worke, but onely a change of the natures, because *nature* dissolues and conioynes it selfe, it sublimes and lifts vp it selfe, and hauing separated the *faeces*, it groweth *white*: and in such a sublimation the parts are alwayes ioyned together,

together, more subtile, more pure and essentiall, because that when the fiery nature lifteth vp the subtile parts, it lifteth vp alwayes the more pure, and by consequent leaueth the grosser in the bottome. And therefore it behooueth by an indifferent fire, to sublime in a continuall vapour, that the *Stone* may bee inspired in the *ayre*, and liue. For the nature of all things takes life of the inspiration of *ayre*, and so also all our *Mastery* consists in vapour, and in the sublimation of *water*. And therefore our *brasse* or *Leton* must by degrees of fire bee lifted vp, and freely without violence, of himselfe, ascend on high, wherefore vnlesse

the *Body* bee by *fire* and *water* dissolued, attenuated, and subtilized, vntill it ascend as a *spirit*, or climbe like *Argent viue*, or as the *white soule* separated from the *Body*, and carried in the sublimation of the *Spirits*, there is nothing at all done in this *Arte*: But when it ascends on high, it is borne in the *ayre*, and changed in the *ayre*, and is made *life* with *life*, being altogether spirituall and incorruptible: And so in such a regiment the *Body* is made a *spirit* of a subtile nature, and the *spirit* is incorporated with the *Body*, and is made one with it, and in such a sublimation, coniunction, and eleuation, all things are made *white*.

And

And therefore this *Phylosophicall* and natural sublimation is necessary, for that it maketh peace betweene the *body* and the *spirit*, which is vnpossible otherwise to be done, otherwise then by this separation of the parts: wherefore it behoueth to sublime them both, to the end, that in the troubles of this stormy Sea, the *pure* may ascend, and the *impure* and earthly may descend: And for this cause it must be boyled continually, that it may be brought to a subtile nature, and that the *body* may assume and draw to it selfe the *white Mercuriall soule*, which it naturally retaines, and suffereth it not to be separated from it, because it is like vnto it, in the

L 5 neere-

neereneffe of the first, pure, and simple nature. From hence it appeares, that this separation must be made by decoction, vntill there remaine no more of the *fat* of the *soule*, which is not lifted vp, and exalted into the vpper part, for so they shall be both reduced vnto a simple equality, and vnto a simple whitenesse. The vulture therefore flying in the ayre, and the Toade going vpon the Earth, is our *Mystery*. And therefore when thou shalt gently, and with great discretion, separate the Earth from the water, that is, from the fire, and the subtile from the thicke, then that which is pure, will ascend from Earth into Heauen, and that which is impure,

pure, will goe downe to the Earth, and the more subtile part will in the vpper place take the nature of a spirit, and in the lower place the nature of an Earthly Body; wherefore let the white nature with the more subtile part of the Body, be by this operation lifted vp, leauing the *fæces*, which is done in a short time: for the *soule* is aided by her associate and fellow, and perfected by it. My Mother (saith the Body) hath begotten mee, and by me shee her selfe is begotten; and after shee hath taken her flight, (or I haue taken from her her flying) shee after the best manner shee can, becomes a pious Mother, nourishing and cherishing the sonne whom shee hath begotten,

ten, vntill he come to perfect state. Heare this secret: Keepe the *Body* in this our *Mercuriall water*, vntill it ascend on high with the *white soule*, and the *Earthly* descend to the bottome, which is called, *the Earth that remains*: then shalt thou see the water coagulate it selfe with its *body*, and shalt bee assured that the *Science* is true, because the *Body* coagulateth his moisture into drinesse, as the rennet of a *Lambe* coagulateth milke into *Cheese*. In the same fashon the *spirit* will pierce the *body*, and there will be a perfect mixture made by the least parts, and the *Body* will draw vnto himself his *moisture*, that is to say, his *white soule*, euen

euen as the *Load-stone* draweth the *Iron*, because of the likenesse and neerenesse of his nature, and his greedinesse, and then the one will hold the other, and this is our sublimation and coagulation, which retaineth euery thing *volatile*, and maketh that it can flye no more. Therefore this composition is not a manuell operation, but (as I said) a changing of natures, and a wonderfull connexion of their *cold* with *hot*, and their *moist* with *dry*: for the *hot* is mixed with *cold*, and the *dry* with *moist*, and so by this meanes is made the mixture and coniunction of the *body* with the *spirit*, which is called the changing of *contrary natures*; because

because that in such a solution and sublimation, the *spirit* is turned into a *body*, and the *body* into a *spirit*; so that the natures being mingled together, and reduced into one, doe change one another, in as much as the *body* makes the *spirit* a *body*, and the *spirit* turnes the *body* into a teyned and *white spirit*.

And therefore (this is the last time that I will tell thee) boyle it in our *white water*, that is, in *Mercury*, vntill it bee dissolved into *blacknesse*, and then by continuall decoction, it will bee deprived of his *blacknesse*, and the *body* so dissolved, wil at length arise with the *white soule*, and then one will bee mingled with the

the other, and they will embrace one another, so that they shall no more be diuided asunder, and then the *spirit* is vnited to the *body* with a reall accord, and are made one *permanent* thing; and this is the *solution* of the *body*, and the *Coagulation* of the *spirit*, which haue one and the selfe same operation.

Hee therefore that knoweth how to *mary*, to *make with childe*, to *mortifie*, to *putrifie*, to *engender*, to *quicken* the *species*, to bring in the *white light*, and to *clense* the *vulture* from his *blacknesse* and *darknesse*, vntill he be purged by *fire*, coloured and purified from all his spots,

spots, shall bee the owner of so great dignity, that *Kings* shall reuerence him, and doe him honour.

Wherefore let our *body* abide in the *water*, vntill such time as it be loosed into a new *powder* in the botome of the *vessell* and of the *water*, which is called the *blacke ashes*, and this is the corruption of the *body*, which is by wise men called *Saturne*, *Leton*, or *Brasse*, the *Phylosophers Lead*, and the *discontinued powder*. And in this putrifaction and resolution of the *Body*, there appeare *three* signes, to wit, the *blacke colour*, the *discontinuity* of the parts, and a *stinking smell*, which is likened to the smel of *sepulchres*

or

or graues. This ashes then is that of which the *Phylosophers* haue said so much, which remained in the lower part of the *vessell*, which wee ought not to despise, for in it is the *Diademe* of our *King*, and the *Argent vine*, blacke and vn cleane, from whence the *blacknesse* must be purged by continuall decoction in *our water*, vntill it be lifted vp in a *white colour*, which is called the *Goose*, and the *Poulet* of *Hermogenes*. He therefore that maketh the *red Earth* blacke, and then white, hath the *Maistry*, as also hee that killeth the *living*, and quickeneth the *dead*: therefore make the *blacke white*, and the *white red*, that thou mayest make the worke perfect,

perfect; and when thou seest the true *whitenesse* appeare, which shineth like a naked *Sword*, know that in that *whitenesse*, is *rednesse* hidden; and then thou must not take out of the vessell that *whitenesse*, but onely boyle it, to the end, that with drinenesse and heate, there may come vpon it a *Citrine* colour, and in the end, a most shining and sparkling *red*; which when thou seest, with great feare and trembling, praise the most good, and most great *God*, which giueth wisdom, and by consequence, riches vnto whom he pleaseth; and according to the iniquity of the *Persons*, taketh them away againe, and deprieth them of them for euer, plung-

plunging them in the seruitude and slavery of their enemies. To him be praise and glory for euer and euer. *Amen.*

FINIS.



THE EPISTLE
 of IOHN PONTANVS,
 (*mentioned in the Pre-
 face to the Reader of
 ARTEPHIVS his secret
 Booke*) wherein he beareth
 witnesse of the B O O K E:
 Translated out of the Latine
 Copy : Extant in the third
 Volume of *Theatrum
 Chymicum*, at the
 775. Page.



John Ponta-
 nus, *hane tra-
 ueiled thorow
 many Coun-
 tries, that I
 might know some certainty
 of*

of the Philosophers Stone; and going thorow as it were all the world, I found many false deceiuers, but no true Philosophers, yet continually studying, and making many doubts, at the length I found the truth: But when I knew the matter in generall, I yet erred two hundred times, before I could attaine to the true matter, with the operation and practise thereof. First I begunne to worke with the matter, by putrefaction nine moneths together, and I found nothing: Then I put it into Balneum Mariae for a certaine time, and therein I likewise erred: Afterwards I put it in the fire of calcination for three moneths space, and I wrought
amisse.

amisse. I tryed all kinds of distillations and sublimations, (as the Philosophers, Giber, Archelaus, and all the rest, either say or seeme to say) and I found nothing. In summe, I assayed to perfect the Subject of the whole Art of Alchimy, by all meanes possible to be deuised, as by Dung, Bathes, Ashes, and other fires of diuers kinds, which yet are all found in the Philosophers Bookes, but I found no good in them. Wherefore I studied three whole yeeres in the Bookes of the Philosophers, especially in Hermes alone, whose briefer words doe comprehend the whole Stone, though hee speake obscurely of the superior; and inferiour, (or
that

that which is above, and that which is below) of heauen & earth. Therefore our Instrument which bringeth the matter into being in the beginning, second, and third worke, is not the fire of a Bath, nor of Dung, nor of Ashes, nor of the other fires which the Philosophers haue put in their Bookes: What fire is it then which perfects the whole worke from the beginning to the ending? Surely the Philosophers haue concealed it: But I being moued with pitie, will declare it vnto you, together with the complement of the whole worke. The Philosophers Stone therefore is one, but it hath many names, and before thou know it, it will be very difficult;

ficult; for it is watery, aiery, fiery, earthy, flegmaticke, cholericke and melancholy; for it is sulphurous, and it is likewise Argent viue, and it hath many superfluities, which by the liuing God are turned into the true essence, our fire being the meanes: And hee that separates any thing from the subiect, thinking it to be necessary, hee truly knoweth nothing at all in Philosophy; for that which is superfluous, vncleane, filthy, faculent, and in summe, the whole substance of the Subiect, is perfected into a fixt spirituall body, by the meanes of our fire. And this the wise men neuer reuealed, and therefore few doe come vnto

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The Epistle of

the Arte, thinking that there is some such superfluous and unclean thing. Now wee must seeke out the properties of our fire, and whether it agree to our matter, after the manner that I haue sayd, to wit, that it may bee transmuted, when as that fire doth not burne the matter, it separateth nothing from the matter, it divideth not the pure parts from the impure, as all the Philosophers say, but it turneth the whole Subiect into puritie. It doeth not sublime, as Geber maketh his sublimations; Arnold likewise and others speaking of sublimations and distillations, to bee done in a short time. It is minerall, equall, continuall,

John Pontanus, &c.

nuall, it vapours not, except it bee too much stirred up: it partaketh of Sulphur, it is taken from else-where then from the matter; it pulleth downe all things, it dissolueth and congealeth, likewise it both congeales and calcines, and it is artificiall to finde out, and is a compendious and neere way, without any cost, at least with small cost: and that fire is it, with a meane firing, for with a soft fire all the whole worke is perfected, and it performeth withall, all the due sublimations. They that should reade Geber, and all the other Philosophers, though they should liue an hundred thousand yeeres, could not comprehend it, because
M 2 that

The Epistle of

that fire is found by deepe and profound Meditation onely, and then it may be gathered out of Bookes, and not before. And therefore the errour of this Arte is, not to finde the fire, which turnes the whole matter into the true Stone of the Philosophers. And therefore studie vpon it, for if I had found that first, I had neuer erred two hundred times, in my practise vpon the matter: wherefore I doe not meruaile, if so many and great men haue not attained vnto the worke. They doe erre, they haue erred, they will erre, because the Philosophers haue not put the proper Agent, saue onely one, which is named Artephius, but hee speakes for

John Pontanus, &c.

for himselfe, or by himselfe; And vnlesse I had read Artephius, and felt him speake, I had neuer come to the complement of the work. But the practise is this. Let it bee taken; and ground with a physicall contrition, as diligently as may bee, and let it bee set vpon the fire, and let the proportion of the fire bee knowne, to wit, that it onely stirre vp the matter, and in a short time, that fire, without any other laying on of hands, will accomplish the whole worke, because it will putrisie, corrupt, ingender, and perfect, and make to appeare the three principall colours, blacke, white, and red. And by the meanes of our fire the Medicine

The Epistle of

*will bee multiplied, if it bee
ioyned with the crude mat-
ter, not onely in quantitie,
but also in vertue. With
all thy strength therefore,
search out this fire, and
thou shalt attaine thy wish,
because it doeth the whole
worke, and is the Key of the
Philosophers, which they
neuer revealed: But if thou
muse well and profoundly
upon those things that haue
beene spoken concerning the
properties of the fire, thou
mayest know it; otherwise
not. I being moued with
pitie, haue written these
things, but that I may sa-
tisfie thee fully, this fire is
not transmuted with the
matter, because (as I said
aboue) it is not of the mat-
ter. These things therefore I
thought*

John Pontanus, &c.

*thought fit to say, and to
warne the prudent, that
they spend not their moneys
vnprofitably, but know
what they ought to looke af-
ter. For by this meanes they
may come to the truth
of the Arte, and
not otherwise.
Farewell.*

FINIS.