Three Tracts

Of the

Great Medicine

OF

PHILOSOPHERS

FOR

Humane and Metalline BODIES.

I. Intituled, Ars Metallorum Metamorphoseos.

II. Brevis Manuductio ad Rubinum Cœlestem.

III. Fons Chymicæ Philosophiæ.

All Written in Latine

By *EIRENÆUS PHILALETHES* Cosmopolita.

Translated into English *for the Benefit of the* Studious *By a Lover of* Art *and* Them.

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MVSEVM
BRITAN
NICVM

THE

Publishers Preface

To the

READER.

Reader,

BEing *Conversant for many* Years *with* Writings of this kind, *and also with* not a few Persons *in pursuit of the* Mastery, *who together with* me *have not only* read *the* true and false Books *with equal* Credit, (*by which thou may judge of the* Event *in* practice) *but also have* imbraced *the Notions or Practice of* confident Affirmers

with ſuitable Credit *to the hopes of* Attaining.

This Labyrinth *having no more poſſeſſion of me, and the* Theory *of* Principles *ſo far prevailing as to* Enable *me to make* choice *of* Authors *and Perſons to* converſe *with, can do no leſs then* contribute *as much as in me lyes to the* help *of thoſe* Ingenuous Searchers *under the ſame* Difficulty. *In order to effect this I have already* communicated *a ſhort but candid* Tract *not long ſince, which was* communicated *to me by my very* good Friend, *as may be ſeen in his* Kind Letter, *in which it was* incloſed & Printed *with it, called* PHILADELPHIA; *which I think in no ways falls ſhort of the* Title. *This I thought might have* terminated *my Care of that kind, content-*

contenting my ſelf that every one, tho perhaps more capable, *had not born a* Proportion; *but receiving this* ſecond Kindneſs *from* my Friend, *wherein he* freely communicates *his* Thoughts *according to his* promiſe *and my* Requeſt; *which I perſwaded my ſelf could not but* prove *of* advantage *to the* Searchers of Art, *eſpecially in their* Beginnings. *And let it not be an* Objection, *that he does not* aſſume *the* Title *of a* Poſſeſſor, *but rather an* Argument *of his* Sincerity, *ſince I believe it poſſible that ſomething may be gained from ſuch early* thoughts, *which more ripe* Experience *denies. I meet with* confirmation *in this from a great* Maſter, *Viz.* Eirenæus Philalethes, *in his Preface to his Expoſitions on* Ripleys Compound *of*

of Alchymy. *Where Speaking of the Benefit he had Received from Authors, has this expression;* 'some 'in good sooth, who are not pro- 'fessors of this Secret, Write 'more Edifyingly to the inform- 'ing of a *Tiro*; then those whom 'Skill hath made Crafty.

However least this should not be sufficient to recompence thy Expence *I have added three* excellent Tracts *which I received from the Hands of a* Friend *that had taken some pains and care in their* Translation *from the Latine Copies Printed in* Holland; *and I take this Oportunity the rather, because the first of them is so highly* Commended *by my* Friend. *This is* Intituled Ars Metallorum, &c. *Which indeed well Answers the* End. *Here the Stu-*

Studious may meet with help, the Ignorant with Light *and* Information *and Reproachers and* Myso-Chymicks *with Demonstration beyond Dispute.*

The Second Brevis Manuductio, &c. *In which not only the field in which it lyes, and the Reason of its* Epithet, *but the means to attain it is also shaddowed forth. And indeed there are some peculiar* Hints *that are not* common.

The third Fons Chymicæ, &c. *As this Answers the Title so no doubt it will the desire of Searchers. For as nothing is more needful, so nothing is more earnestly sought then the true* Fountain, Bath *or* Menstruum *in which* Sol *is Dissolved and amended.*

Thus Reader having performed this

this in good will to the Studious give me leave to withdraw, and spend my time more privately: And do thou endeavour to bear a Proportion with me in communicating, *rather then Carp; at what perhaps thou cannot Imitate; However since I seek no Honour from thee I shall be safe from the Contrary.*

By Remaining,

PHILOMATHES.

Esteemed

Esteemed Friend,

LYing under the Promise in my last (in which I sent *Philadelphia*) according to thy earnest Request, that I would communicate my thoughts concerning the Secret Art of *Hermes*, and finding that little Tract so Generously communicated to the World, hastens the fulfilling it.

But in the first Place let me premise, that as these are my Thoughts and Conceptions, let them merit no otherways then such, always preferring the Writings of known *Masters* to all, and no farther then these agree with them, and by them are Confir-

Confirmed truſt or imbrace them.

Having obſerved in my *Convers* with thoſe Studious in this Art, that not one amongſt many were poſſeſſed with ſo much as the *Theory* of the Poſſibility of it, tho of many Years Conſideration, it was a Motive to me to conſider things Radically, eſpecially remembring the ſaying of *Philoſophers*, '*that it was never found of any by Chance.* And in the firſt place the poſſibility of the thing, whence I might be aſſured that it was, nor that only, but that it was ſufficient to recompence the Time, Coſt and Labour neceſſary to it.

I therefore (after many Errours) betook my ſelf to the moſt valued and candid *Authors* treating of the Theory and poſ-

Poſſibility of the thing, ſuch as were recommended by thoſe certainly knowing; as *Treviſans* four *Books*, *&c.* *Sendivogius* and many more, but one ſmall Piece fell into my hands of greateſt value which I think fit to mention, it was Intituled, *Ars Metallorum*, *&c.* Written by *Eirenæus Philalethes*, this fully manifeſting the poſſibility & worth of the *Art*; in a Stile not ambiguous but full of Learning and Demonſtration; which was confirmed by all but by none more then *Philadelphia*.

Thus proſecuting this effectually, I found it not very difficult to conceive the poſſibility of ſuch an Exaltation of *imperfect Bodies* to perfection; ſeing that no

no Essential Difference was between them but only accidental, and that all had one and the same Matter, which is easily known to be *Mercurial*, and that *Natures* Design or End was, if she could have worked free from Accidents, to have brought all to perfection.

Therefore it will easily be granted & gathered from hence, that if a *plusquam perfection* of *Tincture* endued with *fixity* and *penetrability* could be attained of the same Nature these *imperfect Bodies* (so much of them as is *Mercurial* sayes *Philadelphia*) might be influenced and Enobled to the Perfection of *Gold*; whose perfection is the *Standard*. So tha tas much as any Body shall exceed in

Tincture

Tincture this *Standard*, so much it is capable of communicating to those short of it. *Vide Philadelphia, &c.*

So that we are not to think this *Transmutation of Metals* is a changing of one Species into another (as those who conceive *Metals* differ after that Manner object) neither any thing contrary to Nature; but only changing of the same *Aureous Matter* from the state of *Crudity* to the state of *Maturity*, in natures own way. I could give Examples in Nature of this, but seing it is plentifully shown by Masters of the *Art* themselves it ought to suffice.

And for the possibility of Multiplying this *Tincture* it is plentifully shown by many (at which

which some Carp) neither is it hard to conceive since our experience shows in common Ferments there is no end, as it were, of the power of Ferment, as it comes to have reiterated Operations on suitable matters.

These Considerations Leads immediatly, through an necessity, to abandon all thoughts of *Agents* and *Patients* out of kind, or that are not *Homogeneal* to the bodys to be mended, and one to another; this no small security to a young Searcher against the many Pretences and Practices of those who prosecute those things blindly and Corruptly.

How this may be effected is indeed worth enquiry. Therefore let us consider that next.

Nature

Nature being arrived at her End in the perfection of *Gold* the *Standard*, and fallen short of it in imperfect Metals through Accidents, we to perfect them, must go as near to Perfection as we can to begin, and as *Philosophers* say where Nature left. If therefore we hope to move this Perfection to a *plusquam perfection*, the Perfection must dye. Our great Care then must be to seek and find such an *Agent* that is capable to effect it. Which appears to be, from all candid *Authors* and reason it self an *homogeneous Humid*: Which doth not only Kill the Body but dyes with it, and are both raised farr more Noble and Perfect, endued with a Multiplicative Power. Like as

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a Grain of *Corn*, when by its own Humidity, in a proper Matrix, is thus Killed and Raised, it putteth forth many Grains, each endued with the same Multiplicative Virtue with the first Seed, which may be Multiplyed, as it were, Infinitely.

This *Humidity*, I very well know, is the desire of all true Searchers of Art; who know by sad Experience how Difficultly it is obtained: But how difficult soever it may be thought or found to be, it must be attained or we Labour without Reward.

To reincrudate, necessarily requires a *Crudity*; and as this is to Dye, Rise and Dwell with the Body reduced, must also through necessity be the same in kind

kind and only differ with respect to Crudity: Which then will naturally follow to be that *Crude* out of which Perfect *Gold* is produced; according to all candid Writers.

Philadelphia has Illustrated and *Bernard Trevisan* with others, has affirmed that *Mercury* to *Metals* is like common Water to *Vegetables*, Viz. their Matter. Therefore the Crudest *Mercury* must be the only *Agent* to reincrudate ripe *Mercurial* Bodies.

I have observed a pretty Likeness between *Mercury* in *Metallick* Works, and Water in *Vegetables*. For if I would produce a *Vegetable* it must be by Seed and Water, if a *Metal* it must be by *Mercury* and its Ferment. If I would purifie a *Vegetable Body*) which is Water

 con-

congealed) as *Sugar*, *Salt*, &c. which are Capable of being mixed with extraneous Earth or *Feces*, I muſt diſſolve it in Water, which Water being of the Unity of its Matter poſſeſſes it and rejects the *Feces*, which being evaporated leave the Body free from thoſe impurities. Juſt ſo in Refining *Metals* (which are *Mercury* Coagulated) we Diſſolve them in a ſufficient quantity of *Mercurial* matter, (by Fuſion) then evaporate the Crude *Mercurial* Matter on a Teſt, *&c.* and the pure *Metal* remains behind. In this Work of Refining Running *Mercury* is not choſe or uſed but Corporeal; as in *Luna Saturn* is Choſe, and in *Sol Antimony*. *Silver* being leſs perfect, is purified by *Lead*, leſs *Crude*; *Gold* moſt perfect is purified

fied by *Antimony* moſt *Crude*. And as *Antimony* is too Crude for *Silver*, ſo is *Lead* not Crude enough for *Gold*. From hence may be Learned the Reaſon and Ground of the Refiners *Art*. And further to manifeſt the difference in Maturity between *Lead* and *Antimony*, I have obſerved in the union of them with other *Metals* this different effect. When in the Reduction of *Lead Oar*, we add *Iron*, and what elſe may be requiſite and a fuſion of both is made, the metal that reſides is malleable. But if the like be done with *Antimony*, we find, inſtead of that, a brittle *Metalline* Maſs. The Reaſon of adding *Iron* in ſuch Works is from hence, the *Mercuriality* or *Metalline* part in the *Oar* is held in Chains by the abundance of impure

pure *Sulphur*, which violently attracts to its ſelf the *Metallick Sulphur* in the *Iron*, through which Union, the Accidents in great meaſure are thrown off, and the *Metal* reſides in the Bottom. Alſo we ſee that when ſome ripe *Metal* is mixed with a greater Quantity of Crudity or immature, the immature is blown off and the ripe remains: But if the Crude too much exceed the ripe it will carry that alſo: whence it is eaſy to err in Quantities, and degrees of Fire. For if a ſmall Quantity of *Silver* be mixed with a great Quantity of *Antimony*, and that haſtily blown off, how eaſily do this *Crudity* Conquer and carry off the Ripe Body. This by the By.

But to return to that which is ſooner

ſooner ſpoke then done, *viz.* The Reduction of a perfect Body by a Crude Agent; and as this is no doubt the End of our Labour, ſo we ſhall find it attended with many Difficulties. First in finding the Extreams; then in uniting them which muſt be through Mediums; and perhaps in purification; for Crudity is generally attended with Impurity, and every perfect Generation and Union requires purity in the Principles.

The Mediums of *Union* ought to be Adapted to the Nature of the Extreams, leaſt they ſhould alinate rather then unite. Alſo Mediums imply middle Natures, that are not ſo Crude as the one, nor ſo ripe as the other.

Now *Aſtrologers* ſay that Mercu-

begin to move, leaſt we Return without Recompence.

I am not ignorant that the Practice is diverſly conceived by Searchers as well as Principles; for the *Philoſophers* having ſpoken Alluſively of both, we may eaſily miſtake. But I am obliged by the neceſſity of it to believe the Principles were the ſame to all true Philoſophers; Neither can I admit, for the ſame Reaſon, of any other thoughts of their Operations. I remember a ſaying in *Ars Metallorum* very confirming, where he ſpeaks of the certainty of the Art from Argument, and amongſt others brings this as none of the leaſt. '*This at leaſt* '*is clear, that it is ſo far from being* '*a new Device, that there have been men*

'*men skilful in it through many Se-* '*ries's of Ages, who being Diffe-* '*rent both in Tongue and Nation,* '*and very many of them Contempo-* '*rary have written ſo Agreeingly* '*of the Art, that they cannot be* '*proved by ſuch as underſtand them* '*either to Corrupt or diverſly to han-* '*dle ſo much as one Operation.*

This perhaps may ſeem ſtrange at firſt, as it did to me being prepoſſeſſed with a conceit of the contrary, *viz.* That their ſeeming Contradictions were owing to their different Working on divers Principles. But conſidering the thing I found that he ſaid not this alone, but that all admoniſh that we ſhould ob-

 ſerve

ſerve wherein they all agree, and there was the truth. This admits that they do all agree, and conſequently the ſame Principles and Practice or it could not be ſo. Therefore reſolving to make an Eſſay, I deeply weighed their ſayings: Proſecuted them one by one, Obſerved their Explication one of another, and at length perceived a Harmony beyond compare, moſt ſecretly couched in their Writings, yea in thoſe I before thought moſt differing: Tho not indeed without *Tropes*, *Allegories* and *Figures* are theſe things expreſſed; to conceal them from the Vulgar.

In ſhort therefore let us not

not, like the *Alchymiſts* of *Sendivogius*, propoſe to accompliſh the thing by *Mercury* alone or *Sulphur* alone, but let both be the *Subjects* of our *Contemplation* and Practice. For if I conceive aright the matter of this moſt ſecret Maſtery is a *Sulphureous Mercury*, and the *Stone* it ſelf nothing elſe but that Coagulated; which then is a *Mercurial Sulphureity* penetrating, tinging and fixing.

Admit of my ſhort *Conceptions*, but believe, this is not obtained without the Propitious *Smiles* of *Diana* (who parting from the *Conjunction* of the *Sun* appears Horned, the *Earth interpoſing*) and *Venus*

Orient

Orient who foreruns the *Sun* and proclaims the joyful day approaching.

Excuſe me with Friendſhip, that I thus preſume to mention things ſo Secret, ſince we have little elſe but ſuch Shadows to Satiate our Longing Minds, till the *Sun* ariſe & overcome the night of *Moon-ſhine* as well as Darkneſs and all the *Clouds*, and the *Horizon* wholly become *Sol*'s then is the time to write *Adeptus*.

Thus with hearty Wiſhes of Succeſs accept this *Cordial Communication* of my thoughts, and continue the Bond of Friendſhip inviolable as doth thy Well-Wiſhing and Hearty Friend,

PHILETÆROS.

TRACT

The FIRST

The ART of the

Tranſmutation

OF

METALLS.

CHAP. I.

Concerning the Authority of the Art, its Profeſſors, and the way of ſearching out the Secret.

SEeing that all *Men*, of whatſoever *kind* and *Fortune*, do propoſe ſome Bounds to themſelves of their hours ſpent in ſearching out of things; to wit that they may obtain the Skilfulneſs of that

Art in which they are Conversant, and use all Industry that they may come to the *Perfection*.

Notwithstanding this *Fortune* blesseth very few, for altho many Labour after *Architecture* but few *Archimedes*'s are found. Many however they adict themselves to *Physick*, yet there are not many *Paratelsus*'s, few endued with the Wit of *Helmont*; nay if they can arrive to an Indifferency in *their* Art, they will not think they have lost their Cost and Pains. Hence it comes to pass, that no one can think he has studied in vain, tho' every *Geometrician* cannot be equal to *Archimedes*, or *Poet* to *Homer*, or *Rhetorician* to *Cicero*. For that also Rhetoricians of an inferiour stamp, may (according to the Talent bestowed upon them) profit the Common-Wealth. Any men, may I say, altho' something unskilful in that Art in which they have been conversant, be thought useful in that Common-Wealth where they live.

But as many as do adict themselves to the *Metamorphosis* of *Metals*, do seem to press

press after a very useful thing, at least not unwisely nor unprofitably. For the top of this *Art*, is *Artifice* it self, which who hath attained, hath acquired the *Heighth*, but he that hath not proceeded hither, will carry back no *profit*. For nothing but the Loss both of *Mony* and *time*, comes from the *Science* of *Alchimy* half Learned. Moreover he will expose himself both to be *Laughed* at, and Disgraced by *Myso-Chymicks*. But the object of the *Art* is so *Noble*, that it promises *Infinite Riches* to the Possessor, and moreover *most perfect Health*. Hence it comes to pass, that there is hardly any Idiot, who after he has heard never so little of the *Art*, doth not presently Apply himself to the Disquisition thereof, and presently puts on the Name of *Chymist*, and as soon as he hath Conceived any hopes, by reading some Receipts, he forthwith claims the title of *Philosopher*. But least that he should seem to adore a foolish *Phylosophy*, every one according to the happiness of his own *Genius*, Excogitates *subtilties*, and according to what ability he

is of, builds *Furnaces*, gets him *Glasses*, and sets upon the *Work* with a wonderful Solemnity. So he Lavisheth away his *Money*, till it is too late, and very little, if any subsistance is left. Least in the mean time he should be reproved of *mad Rashness*, he can talk ye of the *first Metallick-matter*; the *Rotation* of the *Elements*, the *Marriage* of *Gabritius* with *Bega*, and that in an *Idiom* commonly unknown, he shall cite ye the *Philosophers*, & *Expound* them at his pleasure, and extreamly comfort himself with the hopes of his future *Fortune*. But in the mean while he endures Labours in this *Philosophy*, even to a Consumption both of his *Strength* and *Money*, untill he hath miserably practiced upon *himself* that *Metamorphosis* which he sought on the *Metals*.

Which thing, when some captious *Myso-Chymicks* observe, and have seen the same Event to happen to most, they laugh at the *Art* forthwith, as *fabulous* and deride it. But they who have deceived themselves by their own rashness, do

do go about to Intice others into the same way of Loss, and by their *Devices* and *feigned Receipts*, do blurr Paper, that they may seem at least to have gained some skill by the Loss of their Money. With which Sophistications, the world is so full, that almost no studious *Tiro* of the *Art*, but is seduced by them. No Despiser of *Science*, who may not take an occasion of Barking against it from hence. So that as well the *Art* it self, as its Ingenious *Professors*, suffer unworthily for the baseness of some *Rascals*, who altho' they are more stupid then a *Block* in the *Art*, yet Write so as tho' they were truly *Adepts*, and do freely devulge their Impostures so far, that the first Inextricable Labyrinth to a young *Chymist*, is to distinguish between the true and false Books, from which sophistical Deceivers, do build up no less specious an *Edifice*, then the true *Artists*, nay for the most part they promise greater things. Concerning these, *Bernard Trevesan*, (a man not unexperienced in the Cheat of this kind) writes thus, "*Unless*

less (saith he) *thou avoid these as the Plague, thou wilt never taste any good in this Art.* Therefore I have writ this *Treatise*, to Inform the blind more fully in this *Science*, least wandring through *Desart Places*, they miserably Rove. And first I have decreed to Vindicate the *Art* from Calumnies: Nextly, I thought good to subjoyn the Qualifications of them who study this *Art*: and lastly, I will describe the true manner of Inquiring: Which things being premised instead of a *Preface*, I will presently betake my self to Dilucidate the *Art* it self.

For that there are found many deceiving *Sophisters* Treating of *Althimy*, should it be reproved either of *falsity* or *folly*. For that the *Possibility* of *things* is to be weighed, by which, if the *Truth* of the *Art* can be disproved, *let* it fall, If not, it is not only foolish, but unworthy a *Philosopher* to slander it. For the baseness of men who handle this *Art* rashly, makes nothing to the destroying it, for the Light of *Nature* is clearer, then to be obscured by those *Dark Fellows*. Moreover

over I will Instruct the *Sons* of *Learning*, lest they should be seduced by *Errours*, and it shall appear to these more evident then the *Sun*, that the **Transmutation** of **Metals**, is real, possible and true from the state of *Imperfection* to *Perfection*, and that by the Co-operation of *Nature* and *Art*. Seing that no material or essential Difference is seen betwixt *perfect* and *Imperfect* Metals, but only an accidental one, which consists in the disproportion of Maturity. This alone being greater or lesser, does diversify *Metals* in their *Species*'s, unless that some *superadventitious superfluities* do appear distinct among *Metals*, which being only dreggs, have no Correspondence with the *Matter*, but being altogether *Irreptitiously surrogated*, not purified, because of the *Defect* of *Digestion*, have remained mingled with the *Indigested pure*. Hence the difference of *metallick* Formes. But if at any time these *superfluities* shall be cast off, by the compleat perfection of Digestion, then the *Metals* is seen no longer *Imperfect* but rather *perfect*; Hence out of a mine-

Mineral of *Lead*, in a convenient space of time, without much trouble, *Miners* do witness that a great deal of *Silver* is found. And in like manner, if this same thing could be performed by *Triumphant Art*, without the means of the *Earth*, there is nothing in *Nature* to hinder but the same *Effect* should follow. But the certainty of this thing is plain from hence, (to wit, that all Metals arise from the same matter) because *Mercury* which is generated in the *Bowels* of the *Earth*, is the *Universal material Mother*, of all those things which are Indued with a *Metallick* Species, which will not be hard to be proved from hence, because *Mercury* is accommodated to all those things and may be joined by *Art*; but it were altogether impossible to perform that, unless all participated of *one matter*. For that *Mercury* is a *Water*, yet such a one, as is mingled with nothing which is not of the *Identity* of its own *Nature*. Therefore since it Drinks up all *Metals*, by moistening them, that all those do retain a Correspondency of *matter* with this.

I add, that by *Art*, the Handmaid of *Nature*. *Mercury* may be so Successively concocted with all *Metals*, that one and the same, under the same *Colour*, and form of *Flux*, may subalternatly show and Express, the true *Temperature* and the true *Proprieties* of all of them. Which would be impossible in *Art*, unless *Nature* did supply the possibility of this, by the Correspondency of *matter*.

Furthermore, There are not wanting other Arguments to prove the same.

And first of all truly this is not light, That all *Metals* may be reduced into running *Mercury*, as also *Minerals* that do consist of *metallick* principles. And moreover, these *metallick Mercuries* may be so changed, that a *Saturnine* may become a *Martial* (neglecting its own force the mean while) only by the Decoction of a *Martial* Essence in the same, by sagacious *Artifice*; moreover the same *Martial* may become *Venereal*, by the Ferment of *Venus*; The same also *Lunar*, *Jovial*, or *Solar*, by a Ferment of them, in

in the mean while no alteration being made either in *Colour* or *Flux*, excepting that one *Mercury* is more pure & defecated then the other. An admirable *Mercury* is separated also from *Antimony*, which will also put on the Nature of *metallick Mercuries*, by the subtile Administration of *Art* and *Nature*. Nor this alone, but also those abovesaid *Mercuries*, will so change the *Common Mercury*, as well of *Metallick* as *Mineral*, so that by its commixtion it being digested with them, takes to it self the same Natural Qualities with them, that it makes one and the same *Mercury* with them, according to the Species of the Corporal *Mercury*, being joyned with it in a Spiritual Bond, and one and the same individual by successive Operations, can put on the *Forms* of *all*, and chuse one new one, neglecting the former, until it has run through the Kingdoms of all the *Planets*. And what doth this argue, but that all claim to themselves one matter, from which all come, and to which all return, and that all things being reduced to this *mer-*

mercurial matter, according to the variety of Digestion, may go from one into another's *Species*, and alone successively travel through *all*. Which Argument, as being true in it *self*, so also it will remain a firm *Foundation* to this *Art*, and *inviolable*. Against these most *evident* things I know not what can be Objected, unless some, the dulness of whose wit does not reach to receive these things, do Complain that they have often tryed these things, and that according to the prescript of most famous *Authors*, yet the Event has no way answered their *Hope*. Whom we may Answer, that their *Ignorance* makes nothing to Reprobate so *Noble* an *Art*. Let not this be imputed a fault to the *Art*, if any thing in *Nature* possible by *Art*, escape their Intellect; for this Objection will be no less a mark of affected *Arrogance*, then gross *Ignorance*, as tho' those things alone were to be performed by the Administration of *Nature*, Art Co-operating, which without an exact Scrutiny, fall under the Capacity of their *Wit*. The

rest

reſt being, *ipſo facto*, Excluded, as tho' there were the ſame meaſure of their *Intellect*, and the poſſibility of *Nature*. Moreover, I would meet by an experimental affirmative *Knowledge*, their negative *Experience*. I my ſelf that write theſe things can be a faithful Witneſs of *Nature*, that all theſe aforeſaid things are true, without any *Falſity*, and certain without *Pretence*, and I have ſeen all theſe things in and about *Metals*, have tryed them, and by Experience have found them *true*. Therefore they muſt not contend with bare *Negations* (whoſe Baſis is Ignorance) againſt eye *Witneſſes*; of whom I profeſs my *ſelf* one, who alſo, am backt with one mouth, by all the true *Philoſophers*, ſuch are *Albertus*, *Raimundus*, *Ripley*, *Flammel*, *Morex*, and many others, whoſe names it would be tedious to reckon. I confeſs at leaſt, that it is no light *Work* to perform this which I have ſaid, but on the contrary very much hidden from *Philoſophers*, and I might affirm it the moſt hidden thing in *Nature*. Furthermore I make it known

known, that the *Key* of the *Art* is delivered to us by *Philoſophers*, which whoſoever hath, the *Key* of unlocking all the *doors* is committed to him, ſo that he Learn to handle every thing in its Order and true Method. For it is not all one what *Metal* or *Mineral* is firſt took in hand, or which *way*, or by what *Operations* it goes on, but in knowing of theſe an Ingenious Sagacity is required, and beſides the *Theory*, a Practical *Knowledge*, or elſe he will *err* let him do what he can. I could here reckon up divers *Mutations* of *Metals*, as for Inſtance, *Mars* into *Venus*, by the *acid Stalagma* of *Vitriol*, *Mercury* into *Saturn*, *Saturn* into *Jupiter*, *Jupiter* into *Luna*, which Operations indeed, many vulgar *Chymiſts* (far enough from the top of *Art*) know to perform. I add that it is known to few, (and thoſe only true *Philoſophers*) that there is a middle ſubſtance, *hidden*, *noble*, betwixt a *Metal* and a *Mineral*, of which the one end is a *Metal*, and the other a *Mineral*, whoſe Commixt Heavenly *Virtues* make one certain *anonymous* *Metal*, when

when yet it is not a *Metal*, but a *Chaos*, that is a *Spirit*, because wholly *volatile*, from whence (altho in it self it be wholly *Volatile*) all *Metals* may be drawn, without the *Transmuting Elixir*, even *Sol* and *Luna*, also *Mercury*, whose *Virtues* I shall not willingly describe, I have *seen*, *done*, *known*, the *Transmutation* of this into all *Metals*, and this the *Adepts* will witness with me to be *true*. I will tell thee, (if thou wilt conceive) it is called *Chalibs* by the *Author* of the *New Light*, and it is the true principle of the Work, the true *Key* (as it may be handled) of unlocking the most hidden *Secrets* of *Philosophers*. What in the mean while, if *Philosophers* have hidden these things, and have Painted out *parabolically* the *truth* to the *sons* of *Art*, under a mask of Fallood; shall therefore this so *Divine* a Science be contemned; farr be it. For it is plain, that in the Nature of an *imperfect* thing there is no Impediment, but it may be changed into a *perfect*, since of its *own nature* it retains a propensity of putting on *Perfection*, if so be

be it be tryed by an *Homogeneous Agent*, prevailing with a *Digestive* power. Now then we will inquire into its *Virtue*, and first indeed, we will determine, that by which this ought to be done. And then we will adjoyn *Philosophical* reasons. As for the *first*, we do, and will profess it to be nothing else but *Gold* digested to the supream Degree to which it can be brought by *nature* and *Art*; which then will be seen not simply *Gold*, but a thousand times more perfect then *Common Gold*. Which being so exalted it *radically* penetrates *Metals*, tinging and fixing them. Neither let this seem wonderful to any one, since whilst it remains in its *Corporeal Existence*, it can diffuse its *Tincture* far and near, above what is credible to any one who doth not see it: Insomuch that it seems to colour into its *Tincture*, as tho by littles, almost six Pound of *Silver* with one single Ounce of *Gold*. For Example, let a mass of *Silver* be guilded (tho it be very great) let it afterward be drawn into a Thread (as small as a Hair) that whole Thread will

will appear as tho' of the purest *Gold*, and the *Artist* will sooner be wanting to attenuate the Thread, then the *Gold* to the Power of *Colouring*. Moreover, if this Corporeal *Metal*, Earthly and dead is able to perform this so unspeakable a thing, from whence I pray, is this Inconstancy of *Tincture*, except because a Body cannot alteratively enter into a *Body*, for there is not wanting a Tincture to Change it, but the *Corporality* of the tinging Matter hinders the *Transmutation*. But if this *Corporeal, Earthly*, would become a *spiritual Fiery*, its kind being altered, then truly it would fundamentally enter, and what it did outwardly to the *sight*, it would perform the same *alteratively Internally*, yea, and much more; by how much *fire* is of a more subtile property and Essence then *Earth*. Therefore this being supposed, to wit, that terrene vulgar *Gold*, may be so circulated, untill it be placed in the Seat of a *Fiery Essence*, it will easily be gathered, that this *fifth Essence*, is a thousand times more *perfect* then its former Sub

substance, and that from the *Law* of the disproportion of *subtilty* amongst the four *Elements*, and therefore it is of *power* to defuse its *Tincture* further; it hath this moreover, that whilst it is a *Spirit*, it may *Intrinsically* be mingled with the least things, which a *Body* of *Gold*, although it should be extended far, cannot attain to, because of its *Corporality*, and if it shall so enter, without doubt it would *Transmute* it, since every *Natural* Ingression by Littles, is the *Transmutation* of the passive *Nature*, unless the *Identity* of Nature be between the thing entring and entred, as *Water* mixed with *Water*.

This Supposition instead of a *Preface*, we do assert to be true, and in its Place will describe the manner of it.

Here at least we will bring some *Arguments* Confirming the possibility. Amongst which, this is of no light moment that *Seed* is the *Perfection* of every thing having *Seed*, and that which has not *Seed* is wholly Imperfect, as Sung the Poet.

In auro——
Semina sunt auri licet hæc abstrusa recedunt,
Longius——

This is not only *perfect*, but the most *perfect*, in its *Metallick Species*. If therefore there be the *Seed* of *Gold*, it will follow, that this does reside in *Water* which is the Habitation of the *Spirit*, for *Seed* is a certain spiritual Means of Conserving the *Species*, hence the possibility of the Dissolution of *Gold*. Altho it is the Work of a very *quick sighted Philosopher*, Blessed by *God* with no mean *Talent*, to find out a powerful *Agent* to perform this. Moreover, if *Gold* could be dissolved to bring out its *Seed*, reason perswades, that this is to be done no other *Way* then into *Water Homogeneous* of its own Kind. Which Dissolution being once made, the *Body* hath put off its *form*, to wit, a terrine form of *Gold*, and hath put on another *Watry-Golden* form. Moreover all *Motion* is from *something*, to *something*, and every perfect *Motion*, is the bound of a *generative* in the same kind,

kind, whence motion is a Progression, which will be done by Various Homogeneous *Mutations* to the thing moved, wherefore when *Aureity* is the *terminus a quo*, the same will be *terminus ad quem*, and there will be Intermedial Progressions in a *Metallick Homogeneity*, by the Necessity of the *Law* of *Nature*, which being observed, the Effect is forced to its *End*, through the *necessity* of an *End*, if so be the *Operations* shall not be Intermitted by the Contrary. Wherefore from *dissolved Gold* we put a *regress* of the same *dissolved*, to *aureity*; and we conclude it to be *proved*. But this *Golden* form which it shall re-assume, in no wise shall be the same which it hath put off, since a *regress* from a *privation*, to a *habit* is impossible. Therefore there is necessarily another *Golden* form to this, which will be so much more *Noble*, then the former, by how much more *spiritual*, as far as *Fire* is more subtile and pure then *Earth*. I have Writ enough, and too much, to direct the *Sons* of *Learning*, now let the Chief *Myso-Chymicks*

 bark

bark at safely those things which they are Ignorant of, they can in no wise *rebate* the force of those things which I have said, or *disprove* the truth, and they shall certainly bear away this *Reward* of their slanders, *deep Ignorance*. For I write nothing to the *Haters* of *Art*, to the rest what I have said is abundantly sufficient.

Now this *Science* being Established, and Vindicated, something is to be said of its *Professors*, for that (as is above said) it comes to pass from the Wickedness of some sorry *Fellows*, that this Divine *Art* as well as its Friends, hath suffered much by Calumniators. For when some stupid *Mechanicks*, seduced by blind Presumption go about the handling of these things, being vexed they presently curse *Chymical Philosophy*, speak evil of its *Practitioners*, and tear with railing the *Authors* that write thereof. Others, altho little Learned preposterous Men, blinded with the thirst after *Gold*, do gape after the *Art*, and set upon the thing without Mature Deliberation, and err, yet nevertheless they conceive a possibi-

sibility of the *Art*, and speak well of it, and being ashamed to confess their Ignorance therein, pretend a *skilfulness*, to the Ignorant, and perhaps go on to Write about the *Art*, and being allured with a silent *hope* of recovering at last what they have lost, will yet try again, untill they do multiply their *Losses*; they will comfort their *Friends* with the hope of future Good, but in the mean while they are *poor*, and every day made *poorer*, so giving an occasion to the foolish Mockers of *Chymistry* to deride them. Indeed so great is their *Wickedness*, since they are seduced themselves they go about to intice others with their false Receits, Lyes and Sophistical Writings, into the same predicament of *Error*; at length some, howsoever skil'd in the *Art*, yet being stirred up thereto by *envy*, do handle the thing very *Scabiously* and *deceitfully*, and under the promises of true *Doctrine*, do seduce *Tiro's* with most miserable *Impostures*, so *Geber*, *Arnold*, *Lully* and almost all others, amongst whom there is not found one Candid Writer, and if any

any, yet he will be found to handle the Matter very obscurely. Hence an inevitable *Labyrinth* to one that is to begin *Chymistry*, that there seems to be need, even of the Immediate finger of *God*, if any one shall desire to go the right *Path*. Hence also the Name of the *Art* is so odious that a body cannot set to it easily without the greatest *derision*. Therefore it is very necessary to be known what is to be done in the first place by one that will be a *Son* of *Science*, to obtain this *Golden Art*, to obtain this *Fleece*, since there will be many hindrances to drive him back, unless he has a firm Resolution of *mind*, many things to delude his *hope* and expectation, unless he hath a quicksighted *Wit*.

First Indeed, that he may be made safe from them who *Deride* his undertaking, his *Course* ought to be *Secret*, that his *Labour* may be known to none, therefore the ancient wise *Philosophers* Commanded to hide this *Science*, like a word in the Mouth. Neither truly may it seem

seem unprofitable so to Exhort, since that the disgraces and Calumnies of *Men*, make not little towards the Casting of a dispondency in the *mind* of a *Tiro*, who abhorring the *Art* themselves have its Practitioners in the highest Contempt. Moreover if any one consider the Event, there will appear to be need of a Secret Concealing of the *Art*. For if any one shall be frustrated of his *hope*, can *Silence* hurt him any thing, when otherways, he shall be propounded, who is so disappointed, for an *Example* of a *foolish* throwing away of Money and time (as it is commonly reputed.) But if on the other hand he shall obtain this *Treasure*, it shall not only be found profitable, but also extreamly necessary to have concealed it. For he is propounded a Prey to *Tyrants* and wicked persons if any one shall enjoy and use openly so great a *Treasure*; and some also being too *improvident* in this thing, having endangered the safety of *Life*, have repented too late. Moreover he ought to be of a Constant *mind*, which would Descend into this *Palestra*, *Di-*

Diligent, *Industrious*, *Learned*, a devourer of Books, *Private*, *Solitary*, unless that he hath one faithful *Companion*, not more, not *Poor*; for altho a little quantity may suffice when the Art is once tryed, yet it will happen that he will *err* sometimes, to repair which errors, he has need of money; moreover to supply Charges necessary for *Food* and *Raiment*, whilst he is incumbent in this *Art*, least by chance he should be obliged to do something else, when he rather ought to be of an undisturbed *Mind*. And that which is the greatest thing, let him be *honest* and fearing *God*, abhorring *Sin* and soliciting *Heaven* with his *Prayers* to prosper his Undertakings, thus qualified let him go on, but without the clear *Light* of *Nature* he will err. Moreover let him get the *Books* of *Learned Men*, and not *Sophisters*, let him diligently mind those: let him *read* and read and *read* again, and Consider things deeply with *himself*, and have a care least when he hath once Concluded the thing, he presently try it *Practically*, but let him often *pon-*

ponder, *examine* and *weigh* his Conclusion, and *Compare* it with the Opinion of the most Learned *Authors*, and *alter* it so long, untill he shall have *chose* some one, which shall endure all *probations*, then at length let him begin a *Praxis*, Praying for Gods Assistance, let him consider his Experiments, which as *reason* shall perswade, let him *alter* and *renew*, until he shall see the *Signs* Described by *Philosophers*. And omitting *erroneous Operations*, let him insist only upon one *true Complement*, neither let him dispair, altho he err often, and yet let him have a Care of *great Charges*, so by the blessing of God, he shall at length obtain his *desire*. I moreover to instruct such a one have writ the following *Treatise true*, *plain*, *perfect*, without *Deceit*. And yet I would admonish all *Covetous*, *Fraudulent* Persons and the rest of that *Classis*, that they let alone the *Art*, and this *Treatise*. For

Certum est procul hinc arcere profanum.

CHAP.

CHAP. II.

Of the beginning of the Art, *its* Writers, *and its* Foundation, *in which it is Treated of the* Metallick *Principles and the gradual Production of* Metails *and* Minerals.

HErmes by Sirname *Trismegistus* the Father of this *Art*, is introduced into the Scene of *Philosophers*, of whom various Opinions of *Authors* are reported, who he should be; there are not wanting who affirm him to have been *Moses*, at least they agree in this, that he was an *Ægyptian*, also a most quick sighted *Philosopher*. He is called the Father of this *Philosophy*, to wit, who first of all (whose Books are extant) handled this *Philosophy*. Yet some will have this *Science* derived from *Enoch*, who foreseeing the *Flood*, Writ the seven *Liberal Sciences*, (amongst which is *Chymistry*) upon Tables, and left them to *Posterity*. But

But *Hermes* entring into the Valley of *Hebron* found them, which are yet called the *Emrald Pillars* and thence Learned his *Wisdom*. Others sharply contend that *Noah* knew this *Art*, and carryed it into his *Ark*. Not a few do indeavour to establish this *Art* from some places of *Scripture* and write that *Solomon* had it. Some bring it down from *Adam* himself, to *Abel* and so to *Seth*; but such like subtilties do not please me, being about to write the Simplicity of *Nature*, they do not Illustrate, nay rather obscure *Art*, that it seems *Enthysiastical*, and they that so *Write*, do nothing else but yield an Occasion of deriding to *Mysoi-Chymicks*. For that if the *Art* has a real Foundation in *Nature*, why should I be Solicitous whether this or that man understood it or no, since we know that its Lovers and the *Adepts* have always concealed themselves with all their endeavour, even as also it is declared to others in their *Books*. Neither have all, or at least very many been known but after their *Death*, but whilst they were *alive* they lay concealed with the

the greatest Diligence. This at least is clear, that it is so farr from being a new *Device*, that there have been *men* skilful of it through many *Series*'s of *Ages*, who being Different both in *Tongue* and *Nation*, and very many of them *Contemporary*, have writ so agreeingly of the *Art*, that they cannot be proved, by such as rightly understand them, either to *Corrupt*, or *diversly* to handle so much as one *Operation*. I confess at least, there may appear a great difficulty in Reading their *Books*, to a man unskilful of the thing, they write so *obscurely*, *tropically*, *allegorically* and *figuratively*; some also do intermingle many *false* things to ensnare the *unworthy* and *unwary*, that by this means they may distinguish *Philosophers* from *Fools*; but in sum, all of them do strike at one mark and lead to the same Inn. But those things which they deliver more *Obscurely*, they do this to no other end, but that they may exclude the *unworthy*, as they often witness in their *Books*. *Bernard Trevisan* (much adored by me) is found most *candid*;

did; also *Ripley* an English-man, *Flamnel* a Frenchman, *Sendivogius* the Author of *The new Light*, also the *anonymous Author* of the *Hermetick Secrett*, yet whose name hath delivered a double *Anagram*, as to wit (*spes mea est in agno*) in a Book whole Title is *Enchiridion hysticæ Restitutæ*, and (*penes nos unda tagi*) in his *Hermetick arcanum*. I would not pass by here the *Ladder* of *Philosophers*, the *great Rosary*, the Works of *Arnoldus*, the *Boys play*, the Works of *Dionysius Zacharius*, *Ægidius de vadis*, the Works of *Moren*, *Augurellus his Poems of making Gold*, also *Five Treatises* of the *Rosary abreviated*, the Works of *Peter Bonus of Ferrara*, In a word I would have all the *Books* included which are agreeable to these aforesaid, and those which are otherwayes excluded. Which being compared, as is fit, before the Work be begun, in the first place the studious *Schollar* of Art may learn the *Lives*, *Kingdoms*, *Manners* and *Habits* of *Metals*, and also of *Minerals*, nor delight himself in the bare *Notion*, but know them *scientiently*

entifically, that is *Practically*. But to this end, there is need of a Profound meditative *Contemplation*, that he may Learn and Understand the Original of *Natural* things in the *genus* and of *Mineral Bodies* in the *species*. As for me, being only intentive to the Doctrine of *Metals*, to wit, as far forth as it seems to Explain the *Art* of *Transmutation*, I willingly pass by the Original of Natural things in the *genus*; Content to have spoken those things which may satisfie the aforesaid purpose, *yet* I will briefly touch the rest in *Order*.

All the *Common Philosophers* have delivered that there are *four Elements* Compounding all things *Originally*, from whence are all things, to which they resolve, from whose divers *Coalition*, divers things *proceed*. Almost all *Chymical Philosophers* have subscribed to this unhappy Opinion. No other Cause of which I am able to conjecture then that without *mature Deliberation* (they being prepared to their own Interest) they hvaehastily described these first *Foundations*

ons of things. Which *Opinion* of theirs, I not daring to *disallow*, upon the account of the *Honour* and *Reverence* I have for them, will handle it *Philosophically* otherways according to the *Truth* of the *matter*. For I only acknowledge *three Elements*, which they Contend to be *four*, all which Experience teacheth to be *cold* of their *own nature*, to wit, *Air*, *Water* and *Earth*, for that the only defect being caused by the remote distance of the *Califactive Sun*, which doth bring a *coldness* upon all these things and that is more *remiss*, or *Intense*, by how much the greater or lesser distance it is removed. For I altogether reject an *Elementary Fire*, also I deny that there is any besides our *Common Fire* which burns in the Kitchins, whose heat is always *distructive* in it self. Neither do I deny, notwithstanding, that there is *heat* in things, flowing, either from *Light* or *motion*, or *Life*, or alterative *Blas*, no other. The Pyrate *Vulcan* doth *burn* and *waste* Concrete things, by *feeding* upon them & it is the most Corrupt Violent *motion*, caused from

from the *Repugnancy* which arises from two contrary active things, but yet it is not an *Element*, as being neither *Substance* nor *Accident* as farr as appertains to the *actual* burning, but the expression of the Activity of two *Agents*, mutually in themselves, in a Capacious *Subject*. I would not show now what things are required in order to Fire *actually burning*, besides the accident of *Heat* and *substance*, in which this *Action* is made, at least we assert this hear, altho its *heat* be an *Accident*, yet that it its self is neither an *Accident* nor a *substance*, but the express Operation of the *activity* of two *active* things and acting mutually upon one another, which *activity* I could easily demonstrate in every Combustable thing *burning*, but that it would be *foreign* to this place. And as I do altogether reject *Elemental Fire*, in the mean while being content with a *Ternary* number of the *Elements* and do assert, the first native quality *cold*, neither do I attribute to them *heat*, except accidental as is said; so neither do I admit these *three* by their *Commixtion* to

to go into the Composition of Natural things. For that the *Disproportion* of things to be mingled, takes away the mixture fit for *Generation*, and the possibility thereof. For a *Natural* Generation is made by the Union of Generative Ingredients. Moreover *Union* is an Ingression of things to be *united per minima*, but if the *least* of one thing be *tenfold* or a *Hundredfold* more subtile then the *little* of another, the adequate *littles* cannot come together, for that it behoves very little things to come together, which we seek to unite *per minima*. From hence *water* mixed with *Earth* is not united with it, even as neither *Water* with *Wine*, or *Flegme* with *Spirit*, yea they may be separated, because of this disproportion amongst the *littles*. If any one shall say in order to make this *mixture*, one thing undergoes the *subtilty* of another, and so by consequence are *united*, I urge that if it be equally *subtile* (*which* was first thick) that it may enter *liquid* by uniting it self, it behoves that it be altogether brought to the same *Nature*, and what then I pray is *Earth* but *Water*, (for that, *Water*

will

will not go into *Earth* that it may have an union with *Earth*, that is to say a *Body* will not enter a *Body* (so univocally) and if it be so, how foolish is it to imagine this, that *Earth* is convertible to *Water*, that it should promote the *Generation* of a *Concrete* with *Water*, and if this should be granted, the thing would be said to be produced of *Water*; if so be *before* it was possible to be produced, the *Earth* had gone into real *Water*, but this is necessary, or otherwise the *little* of this will not be able to agree with the *little* of the other. And as yet *Air* is wanting, whose *little* is much more *subtile* then the *little* of *water*, unless all things be held to vanish into *Air*, that also the aforesaid *Water* may have it a Companion to it self in generating, which if it should be granted, it would follow that all things did consist of *Air* alone, which *Air*, altho it be *Originally* in its own Nature from it *self*, or gathered together of *Earth* and *Water*, Changed between themselves, yet it will be the same thing, nor diversified because of the difference of its *Original*

ginal; for unless it be the same it cannot be united, to wit, that *Water* may have the same subtilty with *Air*, it is obliged to have the same first *Qualities* with it, the same also is to be Judged of the *Earth*, that it may be adequated to the rarity of the *Water*, and if it be so *Water* so subtilized will be real *Air*, and *Earth* so subtilized will be real *Water*, and now where is the composition of things generated by *Elements*, when according to this Doctrine all things are necessary to proceed from *Air*, and of *Fire* how much more subtilly, a quaternity of *Elements* being admitted, with this *Doctrine* of Mixture. But if any one should say, that it is true that the *Elements* are so Converted, I would ask him by what *Agent* they were changed: Moreover if *Earth* goes into *Water*, water into *Air*, that so there may be an union of Compounding *Elements*, to make an Elementary thing, I would ask again what need there is to unite another *new* to *Earth* reduced into real *Water*, so also to mingle new *Air* to *Water* subtilized to the

the rarity of *Air*, as tho one and the same *Element*, so convertable into another, being converted could not procreate an effect of its self, without the mixture of the other. If it be said that *Earth* as aforesaid, being Subtilized, is equal to *Water* in Rarity, and yet is not *Water*, even as neither is *Water Air*, I would ask then whether or no, the *one* can put on the first Qualities of the *other*, if not, neither will they have Correspondence in their *littles*, for this is impossible; if so, I desire to know whether if one *first* should put on the *firsts* of another *first*, that would not be really the *first*, whose *firsts* it *first* puts on. To assert the Contrary is not *Philosophical*, therefore it is concluded that all things Materially take their Original from one *Element*, which cannot be neither *Earth* nor *Air*, which unless I studied Brevity I could easily *Demonstrate*. The *Earth* is a Soil or Bed in which all Bodies Increase and are preserved, the *Air*, into which they grow, it is the means and bringer of *heavenly* Virtues, wherewith

with it is filled, and by which they are Communicated to all these *Inferior* things, the *Seed* of all things is put into the *Water* by the *Creator* in the first Creation, which som do produce into the *Air*, as *Vegitables*, some keep within their own Reins, as *Animals*, in some it is hid very *obstruse* as in *Metals*, and there is, even to the *end* of the *World*, seed sufficient to produce all things of *Seed*, whose Habitation (as is said) the *Water* is found to be. This *Seed* (otherways Idle) being stirred up by its *form* (which form is a certain particle of *Ineffable Light*, *Heavenly Virtue*, which is present to Endue (in reference to *place* and a convenient *Agent*) with its *force*, Inferior things aptly disposed, and to stirr them up to *Motion*) so I say the *Seed* being stirred up with an *active* Virtue, does Coagulate the Material *Water* with its *fermentatious Odour*, which it so Changes by *various* Fermentations, the *Author* of all Changes, until it has produced that, to produce which the *Seed* was propense. If therefore there be a *Metallick Seed*, there grows

grows from thence *first* a dry humour slippery not wetting the hands, to wit *Mercury* the Mother of all *Metals*. I could here teach the Procreation of *stones* of every sort, also note very many things worthy of observation, about the *First Nativity* of *Mercury:* But I purposely pass by those things making little to the purpose. For *Mercury* has deserved to be called the *true Matter* of *Metals*, because before it was *Mercury* that it might be destined to *Metal*, yet it might happen by some *defect*, that some thing different from *Metal* did result from thence, but when once it is *Mercury* then indeed no longer can any thing be born from thence but *Mineral* or *Metaline*, from this the different kind of *Metals* which are seen, as for instance, *Jupiter*, *Saturn*, *Luna*, *Venus*, *Mars*, *Sol*, which all have one and the same Mother, *Mercury*; also some *middle Minerals* arise from hence, some also are made of the *Metals* themselves eroded with *acid Mineral Salts*, so *Vitriol* from a Vein of *Copper*, eroded by such an *acid Stalagma*, whose Generation to teach would

would be from the *Matter*, therefore I purposely *omit* it. But not any *Intervening Sulphureous Fatness*, (as some think falsly) is joyned to the *Mercury*, which it Coagulates, boyling it with its heat, whose Expurgation afterwards is the *perfection of Metal*. For we know that *Sulphur*, as it is called, in *Jupiter*, is much more impure then *Sulphur* in *Saturn*, altho *Mercury* in *Saturn* be more Crude and unclean then *Mercury* in *Jupiter*, and yet even *Common People* will witness that *Jupiter* is a more pure *Metal* than *Saturn*, therefore we must not think with them of a Metallick Digestion by such a fatt *Colostrum*, when in *Mercury* there is a proper Internal digesting *Agent*, to wit, *Heat*, which being caused by a *Celestial influence*, infuseth Life and Motion to this our Matter, which *life* and *motion* depend from an Adaptation of a Convenient *Matrix*, or Place fit for *Generation*. For altho all of these abovesaid things are full of this most plentiful *Virtue*, and this is present to all, to the Information of them; yet it does not actually

ally act by *Informing*, that is by exciting to *Motion*, except as far forth as it is helped by *Extrinsicks* rightly accommodated; and so then this *Heavenly Virtue* acts incessantly; which altho it be *Uniform*, and *one* in the whole *World*, yet it is varied by reason of the *Seed*, according to which, the *Ferments* of things are diversified to produce diverse *Transmutations*, wherefore if *Mercury* born here shall find a place in its self fit for *Generation*, altho in its self without such a Place it appears *Cold*, for that it is *dead*; yet within the *Center* of its own *Nativity*, (the generative action not being yet Intermitted) this *force* or *Heavenly virtue*, being Caused as well from the *Light*, as a Rotation of *Superior things*, and by means of the *Air* most plentifully diffused *to* all things, and *through* all things, I say this *Virtue* (as it has reference to Light) will cause some *Heat*, (and as it has reference to the Rotation of the *Superiors*) it will cause *Motion* in this Inferior Subject, this *Heat*, and *Celestial Motion*, cannot be without its *Life*, in which they are, (I mean

mean not an *Animal Life*, nor yet *Vegetables*, but a *formal*) from these, *Ferments* are produced by an *altering Blast*; which dayly doth change the *Matter* and *Transmute* it, until the Heavenly Predominate Inducing a *greater* or *lesser* fixation, according to the Accommodation of the *Place*, helping or retarding *Digestion*, from one and the same *Mother*, the aforesaid different *Off-spring* do proceed, only *diversified* by the inequality of the *Maturity*. By reason of which *Inequality*, some *Crude Superfluities* which are not of *Metallick Imposition*, but being in the *Mercury* are *separable* from it, these I say being not *purged* receiving a Coagulation with the *pure*, does seem to *specificate* amongst *Metals*, and those *feculent Crudities*, being *different* by reason of the *Variation* of the *Generative Matrix* Mercury, and it is Coagulated *Different*, and possesses this *difference*, according to the *Embria* of the Place. Moreover the *Matter* of all Metals is *one*, to wit, *Mercury* which properly tends to procreate *Sol* or *Luna*, for the different respect in the degree

gree of perfection, if any *Feces* of Mercury be Commixed in its Generation, these are *Accidents*, neither do enter into a *Mercurial* substance of which *partly* the diversity, and partly the Difference of the *place* in which the *Digestion* is made, from a different *Coagulation* with this one *pure*, the same *one* thing puts on different *Masks*, and so produceth *Imperfect Metals* in their Species. I avoid a particular Description of the *Genealogy* of all *Metals*, because I make *haste* to the *Renovation*, and *Multiplication* only of *Sol* and *Luna*. Therefore I betake my self to the *Task*.

CHAP.

CHAP. III.

Of Gold *and* Silver, *how they come of* Mercurial Matter, *and of the possibility of Changing* Imperfect Metals, *to the perfection of these.*

OUt of the foresaid *Fountain*, as is said, springs *Sol* and his Sister *Luna*, to wit, this Matter is brought to perfection by *Digestion*. Now Perfection is *twofold*, either *begun* or *Compleat*, that is, *partly* or *wholly*. *Compleat* Perfection is the outmost bound to which *Nature* aims of her *own* accord, to wit, that all *Crudity* being decocted, and all *Dregs* Cleanled out, the Metallick Nature may *Triumph* without any Coagulated *Dross*. This *Sun* of ours has its *Rising*, and does *Illuminate* the *Earth* with its Beams and Splendor. But *begun* perfection, (as I may so say) is not called Perfection *properly*, and yet in respect of that which is *for-*

formally Imperfect it deserves not Improperly, to be called *Perfection*. For it is to be judged *formal* in perfection, when the *Crudity* is not so decocted, which did stick to the *pure* in Generation (by accident) nor yet the *Heterogeneous superfluity* is so purged out, but it is left mingled with the *pure* in Coagulation; in so great quantity that it predominates over it, and at last overcomes it; so it happens to all *Metals*, (*Sol* and *Luna* excepted) which are Corrupted easily by all Corrupting *Elements*, also are Consumed by *Fire*. But when the *Crudity* is so bound, and the *feculent superfluity* so purged out before Coagulation, that the *pure* has such Dominion over the *Impure*, to be delivered from the *Corruptive* Tyranny thereof, this is to be accounted the *first Degree* of Perfection. But a *total* Expurgation of the *Feces*, and the rejection of the *Impure* is the *top* or *highest* perfection of *Metallick* Operations. And yet these *Crudities* and *Feces* were not Originally of the same Imposition of *nature* with *Metallick Mercury*, nay they were separable

separable, whose Separation before Coagulation is the *Perfection* of *Metals*. But if they be not purged out before *Coagulation*, yet this has in no wise united them to the *pure*, nay they are separable *yet*, altho not by *Nature* without the *Help* of another, but by *Art* the *Hand-Maid* of *Nature*. Hence the *Original* and *Basis* of the *Transmutatory Art*, and *this* the true *Foundation* of *Alchimy*, to wit, that a more *Impure metal* may possess in it self the same *pure* of which *Gold* is, with which altho some *Impure* be Concoagulated, *yet* this *impure* is no wise of *Metallick Imposition*, altho one Imperfect *Metal* differs from another, also from the *Perfect*, therefore since it is *Heterogeneous* it may be separated by a *Triumphant Agent*, which if it could be found above the *Earth*, most surely an *Impure* and *Imperfect Metal* would go into *pure perfect Gold* and *Silver*, with respect to digestive Separation. For that every *Separating Agent*, will be by the same Reason a *digestive Agent*, since *this Separation* is impossible to be effected without an

an Effectual *Digestive Power*. Such an *Agent* is our *Divine Arcanum*, for it is a *Heavenly Spirit* and of a fiery *Virtue*, therefore has the *Power* of penetrating, and yet doth shew the Native *Propriety* of *Gold*, for it is *Gold digested* to the *supream degree*, [wherefore it transcends and excells common *Gold* by many degrees, in an Homogeneity of the same kind and nature. Altho furthermore it be a *spiritual body*, yet] it doth overcome any other Body in the World by its *fixity*, to the end it may retain the *Homogeneous Pure* when it is cast upon Imperfect *Metals*, least they should fly away from the *Fire*, because of their *Crudity*; whilst the *Feces* are exposed to be burned by its *Heterogeneous Violence*, in which thing *alone* all Transmutative Digestion *Consists*. For *Fire* is the Tryal of *Gold*, I say *our Vulcan*, which by *burning* will take away all *Combustible* Impurity from the *Pure*, if so be that that which is pure don't fly away from the tryal of the *fire* because of its tender *Crudity*. But all *Imperfect* Me-

Metals (altho they contain a Pure in themselves) yet this *Pure* is so *Crude*, that is mixed with the *Impure*, that *that* not bearing the *Fire*, and yet predominating over *this*, flying away from the *fire* snatches it along with it, which otherwise would rejoice at the *fire* as its like. Moreover our *Arcanum*, because a *Spiritual Homogeneous substance*, does enter such like *Imperfect Metals per minima*, and what it finds like to it self, and by its *Prevailing Power*, defends it from the Violence of the *Burning fire*, and retains its *more then Perfect fixity*, in the mean while *Burning Vulcan* does feed upon the Combustible by his Flame, which being Consumed by the *Fire*, pure *Gold* remains, or *Silver*, (according to the quality of the Medicine) sustaining all the Violence of the Fire, and remaining in *all Probations*, not at all inferior to the Mineral, but rather Excelling it. Wherefore we do not (as some Detractors Object) profess to Create *Gold* or *Silver*, but to *find* and *effect*

effect an *Agens* which being cast upon Imperfect Metals, can *enter them per minima*, because of its *Homogeneity* and *Spirituality*. Moreover that it may defend the *Pure* by its prevailing *Power* and *Virtue*, from the Combustion of the Fire, which finding a *Like* to it Self, *Retains* it, until the Superfluous *Fetes* be destroyed by the *Burning Tyranny* of *Vulcan*; which Operation is *Chrysopoetick Transmutation*. All this our *Secret Elixir* performs. Moreover it has this, that it as well Communicates its *Tincture*, as it is to *Finity* actually to the Imperfect, since that it is both of the highest Exuberant Colour and *Finity*.

CHAP.

CHAP. IV.

Concerning the Seed *of* Gold: *Also the Question answered whether other* Metals *have* Seed.

FOr the *preserving*, *propagating*, and *producing* every *Species Seed* was given by the great *Creator* to things: And *Seed* is the perfection of every thing; and that which has no *Seed*, is deservedly to be Judged *Imperfect*: Therefore it is not to be doubted that there is *Metallick Seed*. Either all these things were *Created* in the first *six dayes*, which *are* or *have been* in the *World*, or at *least* they have *Increased*, being Augmented daily. The *first* both *Reason* and *Experience* denys, therefore if the *latter*, then no body can deny that there is *Metallick Seed*; which if there be, surely the *Metal* does not loose it in Coagulation, for *Coagulation* is the effect of *perfection*, (or rather of *Matura-*

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tion which leads ſtreight to *perfection*, if the *Exteriors* be rightly Diſpoſed) moreover its *Seed* is a ſigne of *perfection*, becauſe it is ſo *Matured*, therefore it is not probable that the *Seed* is loſt by Coagulation, but is rather rendred *more noble*. It is plain by this, that *Metallick Seed* is in *Metals*: Therefore it may be asked, whether all *Metals* have *Seed* in themſelves? I would anſwer by ſaying *all* have *one* and the *ſame Seed*, but in ſome it reſides *nearer*, in others more *remote*: But *this Seed* is the *Seed* of *Gold*. For it is in no wiſe lawful to think, that *Jove* has the *Seed* of *Jove*, *Saturn* of *Saturn*, and ſo of the reſt, that is in a *Jovial* form, *Saturnine*, or *Martial*, for it is purely *accidental*, but the *pure matter* is *Aureous*, to which nothing is wanting beſides a bare *digeſtion*; *ſeparative* of the *Dregs*, *Conſumptive* of the *Crudities* and *Inductive* of *Fixity*. But the *form* of *Gold* is ſubſtantial, that is, founded upon the ſubſtance of matter it ſelf *ſo purified*: Therefore there is an *Aureous ſeed* in all imperfect *Metals* tending to perfection, but *accidentally*

tally hindred in its *progreſs*. In digeſted *Gold* there is the *ſame Seed*, cloſly ſhut up, *Triumphing* in *Perfection*; Therefore if it ſhould be ſought to bring *Seed* out of imperfect *Metals*, it being farr remote, *altho truly exiſting*) the Labour will be in vain, for it is neceſſary that all be exalted to *Sol*, otherwiſe the *Seed* is not ſeparated from them, (being the perfection of the thing,) I *mean Seed*, not *Mercury*, which is in *all*, and is to be *drawn out of all*, to that force *in which* and *by which*, they are all multiplyed; But *Saturn* is not multiplicable *in Saturn*, but *in Gold only*, to wit, where he ſhall come to *Gold*, that he may *afterwards* emitt his Seed, that is, *his moſt digeſted Virtue* from himſelf, that *multiplication* may have its *Original* from *this*. Concerning *Luna* it may not be unprofitable *here* to add ſomething, whom *any one* would eaſily believe to have Seed, becauſe *ſhe* is *perfect*. It ſeems to make for *this Opinion*, there being an *Elixir* ſerving to the *projection* of the *white*. Truly *I grant* that there is a *multiplicative* Seed, both of the *white* and

and *red*, but *this white* is only *contained* in the Reins of *Sol*. And altho there be a Multiplication of *Luna*, yet the *Seed* will not be found immediatly in *Luna*, but has a necessity to proceed from *Sol*: Therefore as we have said this *Lunar whiteness* is the *first* degree of perfection, whose *Solar yellowness* is the *Complement*. For the *Mother* of our *Stone* which is called *Luna* (not *Common* but *Philosophical*) is *white* because it *dealbates* our *Sol*, (which is the *father* of our *Stone*) with its *whiteness*, from whence the *Offspring*, which arises from these two *Parents*, is *white*, *first* in Imitation of the *Mothers form*, and then it is *Perfect* Seed, *multiplicative white*, afterwards it grows *red* with a *Royal Sanguineous redness*, indued with a *Chrysopoetick* Power.

CHAP.

CHAP. V.

Concerning the Virtue *of the* Seed *of* Gold, *and* in what *it is immediatly* included.

BUt that we may obtain this *Arcanum*, with which we might bring *Imperfects* to *perfection*, by a *projection* upon them, *first of all* it is to be Noted, what we have said of our *Arcanum*, to wit, that it is *Gold exalted to the supream degree of Perfection to which it can be brought by Art and Nature*; also it will be observed that in *Gold*, *Nature* hath obtained a *bound* of *her* Operation, neither can it move it self of its own accord any *further*. And yet its *Seed* is further to be *matured* with *sagacious wit*. But *this* lyes further abstruse, neither easily appears to the *sight*, as otherwayes the *seed* of *Vegetables* or *Animals* may be exhibited to the *Eyes*, notwithstanding by *sagaci-*

gacious Art it may be *Extracted*, and so far *exalted* above its own *Virtue*, in which *Nature has rested*, that *it* may *excel* it a *thousand* times. I could relate many things of this *Seed*, which are rather to be kept *Secret*; but the difference between this *Metallick* and *Vegetable*, or *Animal seed* is diligently to be observed: For *this*, because the *Dissimilarity of the part bringing forth seed* is discerned when parted from the *whole Body*, but that *Metallick* is not so. But since the *least of Gold*, is *real Gold*, therefore its *Seed* lyes by *littles*, neither can be separated from its *Body*, the *Body* in the mean while remaining a *guest*; but when the manifestation of the *Seed* it is done with the plenary Destruction of the *Metal*; and so *Metal Reduced* goes *wholly* into *Seed* therefore there is made a multiplication of the *Seed*, rather by *Virtue* and *Dignity*, than *Quantity* and *Number*, that is, it is *Nobilitated* rather than *Increased* (the *Golden matter* being reduced into *Seed*) because of the similiarity of *Parts*: Because in respect of a *Stone*, *Gold* is wholly

ly *matter*, when the secret profundity is manifested is *wholly Sperm*, which by Circulating receives the *Virtue* of *Superiours* and *Inferiours*, and then it becomes wholly *form* or *heavenly Virtue* capable of Communicating *this* to *others*, which are related to it by the *Homogeneity* of *matter*. The *place* in which the *Seed* teheth is immediatly Water, for in speaking properly and exactly, the *least part* of *Metal* is *Seed*, but invisible; but because this Invisible is universally pour'd out, through all the *Water* of its *Kind* and inhabits it, and exert its *Virtues* in it, nor is any thing else manifested but *Water*, altho the internal *Agent*, which properly is *Seed*, *reason* perswades us to be there; wherefore we promiscuously call the whole, *Seed*, as we call a whole Grain *Seed*, when yet the Germinating *Life* is only the *least* particle of the *Grain*. But *Life* or *seminal Virtue* is not so distinguished in *Metals*, but is inseparatly Commixt, through the *least* of the Body containing. I have added these things of the *Seed*, because it is said above that a *Metal*,

tal, whose *profundity* has been so manifest under a *Mercurial form*, doth all go into *Seed*; for we name all that *water* the *Seed* of *Gold*, because it is *Exquisitely* diffused through it, in as much as it cannot be *separated* but by Reason alone. This is called *occult Ferment*, *Poyson* by the *Ancient wise Philosophers*; also *invisible fire*, the *secret Agent*. Neither also have I alone named the whole promiscuously *Seed* after a manner, but these also have often called their *Water*, *Fire*, sometimes they Taught that *fire* resides in their *water*. Wherefore they distinguished this into *Soul* and *Spirit*, of which the *former* is the *means*, the *latter* the *active Virtue*, by that means. Therefore we name *Water* *Seed* Metonimically, when yet in speaking *properly*, the seminal *Virtue* universally inhabits, and is diffused through the *whole Water*, which indeed is *Seed*, but is not separable from the habitation of its *water*. If it seem a *wonder* to any one, that I assigne *water* the *Seat* of the *seminal Spirit*, let not this seem a wonder, that the *Spirit* of *God* in the first

first *Creation* was carried upon the *Waters*, that is, the *Heavenly Spirit* infused through the *Waters*, it enriched them with its *Power* and *prolifick Virtue*. For in this alone all *Seeds* which are in the *Universe* were founded from the *first* beginning, neither ever go out of it, and yet, in *Vegetables* they are produced into the *Crude Air*, in *Animals* preserved within their *Reins*, in *Minerals* they are firmly shut up in their *profundity*. For it is impossible that *Seed* should go out of its Original *Seat*. Therefore if all things are from *Water* (as we have said) *Reason* will teach us, that the *Seed* even as yet, doth reside in *Water*. Things are not *preserved* any other way then from whence they *spring*, for the Cause of the *Original* being taken away, the *Effect* is taken away, hence it comes to pass that the *multiplication* of all things is *in humido & per humido*, even as the *Nutriment*. *Vegetables* by a *watry Lees* of *Earth*, *Animals* by a *liquid Chile*, *Metals* by a *Mercurial Liquor*. Hence *Vegetables* being *Increased* and *produced*, of their own ac-

accord does separate a *Seed* different from their whole *Body*, into the crude *Air*, which will be a Coagulated *Body*, but that it may be known that it has proceeded from *Water* and does retain its *seminal Spirit* in the *water*, it is committed to the *Earth* to increase its *species*, in which *Matrix*, by a *watry Leffas* of *Earth*, it is resolved into its next *watry* matter, and then begins the *Vegetation*. Moreover the *Watry seminal*, receives this *Watry Leffas* (by which it is manifest in the Dissolution) and that Germination is for the *Radical Nutritive Humor* by which it receives Increase, to a *plant*, or *Tree*, according to the *specifick* Ferment of the *Seed*. *Animals* do keep within their *Reins* a *Seed* sprung from Imagination, which by the *Act* of *Generation*, being Diffused into a due *Matrix*, forms a *Fetus*, tender and abounding with much *Humidity*, which afterwards is increased by the *Liquid Female Menstruums*, and increases into a *perfect Infant*, and coming into the *world*, in

in the hour of its *Nativity*, is Nourished by *milk*, until he can bear stronger *Aliment*, which then unless they are changed into a *Liquid Chyle*, (as *Bones* in the stomach of a *Dogg*,) don't nourish. In like manner to all these things *Metals* Coagulated doth shut up their *Seed*, perfectly elaborated under thick *Coverts*, yet being placed in *Water*, this afterwards being Extracted by *sagacious Art*, Increases, and is Cherished in a due *Matrix*, until by a *previous Corruption*, it receives its *glorification*. But this *Work* is very difficult, because of the secret foulds of *Metals* in which this *Seed* is shut, giving place to no *force*, unless there be a subtile wit. Moreover I make it known, that there is a *Matrix*, in which *Gold* being put (from whence *Seed* alone is to be *Sought*) will emitt its Sperm *freely* and *sweetly*, until it be weakened and *dye*, and by its *Death*, shall be renewed into a most *glorious King*, having afterwards got the *power* of delivering all his *Brethren* from the fear of *Death*.

CHAP.

CHAP. VI.

Of the Manner *and* Means *of Extracting its* Seed.

THose things are always *most difficult* which are *most excellent*, as the Experience of all *Ages* will bear ample *Testimony*. It is not to be wondered therefore, if so great a difficulty be found in a *subject* so *noble* before others. For I do not well know any *work*, in *Rerum Natura*, encompassed with more *Difficulties* then this is. Wherefore if any one shall enter upon this *Work*, and yet would *spare* his *mind* from *study* and *Labour*, he must return back again, for he has missed his *way* in the *very Entrance*. For that the *Evils* which are in the *Work* appear Terrible, Chiefly upon the account of *Dispondency*. But if the *Father* of *Lights*, shall grant the *Key* of the *Art* to any one, there remains to him nothing

thing more, then the *Work* of *Women*, and the *Play* of *Children*: As to delight his *Eyes* as he Labours, with most beautiful appearing *Signes*, untill he shall reap his *Harvest*, that he may possess the most precious *Treasure* of all the *World*. But without this, *Error* and *Loss*, *Care* and *Vexation*, will be the Fruits of his vain *Philosophy*. Therefore every *wise man*, before he enters upon his *Work*, shall be first and *chiefly* solicitous of knowing it with its *marks*, that if by chance any Difficulties may appear in it, he being *Armed* against them, may not after his *Work* is begun, be compelled to return with *trouble* and *sorrow*. Therefore let all *sons* of *Art* know, that in order to attain our *Arcanum*, there is need to manifest the most *hidden Seed* of *Gold*, which is not done but by a *plenary*, and every way *volatilization* of the fixed, and then the Corruption of its *form*. Moreover so to destroy *Gold* is the most secret Work of the whole *World*. For this *Divine Science* is not compleated in a *Corrosive* Deturpation of the *Metal*, nay all such

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Corrosions are false and Erroneous; since that there is required to our *Work* not any Dissolution but *Philosophical*, that is, into *Mercurial water*, made by a previous *Calcination*, by a *Mercurial Agent*, which is produced by a subtile *Rotation* and Conversion of *Elements*, which *Calcination* is a *mortification* of a *Homogeneous Humid*, with a *dry* of its own Nature, that afterwards the dry may be vivified by the said *Humid* so farr, that the most digested *Virtue* by dissolving, being Extracted by the *Dissolvent*, may be the Cause of this *Calcination* and *Dissolution*. Is there any thing here *Common* with a Corrosive Contrition of *Bodies* by *Mineral waters*? Nay rather the foresaid Operations are *Diametrically* opposite. If any one shall consider these things rightly, he will easily perceive the trouble of the *Work*. For *Gold* being the most solid, most *fixed* of all *Bodies* and of the *strongest* Composition, most *Patient* of the *fire* and not at all obnoxious to *Corruption*. does not easily pass over into *a Nature* so Contrary to this of its own. There-

Therefore if any one shall attempt this by *force* he will *profit Nothing*: Seeing there is required an *Agent* of an Excelling Virtue to do this, which ought to be *Homogeneal*, *Amicable* and *Spiritual*, namely that it may be related to the *Body*, and yet be able to overcome it and *fundamentally* penetrate it whose *secret* Parts, since they are distended so farr, and so little *Gold*, is true *Gold* will not so easily puting off its *form*; nay it will fight until it be wholly overcome, it lyes down and *Dyes*, also it follows that our *Agent* ought to have an *enlivening virtue*, that it may Raise up a new pure *Body*, from the dead *Carkasses*.

CHAP.

CHAP. VII.

Of the first Philosophical Agent, *or* Matrix, *into which our* Seed *is to be* Emitted *and into which it is* Ripened.

MOreover such an *Agent* remains to be sought out by us, wherewith we may do *all* the aforesaid things. In which it is required, *first* of all, that the Water be *Homogeneal*, that is, by a *Law* of *Necessity*. For that I have Taught before, That the *Golden seed* doth lye hid in the *Water* alone, and doth obtain its *Power*. But it is shut up in the *Body* of the *Gold* under most thick *Foulds*, of which is manifest a plain *Contrary* one to that hidden one which we seek. Therefore this *Water* remains to be drawn out by a subtile *Artifice*, but it doth not enter in of its own accord; therefore this is to be effected by *another* thing, which other thing indeed ought to

to be of the same *Nature*, with that which we seek to draw forth. For every *like* begets its like, that is every *Agent* Exercising its Generative *Action* upon any thing, changes that upon which it *acts*, into its own *Nature* as near as it can. And nextly it behoves this *water* to be related to the *Body* to be *dissolved*, and therefore *pure*, *Clean* and exquisitely cleansed and purged from all *filth*. Neither is this enough, but *Gold* is held to be Contraried in all its qualities, in which it differs from the *Water* we seek, wherein the *Seed* lyes hid. The former is highly *fixed*, the other highly *Volatile*, the former a most *solid Body*, this a most *penetrating Spirit*, the one *thick*, the other *subtile*, the one *dead*, the other *living* and *enlivening*, and all the other *Conditions*, are required which we seek in it after *dissolution*, but they are wanting in a *dead Coagulated Body*. Therefore it is Concluded, that *Mercury* alone is the true *Key* of the *Chymical Art*, which is indeed that *dry Water*, so often described by *Philosophers*, *fluent*, *slipery*, and yet

not *wetting* the *hands* of the Toucher, or any other thing, which is not of the *unity* of its *Matter*, and moreover it is indued with the *Virtues* above described: this is the *Keeper* of *our Gates*, our *Balsam*, *Oyle*, *Honey*; our *Urine*, *May-dew*, *our female*, *Mother*, *Egg*, *Secret Furnace*, *Stove*, *Sieve*, *Marble*, *true Fire*, *venomous Dragon*, *Treacle*, *burning Wine*, *Green Lyon*, *Bird* of *Hermes*, *Goose* of *Hermogenes*, *Double Sword* in the hand of the *Cherub*, that defends the way of the Tree of *Life*, and is famous for *Infinite* other *Names*; and it is our *Vessel*, *true*, *hidden*, also it is our *Philosophical Garden* in which our *Sun* rises and sets, it is our *Royal Mineral*, and *Triumphant Vegetable Saturnia*, also the Caduce of *Mercury* because it Operates *wonderful* things, and *transforms* it selfaccording to its own *pleasure*, that it may put on Different *Masks*. Concerning this *water* the *Philosopher* saith, 'Let *Chymists* boast as they 'will, but the *Transmutation* of *Metals* is 'impossible without this. What shall I *say*, what shall I *Discourse*, that I may report its *Praises*. It is not so in its own *Nature*

ture, as we render it by our *Artifice*: it is a thing very *Vile*, and yet the most *precious Treasure* of all the *World*. O the perfection of *Nature*! and the *head* of *Metallick Works*! therefore thou *Son* of *Learning*, and studious of *Art*, attend that thou mayest *attain* thy desire. Take that which is most *unclean* of its self, that is our *Harlot*, purge throughly all the *Filth* and draw from thence what is the *purest*, that is our *Menstruum*, or *Regal Diadem*. Behold I have finished in *few* Words that which *Enobles* a *Philosopher*, delivers from *Errors* and leads forthwith into a most fair field of *Delights*. Therefore that I may conclude this *Chapter*, I will repeat succinctly all things which hath been said before. There is a Certain and true *Science* called *Alchmy*, whereby every imperfect *Metal* is perfected into *Gold* or *Silver*, by the projection of the Triumphant *Arcanum* upon them, *penetrating* and *tinging*, which Secret is no other then *Gold* Exalted to its supream degree of *perfection*, and this by Sagacious *Art*, the Handmaid of *Nature*. For that all Imperfect *Metals*

tals are of the same *Material* Imposition with *Gold*, nor do differ but in the *Accidents* alone, as also by the *Manners* and *Degrees* of incompleated Decoction. And that which being Imperfect, is mixed with them, is plainly *heterogeneous*, and altho it stick *Externally* to the *pure* yet it is not United *Inwardly*, and therefore may be rejected, by a prevalent *Agent*, such is our *compleat Elixir* to obtain which *Secret*, the *Sperm* (which lyes secret in the *Body* of the *Gold*) is to be drawn out, which is shut up in most thick *Coverts*, and gives place to no *power*, but only is manifest by Sagacious *Art*. Which when it appears (being hid *first*) it comes out under a *Mercurial form*. from whence it is Exalted into the *fifth Essence*, first *white*, then *Red*, by a Continual decocting *fire*. And all this is done by a *Homogeneous Mercurial Pontique Agent*, *Pure*, *Clean*, *Christaline* without Transparency, *Liquid* without humectation, which is *Water* truly *Divine*, neither it is found upon the *Earth*, know the *Son* of *Philosophers* is made by *this*, *Nature* Cooperating.

Which

Which we *know*, *have seen*, *have done*, *have* and *possess*, and study to make it plain to the *Ingenious*, yet so that driving away the *unworthy*, we may Exclude them altogether from the *Art*, who being Cast off, we will accompany the *studious* into this most beautiful *Garden*.

CHAP. VIII.

Of the Genealogy *of the* Philosophical Mercury, *its* Rise, Birth *and distinguishing* Signes *that go before and accompany it.*

SOme Boasting and Arrogant *Sophisters*, after having Learned from the Reading of *Books*, that *Common Mercury* is very Forraine, to this *Art*, also reading that *Philosophers* do call this by *diverse Names*, being led presently with a blind Opinion, they think themselves secure of the *Art*, and do not blush to Affirm

them

themselves *Masters* of this *Science*, when in the mean time they are more *blockish* then the Wood it self. Some will have this to be a *Diaphanous menstruum* and *Limped*, others a certain *Metallick Gum*, when they Dream it to be permissible with *Metals*, and to no purpose; Others who seek the *true* Mercury, do indeavour to draw it either out of *Common* Mercury, by infinite previous Purgations, or of *Metals*, by refuscitative *Salts* (as they call them) neither *Water* nor *Gum*, nor *Calx* nor *Powder*, notwithstanding *fatt* or *unctuous*. But those that Indeavour to draw Mercury out of *Herbs* and such like; are *thick Skull'd*, and of wretched Wit. But this Opinion happens to them through a *deep* Ignorance of *Metallick matters*. They seek things *pure*, but what are they Ignorant of, they do not apprehend the Operations of *Philosophical* Mercury in its *Causes*, being uncertain, they therefore seek something Instead of *Common* Mercury: For they do not know in what, the Mercury of the *vulgar*, is wanting to be the the true Mercury of *Philosophers*, and

and yet they reject it, because *Philosophers* do not Chuse it; or lastly do seek, by *washing*, *subliming* and *decocting*, to alter it from its Nature, not doubting but it will put on its true *Philosophical form*, if it has once put off its own. It would be a trouble to reckon up such like Operations. Wherefore I pass over to the thing it self, whence there may be a true *Index* of its *Truth* and *Falsity*, of its *streightness* or *Obliquity*. I have taught before, that all *Metals* are of the same material *Principle*, to wit, of Mercury, it follows therefore that Mercury is indeed a *Metallick* thing, and therefore altho *Common*, yet Originally doth obtain a *Homogeneous matter* with all *Metals*. If therefore *Philosophical* Mercury will be an *Homogeneous Metallick Water*, it follows that materially and Fundamentally it is not Distinguished from other Mercury, unless so far forth as one is *purer* then the other and more *hot*, and yet both a dry *Mineral* Water. Therefore let the *Sons* of Learning know that the matter of *Common* Mercury, ought and can pass into

into the matter of *Philosophick Mercury*, altho not into the whole *Substance* which is beheld in it. For certainly all Ingenious *Chymists* know, that there is no other *Mercury*, from whence come all *Metals*, then *Common* (namely in respect of its Original) which is generated in the Bowels of the *Earth*, as long as it hath remained safe from the *Crude Air*, in a place fit and accomodated to Generation, it is altogether destined to Procreate *Metal*, and did retain its Motion and Excitation in its self, that it might be stirred up to a *perfect* Generation, for the fitness of the *Place* being *violated*, or *viciated* by Chance, this *Matter*, as tho it were struck with the Hammer of *Death*, altogether looseth all *Motion*, neither be moved further any more, like an Egg, (upon which a *Hen* hath set for some time) being *Cooled* is thenceforth rendred unfit to produce a *Fœtus*, the pure *Life* or Internal *Heat*, altering, vanishes away, the *outward* failing, and so that which before *every day* tended to perfection, now being hindred by chance, becomes *abortive*, no hope be-

being left of a future spontaneous *Motion*. This is the cause when some have tryed with *Heat* Artificially Invented, to heap *Earth* upon *Mercury*, they have obtained but a mock Reward of their *Labours*. Therefore the *Form* in its access is taken away, or rather hindred, which (as abovesaid) is a *particle of ineffable Light*, which is present enlightening its *dwelling* so long as all things shall be rightly disposed outwardly; and so it leaves an Impression of its self in things, which being received by things, doth produce the *ferment*, which is the true *Author* of all *Transmutation*, altering things themselves, in which it is, by its *Fermentatious Odour*, stirring up to a *Corruptive* as well as a Generative Motion, but the accidents required to these things, failing from *without*, all these things fall of their own accord, neither is the ruin easily repaired by any *Art*. Therefore there is left to us a *Crude Metallick*, *Indigested*, *Cold Matter*, neither *purged* by *Decoction*; which (in respect to *Minerals*) Immitates the Nature of *Fountain Water* (in re-

respect to *Vegetables* and *Animals*) this is the *true Matter* to which the *form* of *Philosophical Mercury* is wanting, for which it is held to change its own, that there may be made from thence what we seek for. But it is different from this *form*, in a *double* Respect, *first* of the *superfluity* it retains in it *self*; *Secondly* of that *Spiritual Virtue* which is wanting in it. *Superfluity* is *twofold*, the *Leprous Earthy* part, and the *Hydropical watry* part. But there is a defect of true *Sulphureous heat*, the Addition of which will *throughly* purge out all its *superfluities*. For *Philosophical Water* is the *Womb*, but there is no *Womb* fit for generation without *Heat*, add therefore and supply to *Mercury*, that which is wanting, to wit, a *Fiery Force* to *Burn*, and his *Dreggs* will fall from him of its own accord, which thou shalt *Exquisitely* separate, if thou shalt perform this, thou hast perfected the *Work* of a very quick-sighted and skilful *Philosopher*. Then *Jupiter* has got his *Kingdom*, and the Louring Clouds of *Saturn* being Discussed, he hath made a bright

bright and Glittering *Fountain* to appear unto thee. Thou wilt wonder at the *extraordinary* brightness of this Water, whose *extraordinary* Virtues, which it doth not receive from the *matter*, but the *form*, are to be found in no other thing in the whole *World*. For Instance it Dissolves *Gold* Naturally, by a true *Philosophick* Solution, not as indeavouring *Sophisters* Dissolve, by Corrosive filthy *Waters*, and endeavouring to estrange it from a *Metallick matter* as farr as they can. This *Mercury* doth produce naturally *Gold* and *Silver* of it self, also the *Arcanum* of *Aurum Potabile*, which I write knowingly, also the *Adepts* do know and witness the *same*.

Therefore I will conclude this little *Trertise*, because what other things do remain to be spoken, are delivered in a *peculiar Treatise* candidly written by me. In the mean time, injoy thou these things, expect the Blessing from God. *Farewel.*

For thou shalt obtain this from the *Father* of *Lights* alone.

So I have *said*, so *done*.

Praise to GOD.

A Short

Mauuduction

To the

Cælestial Ruby.

Written in LATINE
By
Eyræneus Philalethes.

Translated into English *by a Lover of Art and Nature.*

LONDON,
Printed, by *T. Sowle* in *Holy-well Lane* in *Shoreditch*, 1694.

TRACT

The SECOND

A ſhort Manuduction to the Cæleſtial RUBY.

Of the Philoſophical Stone, *and the* Secret *thereof.*

1. He *Stone* of *Philoſophers* is a certain *Cæleſtial Subſtance*, Spiritual, fixt, Perfecting all *Metals* into true *Gold* and *Silver*, (according to the quality of the Medicine) expoſed to all Tryals and that according to the *Imitation* of *Nature* and its *Operations*, as near as it can be done.

About this *Subſtance* the *Art of Chymiſtry* is converſant, which handleth and teacheth the Means and way of doing it, but

but not by diverse things, but by one thing alone it is done, to which nothing is to be added, nothing taken away but only the *superfluities* removed.

But that which appertains to the *Authority* of this *Art*, Experience in this thing would be of much value to Convince men: For if it could be proved, that *true Gold* was made thereby, then indeed it would not be doubted both concerning the *truth* and *benefit* thereof. But it is plain that *imperfect Metals* are *Transmutable* after this manner, because all in general have been *Destinated* to perfection, but some have remained *Imperfect* for want of *Digestion*. Therefore if they can be duly *Coctcd* would also be *perfect*, and seing nothing hinders in the *Matter*, but *this* may be done, because out of one *Fountain* all *Metals* have proceeded, to wit, *Crude Mercury*, Cold and Moist, in which there hath been no *difference* between *Sol* and *Saturn*, but only what *Nature* works afterwards in this *Matter*, to wit, *Decocting* it more or less, this alone hath made the *Diversity*. Therefore all other *Metals* may be *perfected* into Sol

to

to wit, by the help of our *Divine* and most *perfect Magistery*, which being projected upon *imperfect Metals*, is able so far to *perfect* them, by *Decocting*, as it is of a more then due perfection required in *Gold*. Here therefore we may observe, of how great Virtue and spiritual a Nature this our *Divine Stone* is, which can perfect that in one hour above the Earth, by a bare *Projection*, which *Nature* could not have Perfected by *Subterranean* Operations. Therefore it is manifest here, what *Nature* helped by *Art* can do. For that our *Stone* as it was *perfected* by *Nature* without the help of *Art*, was only of *Unary Virtue*, but the Virtue which is acquired by *Art*, *Nature Co-operating* and *assisting* is *Denary*, in every *Regimen*, that is, after a manner infinite, for it cannot be computed, for that first by dissolving it, and again *Coagulating* and *Decocting* it, one part of the *Medicine* falls upon a Thousand of imperfect *Metals*, penetrating and perfectly *Tinging* it: But if the *Dissolution* and

Coagu-

Calcination, being *Iterated*, thou shalt try to promote this Medicine further, behold it is Extended *in infinitum*: For you shall sooner want wit to compute, then the *Elixir Virtue* to *penetrate* and *tinge*: Not that immediatly by its Corporeal Touch, it *tinges* the whole, but by its Virtue and Influence, passes through the whole, since the least particle of the *Imperfect Body* is touched and *tinged* immediatly by the *Medicine*. But the Matter is so, every part is *tinged* by the *contiguous* part, like *Leaven*, therefore the *Elixir tinges* that which it touches more immediatly, with a *Tincture* a little more feeble then it was it self, this again *ferments* that which is nearest it, by Communicating the *Tincture*, and that so long until the whole *Mass* be brought to the Perfection of true *Gold*. But this is done in a short space of time, because of the Spirituality of our *Agent*, which being a true *Metallick Fire*, like that Elementary one, does *Imperceptibly* warm and *penetrate* the hardest *Bodies*, even those parts which were not touched by the *Coals*

Coals; and so this doth penetrate with its virtue *Metals*, being resolved by the *Fire* and *fused*, in a moment: So it hath often times been observed, that *Dew* is *fermented* by the *ferment*, even that outward part, which the *Corporeal* part of the *Ferment* never touched: just so it is done in this Work; observe therefore how Natural this *Progress* is in this Work. For we do not Profess to Create *Gold* and *Silver* (as some *Reproachers* falsly Object) by our *Art*, but out of those things we say only in which these are by Nature, to wit, out of *Metals*, which are of the same Matter with *Gold* and *Silver*, but of an inequal *Digestion*, and therefore remain Imperfect, which by the *Projection* of our *Arcanum* upon them, we *Digest* and *Perfect* after this manner, since nothing else is required to *Perfect* them, besides this simple *Decoction* of their *Crudity*, which our *Medicine* can abundantly perform.

Ho therefore you Sons of *Learning*! attend to me! because I will make known to you the whole Secret of our *Stone*, which

which is not a *Stone*, and it is in every Man, and may be found in its own Place at all times. If you have this you have the most precious thing in the whole World. But it is *Divine*, and therefore not to be Communicated to all. But to you Sons of *Learning*, I will manifest the whole thing, neither will I conceal any thing necessary to this Magistery. But be present with attentive Minds and perceive my words, and lay them up in your secret *Breasts*.

You have heard before, *The possibility of Transmutation*, to wit, that a thing destined to Perfection, but being left Imperfect, through defect of *Decoction*, may by the Application of an *Agent*, of the same *Essence* and *Nature* with the Perfect, but of greater Digestion, be perfected (to which these Imperfect were Destinated) and matured, in as much as the *Agent* is of a more *Exuberant* maturity, and more then perfect virtue. But our *Stone* is such to all other imperfect *Metals*, whence we conclude without Con-

Controversie, that these are *Transmutable* thereby into *Gold* and *Silver*.

Consider therefore you *Lovers of Wisdom*, what and of what kind, that ought to be, which can perform this, which by the *Philosophers* is called a *Stone*, but it is in every Man, and in every thing, and at every time of the Year to be found in its place.

Observe my words! Note the Mystery! because it will most certainly Consist of the *Elements*, then which nothing is more Universal, and those not simply, but *Compounded* and *Anatized*, that is, every *Element* being to be known by its Quality: Therefore in every thing is our *Stone*, or every thing, or rather out of every thing, that is, *Element*, for any one of them, being destroyed, the *Aureity* perisheth. Be not therefore Solicitous concerning any thing Combustible by the Fire, for certainly that which is made out of every thing, that is, Contains the virtue or Qualities of every *Element Anatized*, resisteth the *Violence* of the *Fire* without danger.

Hear-

Hearken therefore you Sons of *Learning*! Behold I make known to you, the greatest *Mystery*! and God help you to conceal this *Arcanum* from all unworthy Persons. Our *Stone* does not draw its Original elsewhere then from *Metals*, & those the most perfect: But ye shall suffer *Common Operators* in this Art, to seek it in all things Extraneous; but as many of you as are Lovers of *Truth*, don't attempt to find it out elsewhere then in *Metals*; for this is our one, nay only true *Principle*. But what that is, it will be your part to Observe; neither to induce any *Heterogeneous* thing into this *Work*, but to leave that to others, which seek our *Stone* in such things, but they shall always Labour, as long as they shall be Ignorant, what our only true *Principle* is.

But I do make known this to you, remember therefore, that a *Lyon* is Generated of a *Lyon*, a *Man* of a *Man*, but to expect the Generation of these from other things, it would be absurd and Ridiculous: *Combustibles* are produced even as *Combustibles*, *Incorruptibles* as *Incorruptibles*.

Do you expect to gather *Grapes* from *Thistles*, or *Roses* from *Thorns*: It would be so absurd, if any should go about to make our *Stone* out of *Animals*, *Herbs* or such like things, as though the *Principle* of *Gold making* were elsewhere to be sought then in *Gold*: Therefore our *Stone* is not to be sought in such things, which ought to have the *Natural Proprieties* of *true Gold*, which are not in such like things, neither to be found in them, except we be able to Create *Sperms*, which is in the Power of no Man, but is proper to *God alone*; and if any one should promise himself to effect this, he would be *false* and a *Lyar*. Therefore let it suffice us, to *dispose* and *administer Sperms* which are ready to our Hands, but it is not to the Matter, that new ones should be Created from *Heterogeneous things*, which is both impossible to be done, and if it should be done, these *Artificial Sperms* would be of no more virtue then those Natural Ones, which Nature has fitted to our *Work*; therefore we must in no wise believe him that *professes* to produce the *Seed of Metals*, out of *Vegetables*, &c.

For

For altho he take to himself the Title of a *Wonderful Philosopher* and a *skilful Artist*, with the ignorant sort, yet whilst he knows not to use Created things, it is much less probable that he can *Create Sperms*.

Whosoever therefore will be a *Son of Art*, let him learn and acknowledge that our *Stone*, the *Transmutor of Metals* into a perfect *species*, is nearly included, and contained in most *perfect Metals*: Out of these therefore let him be admonished to Learn its *Production*, and not elsewhere.

Now therefore, if I be not deceived, you have heard plainly enough, whence the *Matter* of this *secret Stone* is to be sought: And if you have well observed, it will not happen that you should err in this thing: Now let us say something of its *Name*, for it is explained how it is in every Man and Place. Now I will teach how, and why it is called a *Stone* and not a *Stone*: Lastly I will adumbrate how it is to be *Found*. For the *Philosophers* say that it is a *Stone*, and not a *Stone*, which

which some understand ill; but the *Vulgar* for the most part, but it is Interpreted according to the letter, to be something, but what they are Ignorant, to be like a *Stone*, *tinging* every thing, even by the very touch, into *pure Gold*, whether it shall be *Wood* or *Stone*, which they repute for false (and deservedly) therefore they judge it impossible to every *Art*, (except Diabolical:) Therefore the name of a *Chymist* being heard, they presently abhor and detest him, nor look upon him any other then a *Foolish Waster* of his *Estate*, being incited to this, by the false and confused Understanding of our most *secret* Stone; therefore the more Ignorant Men do superstitiously believe, that such men are to be Punished by the *Civil Law*: But under the Name of *Ignorant Men*, I do not only mean those that are *Plebeians*, or *Illiterate*, and *unlearned*, but also I mean some, nay many men otherwise Learned, and perhaps Pious, whom I therefore name Ignorant and unskilful in this Art; and also that they indued with such Rude Manners, to bark

bark at every thing unknown, like *Dogs*, and speak Evil of those things, which they neither, either have or could conceive in their minds, my reproof Extends to them most, because they being both *Learned* and *Pious*, do what is contrary to *Piety* and *Learning*, to wit, Judge such things which they neither do nor can discern. For when *Learning* admonishes, Piety Perswades that every one should Consider and Examine those things which he judges; these on the other hand condemn it undoubtedly, which yet after they have Condemned, they know not, and are ignorant what it is, which is very unworthy every wise Man.

Moreover, others *Studious* in the *Art* of *Chymistry*, altho they understand the thing a little more *Natural*, yet in this they err, because they would make some *Stony Congealation*, to wit, they would make something to bear the form of a *Stone*, for this alledging the *words of Philosophers* which affirm it to be a *Stone*.

But I would have you to Understand, that

that it is not called a *Stone* because it is like a *stone*, but for this Cause alone; that it flyes not from the Fire, but remain fixed in it, like as it were a *stone*, and for this it is called a *stone*, for the sake of hiding this *secret*, but it is like a *stone* no otherways, and therefore it is not a *Stone*; but in *species* is *Gold* more pure then the purest, in *fixity* or *incombustibility*, a *stone*, in *Figure* of most *subtile Powder*, to sight a *grave Body*, to touch *impalpable*, to taste *sweet*, of *good smell*, in virtue a most *penetrating spirit*, being dry and yet *unctuous*, easily flowing upon a Plate of *Metal* and *tinging*: Therefore it is deservedly called *the Father of all wonderful things*, since it hath all the *Elements* in it, yet so anatized, that none Predominates, but all four make one fifth *Essence* or *Nature*, which is none of the four, but partakes of all, and is a most temperate *Complexion*, tho it be *pure Metallick Fire*, and this is our *stone*, which is not a *stone*, nor has any Name proper to its self, and yet there is nothing in all the World whose Name it may not

not have, under some Consideration. For that it is of so wonderful a *Nature* as if we call it *spiritual*, it is *true*, if *Corpereal* we speak *properly*: For it is *Gold*, and that not *Vulgar* but *Spiritual*, that is *subtile*, *penetrative* and *Noble*: wherefore it is a *spirit* or *fifth Essence*, the most *Noble* of all *Creatures*, after the *Rational Soul*, and bringing all *Distempers*, and all *Imperfections* both in *Animals* and *Metals* (according to the Quality of the *Medicine*) to a most exact and perfect *temperature*: And that is truly our *Microcosme*, which we esteem so much. Having this *Stone* or *Powder* or *fifth Essence*, neither *Riches* nor *Health* will be wanting, God giving, to whom be glory for Ever.

But that I may come to the last part of my *undertaken Task*, to wit, that I may show by what Means this our *Stone* may be obtained, for it is not Fabricated by Nature, but it is to be sought, and to be Composed by the *Art* and *Ingenuity* of the *Workman*; yet nature helping and seconding his Endeavour, for as it is abun-

abundantly enough Declared, that the *Matter* of this *Stone* is not to be fetched elsewhere then from *Metals*; Yet nevertheless these *Metals* are not our *stone*, for they have Another form Different from our *stone*. Notwithstanding, I do not deny that our Medicine, is to be drawn from them, but the former form of the *Metal* must necessarily be taken away, that it may be drawn out, and that under the Conservation of the *species*, tho under the Distruction of that particular and *Individual* Metal. But the *species* of *Metals* dwells, and is Conserved in the *spirit*, which *spirit* resides not in any other thing, but in Water *Homogeneous* of its own kind: For water is the *Habitation* of the *spirit*, which is Especially to be retained in the *Conservation* of its *species*. Therefore *Gold* is to be Changed from its *Form*, and that into *Water Homogenous* of its own kind, in which *Water* the *spirit* of the *Gold* is preserved, which afterwards, *Re-inspissates* its *Water*, and Induces a new Form, after *Putrifaction*, a thousand times more perfect

lost then the form of *Gold*, which it lost by being *re incrudated*.

Therefore *Metallick Bodies* are to be reduced into *Homogeneal Water*, not *wetting the Hands*, that out of this *Water* a new *Metallick Species* may result, far more *Noble* than any *Metal*. This is our most *precious* Medicine and *Celestial Ruby*.

But all this Work, very well Answers to the *subterraneal Operations* of *Nature*; From whence the *Work* is deservedly called *Natural*. For Nature doth produce *Metals*, according to their *species*, out of *Mercury* alone, *Cold* and *moist*, by a daily *Digestion* & *Coction* in the Veins of the *Earth*. But *Art* to shorten the *Work*, hath found out a far more subtile Operation, yet like to this: For it *Conjoyns* with *Crude Mercury*, *cold* and *moist*, ripe *Gold*, and both of these by *Commixtion*, and *secret Conjunction*, makes one *Mercury*, which they Name *Aqua Vitæ*, which *Mercury* at last they Decoct into *Gold*, not *Vulgar*, but far more *Noble*: which falls upon all *Imperfect Metals*, and tings them

them into *tryed Gold*, exposed to all Tryals.

You understand, therefore, as I believe, that tho our *Stone* be of *Gold* alone, yet it is not *Vulgar Gold*. That therefore our *Gold* may be fetched from *Vulgar Gold*, it is to be *Dissolved* into *Water*, not *Elementary*, but not wetting the Hands, that is *Mineral*: which Water is *Mercury*, which from a Red *servant*, hath means in its self, to perfect the whole *Work*, without any Imposition of Hands, and this at last is that only, true and Natural *Principle*, to which nothing is to be added, nothing taken away, unless some *superfluities*, which without any humane help, its self will *perfect*, by its own *Virtue* and *Natural Instinct*. Therefore thou having this *Mercury* mind nothing else. With good Reason therefore, the *Philosopher* said, *Imploy thy whole study in Decocting Mercury*, but I say to thee, let thy whole Study be *Imployed* in getting this *Mercury*, that is in *Dealbating* our *Red Laton*, which being done, thou hast done thy Part, what remains is the work of

of *Women* and the Play of *Boys* : For *Nature* will be present to dispatch the rest, but in the mean while, a desired rest is given to thee, which indeed, as the *Philosopher* said, *Is more desirable then any Labour.*

For know that our *Albification* is no Light *Work*, being Radical, for this will be the *Indicium* of an *Altered* and *reduced Body*. Neither will *Gold* so *Albificated*, ever return to its *Pristine form* ; for from a *Body* it is made a *Spirit*, and from a *fixt*, *Volatile*, by this Operation. Therefore be wholly intent in *Dealbating Laton*, for it is easier to make *Gold*, then so to destroy it, for he that *dissolves* so, *Congeals* it rather, for the solution of the *Body*, and the *Coagulation* of the *Spirit*, are *Coincident* in it.

But Consider you *Sons* of *Wisdom*, and Note these *Mysteries* : That which Dissolves is a *spirit*, but that which *Congelates* is a *Body*. Therefore if you would Dissolve your *Body*, first of all, you have need of a *spiritual substance*, because a Body cannot *dissolutively* enter a *body*, but

But a *Spirit* entreth it, *Attenuating* and *Rarifying*; and because you require *Water*, therefore you have need of *Water* to manifest this : for every *Agent* Exercising any Act upon any thing, *Assimilates* that on which it Acts to its self (as far as it can be done) and every Natural Effect is conformed to the Nature of the *Efficient*, therefore to draw *Water* out of the *Earth* you have need of *Water*.

I don't mean (as some badly think) by *Water*, *Aqua fortis*, *Aqua Regis*, and other *Corrosives* , which Common *Alchymists*, *Artificially Compound* to themselves, and put them to dissolve these *Metallick Species's* which yet they don't Dissolve, but Corrode, foul and Corrupt : for who would believe that those *Waters*, can Destroy the old form of the *Metal* , under *Conservation* of a *Metallick Species*, which yet themselves are *Aliens* from a *Metallick Nature* ? for they are not sufficient Enough to destroy throughly the *Species!* Else they would Convert them into their own Nature? But as far as they can, they do Transform them into some fordid thing :

thing: for the more Bodies are Corroded, the more they are Estranged from a *Metallick Nature.*

But our *VVater* is *VVater* of *Mercury*, and dissolves Bodies into *Mercury*, and inseparably is joyned with them, being Dissolved, *Cohabitates* & is *Concocted*, that from them may be made that one *All-Spiritual* thing which is sought. For every thing that any thing *Naturally dissolves*, (that so the *Species* of the thing Dissolved may be preserved) remains with the thing Dissolved, Materially and formally, and does *Coalesce*, and is *Inspissated* by it, and nourishes it, as a *Body* may see in a *Grain of Wheat*, which being Dissolved by a *terrene Humid Vapour*, this *Vapour* remains with this Grain after *dissolution* for its *Radical Humidity*, and *Coalesces* with it into a *Plant*. Another thing also will be to be Observed in every *Natural dissolution*, which since such like Dissolution, is the *enlivening* of a Dead thing, can be done by nothing else then that *Living thing* which was of the Essence of the Dead thing before it

it was Dead: As in a Grain the Life is dead as (I may say) which we would have vivified; this can be done therefore by nothing else but the vapour of the Earth, the *Humidity* and *Calidity* of the *Air*, for that the Grain its self was *Extracted* out of the Earth, & formerly was nothing else but such like *vapour* which afterwards became dead by *Decoction*, therefore, by this alone naturally to be Vivified, under the *Conservation* of its *Species*. Therefore I write this, because so many and so Learned Men are so much Deceived with that Vulgar *Mercury*, for altho it is a *Mineral Water*, yet not of a like *Nature* or *Essence* with *Gold*. For who will not confess, that if a Grain of *Wheat*, be cast into a Pool of Water, it will not Germinate nor Increase (yet *Bull-Rushes* are wont to *Vegetate* there) whence is this I Pray? Except that the *Aquacus* humour was not essential to it, neither of a like Nature with the *Wheat*; wherefore it doth not Naturally Dissolve it, but Destroys it: Not otherways Gold if it be mixed to be Decocted with Com-

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mon *Quicksilver*, or any other *Mercury*, Except alone of its own *Humidity*, it doth not receive a Dissolution in them, to wit, because these Waters being too Crude, Cold and unclean, are of a far unlike nature with *Gold*: wherefore in these it is not amended, neither retained, neither with these Matured into a farr more Noble *Perfection*, then its Nature. Therefore at Length our *Mercury* is not *vulgar* Mercury, for it is a pure Water, Clean, Clear, Bright and Resplendent, and worthy of much Admiration: It is Crude, Cold and Immature, if Compared with *Sol*, but in Respect of Common *Mercury* Digested, warm and Mature, which has no qualitys like to this, except alone in whiteness of Colour, and of its form of *Flux* in which notwithstanding there is a great Difference.

But lastly that you may well understand what our Water is, by Circumstances, I tell thee (and that moved with Charity) that it is Living, Running, Clear, Shining, White like Snow, Hot and Moist, Airy, Vaporous and Digesting

ing, in which *Gold* is melted like *Ice* in warm Water, in this is Contained the whole Regimen of Fire and Sulphur which Exist but Predominates not. This is indeed *the keeper of our Gates the Bath of the King and his Queen*, davly Warming and that Incessantly, and yet is taken elsewhere then from the Matter, and is distinguished from the whitening *Substance* of the Water, yet joyned and appearing, under the same form of *Flux*, and the same Colour. This is that heat of the Lamp, which if it be Temperate, every day will Circumact the Matter, (until by Calcination the Humidity being dryed a second Fire of Ashes is produced, in which the Vessel or Water is *Hermetically* shut and Sealed, according to the Saying of the *Philosopher*, *take a Vessel strick it with a Sword, take its* Life, *this is the Closure.* Therefore this our Water is our Vessel, and in that our *Furnace* dwells secretly, whose Fire ought to be moderate, least the whole Work be destroyed, yet strong enough least the Life Dispond for want

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of Heat. Therefore in this Water the whole Secret of our Vessel consists, also the Structure of the hidden *Furnace* is founded in the Composition of this Water, in the Knowledge whereof, all our Fires, all our Weights, all our Regimens lye hid. This Water is the Clear Bright Fountain in which our *King* is to be washed, that he may overcome all his Enemies, of this Water and its Preparation be Careful, because surely without any other help except the Apposition of a perfect purged and Cleansed Body, Nature will make from hence our most Secret *Stone*.

And I say to thee in Truth, that this Water is *Mineral*, pure and Clean, neither can it be Extracted elsewhere, but out of those things alone in which it is by Nature. And the things out of which it is immediatly Drawn, are most secret above all others. Also the Means of Extracting it is most wonderful; also its Virtues Stupendious. For it doth Dissolve *Sol* without violence, and is made friendly to it, and it washeth him from all

all his Foulness: It is White, Warm and Clear; therefore praised be the most High, who hath Created this *Mercury* and given it a Nature overcoming all others. For certainly the Work of *Alchymy* would be in vain and useless, without this Water. But consider thou what this Water is, and Learn from the Work as I have done. For having this *Mercury* thou hast the Key of the whole *Art*, with which thou mayest unlock all the most secret things of *Philosophers*. Therefore our Water is of alike Nature with *Gold*, of an unlike Substance, in the making of which there is a great Stink. Consider therefore and deeply weigh the possibility of Nature, and do not mix any *Heterogeneous* thing: For Nature is only amended by its own Nature, and by no other. But if you do not yet understand do not blame me, for I have sincerely (as far as it is Lawful for a Man to speak) Expounded to you the whole Matter: That therefore you may understand the Conclusion of the Matter, be very attentive. Our Stone is made out of one thing, and

and four *Mercurial Substances* (whereof one is Mature, the rest Crude, but pure, of which two are drawn out of a *Mineral* by the third, but wonderfully) joyned with a Temperate, not Violent *Fire*, and so *Cocted* every day, until all be made one by a Natural Conjunction, most secret, not Manual.

Afterwards the *Fire* being changed, let it beDigested with a *Fire* daily increasing, at first more Moderate, and so every day increased until these *Volatiles* are fixed by a *Sulphur* of their own kind, fixt and incombustible, until the whole Compound possess the same Nature, Fixity and Colour. For then it securely Resists the Fire, and this is the most powerful Power of Power, overcoming every subtil and penetrating every solid thing; the virtue of which being turned into Earth appears compleat.

But there are, that I may describe the thing particularly, manifold Degrees of this our Process, in Number Twelve, all which I will briefly run over, the first whereof is called *Calcination*.

Of

Of *Calcination*.

And *Calcination* is the first Purgation of the *Stone*, the *Exsiccation* of the *Humidity*, by the virtue of the *Natural Heat* of our Water, stirred up by the External Heat, from whence the Composition is turned into *Calx* or *Powder* of a black colour, yet unctuous, and retaining the *Radical Humidity*.

The final Cause of this *Calcination* is, that the *Solution* may be the better induced to the *Stone*, which without this cannot be had: For *Gold* is a very fixt Body, neither can it be immediatly Dissolved by our Water, except only in part, that is, be made soft, *Incrudated* and *Albificated*: In which *Albification* two Natures appear, *volatile* and *fixt*: which we liken to two *Dragons*, or *Serpents*. Wherefore that a full Dissolution may be made, there is need of Contrition, that the Body by Calcination may be made *spongious* and *viscous*, be-

because then at last it is fit for Dissolution.

The Second final Cause is this, that we Reconcile contrary Qualities, for whilst they fight, they are unprofitable unto us: For in the first Conjunction our Water distinguishes between *Sulphur* and *Mercury*, *volatile* and *fixt*, and these are Enemies to one another, and Different things, but it is our part to bring them to a Union, but contrary qualities are not reconciled, but by a Medium; there are therefore in our first Operation, four contrary qualities, Heat, Cold, Dryness, and Humidity, of which two, Hot and Dry, are Attributed to *Sulphur*, Cold and Humid to *Mercury*, therefore they are opposed Diametrically, the heat of *Sulphur* and the Cold of *Mercury*, also the Humidity of *Mercury*, and Siccity of *Sulphur*: To reduce these Contraries to friendship cannot be done without a Medium, but the Medium must be partaker of both, also suited to both. Would we therefore reconcile Cold and Heat, the Medium will be by Siccity, which may

may be joyned to both Heat and Cold; by turning therefore the Composition into Earth, heat and Cold agree in this third thing, that they may dwell together, to wit the Degree being abated: But afterwards being dissolved into water, also two other Enemies are Reconciled Siccity and Humidity, by the *Frigidity* of Water, so that now one is made of two by the Conjunction, made after a Natural Separation.

But the Efficient of this Calcination is, the Operation of Heat upon Moisture, turning every thing that resists it into most subtile Powder, but the moving Instrument is the *Fire* contrary to Nature, which is hid in our dissolving Water, stirring up heat in the body, and digesting the Humidity into a viscous and unctuous Powder.

But that this Operation is prior to dissolution take these Reasons; it is prior, because a certain Solution is made (as I may so say) by our Divine Water, therefore the congealation of our Spirit, will be expected in the next place, because Spirits

rits are always congealed after the dissolution of the Body: For they have the same Operation, such therefore as the Solution is, such the Congealation is to be expected after it.

Then the Order of *Nature* requires this, for a Woman Exerciseth her Dominion first, then it is necessary to be overcome by her Husband, but the Woman retains her whole Domination in the Water; this therefore will be the first Work, of the Man Exerting his Power to overcome that, in which the Woman possesseth both her Qualities, which being done, he will easily Subject to himself that, in which she hath only one quality.

Lastly, Heat is not Consequentially joined necessarily to any Quality, but Siccity will always be the end of Heat: from whence it appears, that the man ought first to exert his Power, therefore *Calcination* is rightly called the beginning of the Work.

Therefore *Calcination* is the head of the Work, for without this, will neither

ther be Commixtion or Union, this therefore is to be done in the first days of thy *Stone*, for in the first Dealbation, the Body is Reduced into its first Principles, *Sulphur* and *Mercury*, of which the first is fixt, the other volatile, therefore are compared to two *Serpents*, or *Dragons*, the one Winged, shewing its Volatile Nature, the other without Wings, denoting fixity, both these coming from one Fountain, tends to one thing, therefore is likened to a *Serpent* taking his Tail in his Mouth, to shew that *Sulphur* is nothing without the substance of *Mercury*, nor *Mercury* without the substance of *Sulphur*, but that this *Mercurial Sulphur*, and *sulphureous Mercury*, perfect the whole Art. Therefore it is deservedly called one Composition, that altho it appears twofold in the beginning of the Work, whence it is called *Rebis*, yet by Conjunction they may be made one and the same, and this is called one *Elixir*, which never would be possible unless they were quite of the same Nature. Therefore the Nature of *sulphur* and Mer-

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Mercury is diligently to be Observed, and we must take care of Errours, for these two are not contrary things, but one and the same *sulphureal* Mercury, Mature and digested, and *Mercurial Sulphur*, crude and Imature.

Therefore that Divine kind of Generation, will be necessary to be observed, to wit, how Nature has Operated in Procreating *Metallick* Bodies in the *Mines* under the Earth, because we do all things in our Work in Imitation thereof, as near as can be, therefore we chuse the same Matter which she hath made use of, altho Art has found out a far more subtile way to the Abreviation of the Work, and the more then perfect Exaltation of the *Stone*. For in *Metallick* Veins, one thing alone is found, *viz.* *Mercury*, which is very crude and frigid, and in which the *sulphureal* quality altogether is unactive, also no Digestive heat is found there, but by an imperceptable Motion after a long time, by little and little this *Metallick* Principle is changed, until at last it be converted into

to fixt *sulphur*: for that whilst it remained Frigid and Humid, it was called *Mercury*, in this Eleration or Excitation, it is named *sulphur*.

But the matter is otherways in this our Work: For besides *Mercury* Crude and Cold we have another thing, to wit, Mature *Gold*, in which Act, more active qualities Exist, this therefore we joyn to our *Mercury*, in which passive qualities are found, that the one may relieve the other, and that which Nature, helpt by no Heat hath digested in the *Mines*, we having a double *Fire*, Digest, whence it comes to pass that we don't make simply *Gold*, but some other thing much more Noble and excellent then *Gold*.

You see therefore what *Sulphur* is, what *Mercury*; how also we have a double *Sulphur* and a double *Mercury* in our Art, which yet are not distinct in Essence, but in maturity and perfection; also you understand, as I think, after what manner they are worked, since the Perfect Body of *Gold* is Incrudated by our

our Divine water not wetting the hands, and it is reduced to its first Principles, to wit *Mercury*, which is not without Sulphur, participating of the Natures of the Luminaries, therefore in this Operation the Woman Ascends upon the Man, and predominates over him for a Time, which indeed is unnatural, till the man begins to exert his Power, and then first of all by his siccity-bringing heat, does Exsiccate the Humidity of the Woman, by converting all into a most subtile and viscous Powder, from which Powder by solution, water is afterwards dissolved, in which Water is the spirit of the Dissolvent and dissolved, the Man and the Woman are joyned together. But the excited *Heat* doth not here find a Bound, but as yet Works every day by separation, by distinguishing between the *subtile* and the *gross*, that the first may swim at the Top, the latter may subside so long till all are of the same quality, and then at length in the hour of their Nativity, they are inseparably

rably Conjoined, and the *Man* ascends upon the *Woman*, and Impregnates her: at length she brings forth the Cloud which he hath *Conceived*, in which he *Putrifies* and is *Corrupted*, and afterwards both of them *ascend* or *arise* again *Glorious*; not now divided, but made one and the same by *Conjunction*, and are so *Coagulated*, *Sublimed*, *Cibated* and *Exalted*, into a most perfect nature and *Multiplyed* in weight and goodness of Quality, according to your Discretion; whose excellent *Use* will be proved, as well in *Projection* as in *Medicine*.

Therefore these *black* and *stinking Ashes*, are not to be despised, since in them the *Diadem* of our *King* is contained, and I tell you in all truth, that *whiteness* will never be had unless you make it *black*, for unless the *Body putrifies* it will remain without fruit, but if it be Corrupted then indeed thou shalt see them arising from thence, where it seemed they had lost their *Bodies* which they had, and they will appear that

which

which they never were before. Honour you therefore the *Sepulchre* of our *King*, for unless you do this, you shall never admire him coming from the *East*.

Therefore you must take Care that you don't Err in this first *Entrance*, for the Work is spoiled unless you be wary here. The common Errors in this Operation are many and various; Firstly, of them who know not what is to be Calcined, but seek the *Principle* of *Gold-making* in Extraneous things. Some bring in for their *Material Principle*, those things which are not of the same Imposition with *Metals*, such are *Borax*, *Alloms*, *Attrement*, *Vitriol*, *Arsnick*, *Seeds of Plants*, *Wine*, *Vinegar*, *Urine*, *Hair*, *Blood*, *Gums*, and the *Rosins* of the *Earth*; some do endeavour, (such is their *Blockishness*) to Generate *Salts* of every kind, out of the *Flame*, I pass by these. understanding nothing at all in this Art. Others, altho they work in *Metals*, yet desire to perfect *Calcination*, either with Corrosive *Waters*, *Spirit of Salt*,

Salt, *Sulphur* or *Fire*, and do indeed *Corrode* the *Bodies*, not *Calcine* them. For this *Calcination* is not made by the Native *Calidity*, of the Body, helpt by a Friendly heat, but by a *Corrosive* Force of *Waters*, without any propensity of the *Metal* to it; therefore *Metals* are *fouled* and *Dissipated*, and so Estranged from a *Metallick* Nature, but not *Naturally Calcined*. Therefore every *Calcination*, which is made elsewhere then in the perfect *Body* of *Gold*, is vain and unuseful to our work.

Also every *Calcination* of *Sol*, in which a *Dissolution*, without *laying on of Hands*, does not follow, is false and vain.

Therefore this our *Calcination*, is necessarily to be made by *Mercury*, which being joyned to *Gold* (a due *weight* and *proportion* both of Quantity and Quality being observed) softens it and takes away the Solidity and *Incrudates* it; and by its internal Heat, joined with the outward *Heat of Vulcan*, stirrs up that Native heat of the *Gold*, which being stirred up, acts upon the *Humidity* and

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Exsiccates it into a subtile *Powder*. *Viscous* and *Black*: And this is the true *Key* of the *Work*, to *Incrudate* the *Mature*, by the *Conjunction* of an *Immature*, being *incrudated*, to *Calcine* it, being *Calcined* to *Dissolve* it, *Philosophically* not *Vulgarly*.

The signes of this our *Calcination* are these, first, after the Body shall be *satiated* with *Water*, as soon as the *Keeper of the Gates* shall stir up the *Heat* of the *Bath*, the *Water* begins to be Obscured, or that which was a *splendid Composition* before, then it visibly grows *Turgid*, and swells, ascending and descending continually, until the whole at last become a *viscous* and *fatt Powder*; in which it appears that the *Humidity* is *conserved* in this *Operation*, otherwise the Labour would be in vain. From thence therefore, it is easily resolved into Mineral *Water*, which is the last and most certain Signe, that our *Calcination* has been true and *Philosophical*. For as soon as the heat begins to Operate, the Frigid and *Humid*, being Impatient thereof, goes to the top, from thence it melts and

and descends, and so reduceth it, as much as may be, to its own *Similitude*: Doing this daily untill at last the whole be resolved into Fat, and as it were *Glutinous Water*: For so our *Operations* are *Concatinated*, that one is the Cause and beginning of another, neither can one be had or understood without another. But we, that we may instruct the Sons of *Art* more fully, and drive away the unworthy, as far as may be from this *Art*, do handle, as it were, divers Operations, when there is but one *Recipe*, one *thing*, one *Regimen* and *successive Disposition to black*, *white* and *red*, neither are we to be understood otherwise. Wherefore every one that will truly be a *Philosopher*, should regard the *Sence*, not the *Letter* of *Writers* in this *Art*.

But that we may come to our true *Calcination*, these things are to be Considered that follow.

Firstly, that thou shou'd get our *Mercury*, without which, nothing is done in this *Art*: See then that thou be not deceived in that Common *Mercury*, which is

is altogether unuseful to our *Work*, for if thou Work in it to thy *Dying day*, thou wilt find nothing in it.

Secondly, thou must take Care, that the *Fire* of the *Furnace* be not too Intense, but let it be *clibanically* measured, which that thou maist fully understand, know, that the *Sulphur* which *Predominates* not in the *Mercury* or *Water* digests the *Matter*, which together with *Azoth* is abundantly sufficient for thee. Let not therefore, its Internal quality, confound the external form, then be not *solicitous* about the *manner of making the Fire*, only have a care that it be not too Gentle, for then thou wilt easily *dispond* for want of Heat, nor yet let it be over Violent, but of a Moderate degree, according to the Nature of the *Bodies*, and exclusive of Cold: Take these things on the other Hand, concerning the Internal and Natural *Fire*, I call that *Internal* which increaseth the Work in the End.

Thirdly, be careful of the quantity, that thou dost not put so much to be *drunk*

drunk by *Laton*, that he cannot afterwards Eate, for if thou shalt put on too much, there will be a Sea of trouble, if too little, it will be burnt into *Smoak* be not therefore *Covetous* or *Prodigal*, between the *Extreams*, keep a *Mean*. Therefore, in joining the *Male* with his *Female*, remember that it behoves the Activity of *Sulphur*, to *Exsiccate* the superfluous *Humidity* of *Mercury*, therefore do not drownd the active with too much *Crude Sperm*, the *Woman* will also desire to Rule, therefore do not Choak the *Humidity* of thy Stone, with too much *Earth*, but with Discretion mix it sweetly, and according to the *Exigence of Nature*, lest the *Virtue* of the *Stone* be *diminished*; make therefore an *Amalgama*, not as the *Goldsmith* does, with four or five *Parts* of *Water*, but as the *Philosophers* do, with a double or treble to the last, but it is better, to take three to four, then one to two, since the solution will be better, because the *Calcination*, will be more *Natural*. *Ripley* Witnesseth with me, '*That by* '*how much the more Earth* (says he) *and less*

'less Water thou take, so much the better 'Solution shalt thou make. In the first place therefore, beware that your Land be not overwhelmed with waters, because the *Fire* is hidden in the *Earth*, which will not Operate if there be too much *Humid Superfluity*: whence the Error will be *Incorrigible*, & the work vain.

Fourthly, Be careful of the *closure* of the *Vessel*, lest the *Spirits* should fly out and the *Work* be destroyed. Keep therefore the *Vessel* and its *Ligature*, nor look upon this to be of little moment. Consider therefore Man, who as he is *Generated* by *Nature*, so also our *Gold* is Matured by *Art* helped by *Nature*: Therefore consider with how great care, Nature has shut the *VVomb* of a *pregnant woman*, lest any thing should either get in, or pass out; otherwise the *Fœtus* would perish. with no less Industry be thou cautious in *perfecting* this *Philosophical work*, lest thy Labour be in vain. Hear therefore the *Philosopher*, saying, *'Take a Vessel and Fire, strike it with a 'Sword, take the Life, this is the Closure*: Her-

Hermes also says, *'The Vessel of the Philosophers is their water, and know for certain, that the vessel of Nature is only fit 'for us in this Art, which diligently is to be shut.* For in forming the *Embrio*, there are very great winds, which if they should vanish, we are undone; for the error is *irreparable*, whence the Damage is most certain.

The Work in the *Fifth* place is *Patience*, that thou don't dispond or study to make the *solution* too speedy, but firmly believe, that too much haste is the greatest *Enemy* to *Conjunction*, and hinders it: For the Body to be *dissolved*, Impertinently *Rubifies*, stirring up a Feaver, that is, a *Fire* against *Nature*, whence being struck as it were with the *Hammer of Death*, it becomes impertinently passive from active, and instead of *black*, it appears *citrine*, like a wild *Poppy*. But our true *Calcination*, *conserves* the *Radical Humidity* in the Body to be *dissolved*, and it is finished in no other colour but *black*, and becomes a *discontinuous Calx*, *unctuous*, *fatt*, and fit

fit for *fusion*. Be therefore *Patient*, that thou maist obtain thy Desire, because you will have very much cause of *Dispair*. When therefore we speak of our *Operations*, do not think that we perfect them in one or two days, or see the *colours* or *signes* in the first hour, No verily; but we have expected much and long, till there was made an Agreement betwixt *contrary qualities*, wherefore *Trevesan* Teaches in his *Practice*, who was a Learned and good man in this *Art*, that *he staid in Prison*, that is, *suspence* of mind and *Doubt*, fourty days, but that he returned afterwards, and saw *Clouds* and *Mists*. Moreover if thou should put Grain into Good Land, thou shalt not look into the *Earth*, by moving it every hour, that you may see, whether, and how much it begins to *increase*, if you should do this, you could not expect a *sweet vegetation*, much less *Fruit* from thence. So foolish and Insipid are they who as soon as ever they have joined the *Dissolvent* with the *Dissolvend*, presently seek some *signes* of the *Operation*, nor can

can satisfie themselves, but they either move or open, or add, or detract something, or at least increase the *Fire* to *accelerate* the *work*, and so by this means hinder the *work of Nature*; and therefore do not attain the wished for Ends. Therefore attend to my *Doctrine*, as soon as thou hast prepared the *Matter*, that is, *mature Sulphur yellow*, with his *Crude white Sulphur*, and hast duely espoused them, shut them up in a vessel and let them stand without trouble: if thou rightly proceed, within twenty four Hours, thou shalt see thy *Compound* swelling, and perhaps sending forth some *Babbles*, by reason of the Heat of thy *Sea water*, striving to excite the *heat* of the Included Matter; but in the first *Entrance*, thou shalt behold the *variation* of the *colours* slowly, (as at least it will seem to thee) because then the keeper of the *Gate*, necessarily sustains many Labours, because whatever is done, he alone then does it, because the *Bath* is not yet prepared, that is, the *Natural heat* of the *King*, is not yet stir-

stirred up. But when the *Bath* is made hot, our *House-keeper* shall sustain but few Labours, and the *operations* will be easily to be distinguished. Therefore let the Sons of this *Art know* for certain, that the first colour that will appear, after the *silver colour* of the *Amalgama* of the *Body* will not be perfect black, for this colour does not come in a moment, but every day the more the *whiteness* is diminished, the more blackness will supervene, until at last it be *compleated*. For *blackness* is a signe of a dissolved *Body*, which is not made in one hour, but by little and little, but Incessantly: for the *Tincture* proceeding from the *Reins of Sol* and *Luna*, shews it self black to the Eyes, but is Extracted insensibly, and imperceptibly. Therefore, the coming of Blackness and the departure of the *Tincture*, out of the Bowels of the *Dissolvend Body*, is the same measure and *term of time*, because as soon as the Tincture is wholly gone out, so soon the *blackness* will be perfect and absolute. Concerning this, hear what *Ludus*

dus Puerorum sayes, '*First, by how much the more thou Decocts, so much the more thou subtilizeth the Gross, and blackens the Compound.* And *Bernard Trevesan* saith, '*The Earth of the rest beginning to predominate, the blackness of the Element appears, but does not obtain his Dominion but by little and little.* To finish in a word, there are only four Principle *Colours*, the first whereof is *Blackness*, and that most slow in coming, and longest in duration, which if it were made *perfect* by a *momentary Ingress*, the work would be most *expeditious*, for it should not perish more slowly then it came, and remain in the top of *blackness* for an hour: For there is no *Interstitium* in these Operations, but it *Increaseth* to the height of one *Degree*, at which it no sooner arrives, but *Decresses* again, therefore it ascends slowly to *blackness*, and descends slowly from it but there is not a *Moment* in which it doth not ascend or descend, for nothing resteth but in its End, but *blackness* is not the end of our *Stone*, *ergo*, &c.

How

How then shall *blackness* appear? to wit even as night comes, for first the *Twilight*, at last *Dark Night*, and that by *insensible Degrees*, every *moment* there being less Light in the *Air* then another, until at last there be no Light at all, then it is *deep Night*, but all this is wont to be within an hour, yet the *Motion* is *Insensible*: But our work because it requires a longer time, the *motion* must needs be more *Imperceptible*. Thou therefore that seekest this, consider the *Example* produced, and thou shalt have thy Answer.

Objection, But after the first *Excitation* of the Matter, the *Tincture* goes out every hour and moment, but the *colour* of the *Tincture* going out, is blackest *blackness*, therefore after the first stirring up of the *Matter*, blackest *blackness* will appear in an hour.

We Answer, the blackest *blackness*, is of the *Tincture* gone out, but not of the going out, or if so, yet it goes out *Insensibly*, but *insensible blackness*, altho most *black*, when it goes into much *white*, will

will not manifest the blackest *blackness* in the whole *Compound*, but a *whitish colour*, but if so be the *Subject* of *Whiteness*, be not *subtile* and well *depurated*, even as this *white* is now, then its *Tincture* in its first *Egress*, is not *compleatly Black*, but it obtains this by a *Putrefaction*, which is not a bare *Egress* of the *Tincture*, but a *Repugnance* and *Resistance* from it, which ariseth between the outgoing *Tincture*, and the *extracting Water*, that is, between *Sulphur* and *Mercury*. Concerning this thing hear the saying of *Morienus*, '*Our operation* '*is nothing else, but an Extracting of Water out of its Earth, nor that only, but a* '*returning of the Water upon the Earth,* '*until the Earth putrefie*. Therefore the *Tincture* is not altogether black of it self, but most white, because by how much the more the *Tincture* goes out, which is the Soul, by so much the more the Earth which is the *Body*, is *dispirited*, and so it putrefies and Blackens.

How long time then, must we expect, before it be perfectly black? In this thing

attend to what *Flammel* sayes, '*The colour which thou ought first to see is blackness and that not every, but most black, and that within the space of Fourty dayes:* Also *Ripley* sayes, '*suffer the Commixt, and Coequated Natures, to lye together six Weeks, which time expect with a slow Fire.* When the Colours dye they will show it, for at that time they will Boyl like Liquid *Pitch*, and will putrifie. And *Bernard* in his *Parable* says, '*The King putting off his splendid Robes, gives the Silken ones to* Saturn, *being Cloathed in black, which he retains fourty dayes.* All this understand of *blackness* in its height, which is plain from the above-repeated words of *Flammel*, but a more remiss blackness, will appear sooner; so the *Scala Philosophorum* sayes, '*within sixteen dayes in the degree of Putrefaction, an easie Fire being kept, the matter will be continually Covered with blackness.* And this either later or sooner, according to the *Ingenuity* of the Operator, in *Adapting* the Matters.

But whether will intermedial Colours ap-

appear, in a Progress from white to black, as in the Progress from black to white? It seems so, because there is no *transition* from one extream to another, unless by Mediums: And we answer that they so appear, altho indeed confusedly, and some in some Works will appear in a Progress to the height of blackness, which perhaps will not appear in another, because they are only accidental *Colours*: but not altogether the same, betwixt the first Whiteness and Blackness, which are between this, and ultimate Whiteness, because there is not the same *Reason* of *Matter*; in the former the thick *Terrestrial Matter* was to be *burned* and *purified*, but in this work the *Matter* is more *Spiritual* and pure; therefore in a pure or *Depurated Subject*, in a *Progress* from the *extremity* of *blackness* to the *extremity* of *Whiteness*, the Intermedial Colours will be much more clear and admirable, then those which appeared in an Earthly Subject. But in both progresses they will appear, in the former *transition*, between the Extreams,

Obſcurer, fewer and fouler; in the Latter, more, more ſhining and ſplendid, witneſs the *Philoſopher*, '*After the heighth* '*of Blackneſs, before Whiteneſs, in the* '*hour of Conjunction great Miracles will* '*appear: For whatever Colours could be* '*thought on in the whole World then will* '*be conſpicuous.* And *Riply* ſayes, '*In* '*our work colours will appear, then which* '*never more fair appeared.* Alſo before perfect Blackneſs the intermedial Colours will ſhow themſelves, witneſs the *Philoſopher*, who Painting the Colours of the Dragons, ſaith '*They are black, Yellow* '*and Azure*, and theſe intermedial Colours ſays he, denote that thy Confections are not yet perfectly putrefied. In a Word, the various Colours in Dying, will appear more obſcure, but thin and few, and this before black Night *obnubilate* the whole *Horizon.* But in riſing again, very many and very Splendid ones will ariſe, becauſe the Body now begins to be glorified, and the Light to predominate over the Darkneſs and this in a depurated, and ſpiritual Subject.

But

But in what order will theſe foreſaid Colours appear? This truly cannot be determined, becauſe they are varied many ways, but the better the juice of the Water of Life ſhall be, the better the Signs ſhall appear. The order of the four Principle Colours is deſcribed by all, but no one can determine the order of the accidental ones, let it ſuffice thee if within fourty dayes, thou haſt a compleat blackneſs, don't mind other things much, but it is good to attend, for blackneſs is firſt Eſpecially deſirable, and tho others appear, unleſs thou ſeeſt this without doubt thou haſt erred. But as I ſaid, other Colours are not to be Diſpiſed, except the Venerial, or imperfect Red, which if it appear before blackneſs, is to be ſuſpected, eſpecially when the ſiccity of the Compound, and Diſcontinuity of the parts accompany it, I ſay this Precipitation is a fatal Index to the Operator of his loſt time.

This ſame thing the *Philoſopher* witneſſes, ſaying, '*A vehement Fire hinders* '*Conjunction, and tinges white, with the*

co-

colour of the wild Poppy. And *Flammel* in his *Hieroglyphical* Figures, sayes, *unless thou shalt behold, the blackest black of black whatever other colour thou seest, thou art in the way of Error: But especially a reddish colour is to be suspected, for if thou seest that, thou hast burned, or art burning the lively virtue of the Stone.*

But I must stay no longer in these things, since one Water does all this, so that the Internal Compound, continually be ruled, with External heat; neither is there any thing, in the whole Work more Wonderful, then this our Water. which I have fully Described above, to which place I send thee back.

Concerning Solution.

And the Dissolution of our *Stone*, is the Reduction of it into its first matter, the Manifestation of the Humid, and the Extraction of Natures from their *Profundity*, which is finished by bringing them into a Mineral Water.

This Operation is of no Light Work or Moment, for how hard it is, those that have toiled in it can attest.

F I N I S.

THE

FOUNTAIN

OF

Chymical Philosophy

Written in Latine By

EYRENÆUS PHILALETHES

Printed in the Year, 1694.

TRACT

The THIRD.

The Fountain of Chymical Philosophy.

I Will divide the whole of the *Art* into these parts: The first shall contain things substantially and essentially Constituting the Work: The second the disposition of them: The things Essentially Costituting the *Stone*, are a *Body* or Mature *Sulphur*, or *red Brass* and Water, or Immature *Mercury*, or white *Brass*, to which a Vessel is added, a Furnace and Triple Fire. The Disposition of these things, Considers the Weight and the Regimen. The *Pondus* is twofold, the *Regimen* twofold: Those things which perfect these Operations, are

are *Calcination*, *Dissolution*, *Separation*, *Conjunction*, *Putrefaction*, *Distillation*, *Coagulation*, *Sublimation*, *Fixation*, and *Exaltation*, of which the two first, are made especially by a Temperate Incomburent and altering *Ignition* of the Fire; heating the *Kings bath* and Changing him first into a subtile *viscous* Earth, Discontinued black and stinking, then into *Mineral Water*, diversly coloured, and this is called a Fire against Nature. The three Operations which follow are made from the Combining of the first and third Fire, to wit, of the Natural and Contra-natural, which being so joyned together, make an unnatural Fire, by Circulating the Matter every day; and separating the more subtile from the Thick, till all be of the same Temperament, and then Conjoyning the things separated, impregnating them, and so putrefying them.

The five last Operations are made by the Fire of Nature; daily increasing and Predominating; which first Circumacts the putrefied Matter daily and cleanseth it

it from Filth, by an often ascension, and descension, which therefore is called Distillation, Volatization, Ablution, Mundification, Cohobation Imbibition, Cibation, Humectation of the Earth, and this is done so long by the heat, until the Siccity begins to Coagulate, which is called Inspissation, which by a longer Concoction, or Sublimation, brings a fixity, whose Bound is Exaltation: This is not the change of an inferior place, for the Superior, but of the most vile thing, to make the most Noble.

These are all our Opperations and successive Dispositions, which by some are called so many Regimens, which name if any one had rather impose, he may: however know there is only a double fire, Natural and against Nature, of which the Latter Acts first, because the other is not brought to light, but by this, and Putrefaction must go before Regeneration; and when these two fight with one another, they make an Unnatural fire, and from this Contenti-

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tention rises Putrefaction : and after this is a Glorious Regeneration in which the *Sulphur* and Water become one thing, and also receive a Congealation, from no fire but a Natural.

Therefore our Body which is commonly Called *Terra Lemnia*, perfects the whole work : but it can in no wise be moistened but in its own Water, which Water is truely *Pluvial*, not such as the common people knows to get, but ours, which none ever saw, but a true *Philosopher*, believe me for I speak the truth, Fools know how to Extract many Waters, to wit wetting the hands, but our Water is the Life of all things, about which thou must take pains, then neither *Sol*, nor *Luna* will be wanting to supply thee with Riches.

But I will tell thee, and that faithfully, what kind of Water this is, it is the Water of *Salt Petre*, which is known as *Mercury*, but in the heart a pure infernal Fire : but have a care thou be not deceived by *Quicksilver*, but understand that *Mercury*, which the returning Sun cefu-

fuseth every where in the Month of *March*. Gather thou it in the Month of *October*, because then surely it is found ripe, and the most precious Treasure in the whole World.

But that I may describe our *Mercury* to thee, our Rain Water so that thou mast find it, know that it is before the eyes of the whole World, that yet are Ignorant thereof, or at least does take the vulgar for it, and *deturpates* it with various Tortures, but neglects our true *Mercury* in its season, therefore it never perfects our *Magistery*. For the common *Alchymists* does look upon it with a blew look ; whence it comes to pass, that they scorn it : but it astonisheth the Sons of Learning with its Splendor, and is greatly accounted of by them, therefore it is a vile thing, and yet the most precious, which no one ever contemned without a great judgement of God.

But thou when thou seest it don't despise it because it will appear very durty, and if thou therefore dispise it, thou

thou shalt be deprived of the *Magistery*, but if thou dost greatly esteem this contemptible thing, then indeed it shall seem Glorious, having changed its countenance: For our *Water* is a most clean Virgin, and is loved by many, but she meets all her Wooers, Cloathed in sordid Garments, that by this means she may distinguish *Philosophers* from Fools, for whosoever shall behold nothing but externally, will scorn him as unworthy of such a Secret, since *Whores* shew themselves to their *Wooers*, drest in splendid Garments; but this chast and most precious *Maid*, seems outwardly foul, but is inwardly fair, which indeed cheats many Fools. But whatsoever Mental man, can see the Spirit which lyes hid, under the patent *body* will not esteem her little, also our Virgin will look upon him as a Friend, and putting off her filthiness, will shine most amiable, whom then none but a fool but must admire and love, for she will bestow upon him infinite Riches, and perfect health. Therefore honour ye this

this Female, the *Sister* and *Wife* of our *King*, to whom if you be assistant in putting off her dreggs, she will get most splendid Garments for her self, and bestow infinite Riches upon thee. Therefore this our *Queen* is clean above measure, whom if you shall behold, you will think you look upon a certain Heavenly Body, for she is indeed the Heaven or the fifth Essence of *Philosophers*, whose brightness you cannot imagine, unless you see it: believe me for I have seen her Snowy Splendor with my Eyes, touched with my hands, then which nothing can be thought fairer. Our Water is then truly *Pontick*, *Serene*, *Christaline*, pure and clean, which is not so in its Nature as we make it by our Arts; and its our Sea, our hidden Fountain, out of which our *Gold* naturally is Created, when yet it prefers its self to *Gold*, and conquers it, and in the hour of its Nativity, Gold is joyned with it, and is washed in it, and both increaseth together into a Stout *Hero*, which neither *Cæsar* nor the *Pope* can buy with Money. There-

Therefore with all thy strength get this Water, of which an Ounce is worth above a Thousand Pound, because by this alone, without any other Labour, except the Addition of a perfect clean, pure body, thou maist perfect our most Honoured *Stone*, to which no Treasure in the World can be equaled.

But there is need of profound Meditation before thou canst conceive our *Sea*, to wit its *Flux* and *Reflux*: But if thou be diligent, by the help of God, thou shalt obtain thy desire; I for my part, after I knew the Field in general, where this our Secret Fountain did Purl, yet I did not learn to get it out, till after a year and a half, giving my self, to daily study and profound Contemplations, because the Fiery Furnace of the wise men lay hid from me long: but after I knew this, and how it was fitted to its proper Vessel, after a few dayes I beheld the admirable Brightness of our Water, which being seen I could not but be amazed, for as in the Practice, so it is in the Theory, and on the contrary: for he

he that exactly knows the Magistery of this Water, no Words or Secrets of the *Philosophers*; Sayings, Writings or Enigmas, will be concealed from him; so whosoever hath once made up our Water, nothing remains to be done, but to cast in a clean Body in a just quantity, shut the Vessel and so let it stand, till the Complement of the Work. But we have another twofold *Fire*, which thou shalt easily know, as soon as thou hast Learned this first: but that we may return to the Water, in which believe me, the whole secret Consists, which Water altho it be one, yet is not simple but Compound, to wit of the Vessel and *Fire* of Philosophers to which a third is added, namely the Bond. When therefore we speak of our Vessel, understand our Water, when of the *Fire*, in like manner understand Water and when we Dispute of the *Furnace* we would have nothing Diverse, or divided from the Water. Therefore the Vessel is one, the Furnace one, the Fire one, and all these are one to wit Water.

There-

Therefore the fire Digesteth, the Vessel Whiteneth, and Penetrates, and the *Furnace* or *Bond* Encompasseth and includeth all, and the *Fire* is *Mercury*, the Vessel also *Mercury*, lastly the same *Furnace* is *Mercury*, and Note well, there is no fire in the whole work but *Mercury*, when notwithstanding, the fire is manifold, and the water manifold: therefore as well fire as water is diversified by their virtue, in the work; as in Number, so they agree in one and the same Gender, to wit *Mercury*, therefore our *Fire* is Living, our *Water* Living, our *Vessel* Living, our *Furnace* Living, and all these are one.

Know also deareſt! that there is only one thing in the whole world, in the which this our *Mercury* is to be found, it is of a like Essence with *Gold*, unlike in Substance, by converting the Elements whereof, thou shalt find what thou seekest. Joyn the Heaven with the Earth, upon a Fire of friendship, and in the midst of the Firmament, thou shalt see *Hermes* his *bird*. Do not confound

found the Natures, but divide them and joyn them again, and thou shalt Reign in *Honour* all thy Life; hear therefore this great *Secret*, in the *Southern Coast* is found a very high *Mountain*, very near to the *Sun*, which is one of the *seven*, and highest but one: This Mountain of which we now speak is of a very hot temperature, because it is not far from the *Sun*, and in this Mountain a *Vapour* or *Spirit* is shut up, which is highly necessary for our Work; but it does not ascend unless it be enlivened, neither is enlivened unless the *Earth* be digged Knee deep in the top of the Mountain, but if this be done, the Spirit or thin *Exhalation ascends*; which being *congealed* by the *Air*, drop by drop, runs into most clear *Water*, warm like a *Bath*, which is presently gathered, for it is the true *Caduce of Mercury*, with which he works Wonders; this is our *Water*, our *Fire*, our *Furnace* and it is our *Mercury*, and not the *Vulgars*; but the hot and humid Liquor of the most pure Salt,

 which

which we name *Mercury*; because comparing it with the *Sun*, it's immature and Frigid. Verily I say unto thee, except the *Almighty* had Created this *Mercury*, the *Transmutation of Metals* were impossible, because the *Sun* does not *tinge* unless it be *tinged*. But he is not *tinged* but by this our *Water* alone. O this blessed *Humidity*! which is the *Philosophical* Heaven, whence wise men have drawn their Inestimable *Dainties*! O permanent *Water*! *Dissolving* and amending *Sol*, our *Nitre* and wonderful *Salt Petre*! whose price is Inestimable yet it is little esteemed. Therefore the thing is *vile* and yet very *Precious*, whom our *Sol* Loves as his only *Bride*, whose *virtue* if the vulgar knew, they would not sell a *drahm* for a Thousand *Ounces* of *Silver*; for it is most precious *Gold* Lively and *penetrating*, therefore it turns the *Body* of *Gold* into a meer *Spirit*, and is joined in *Marriage*, as the *Woman* to the *Husband*, whose fairness *Sol* admires, and rejoices in her, and for Love kills his

his own *Wife*, and she moved with Love makes him alive, and is *impregnated* by him, Conceives and grows big, also brings forth a Son a most *serene King*. O happy they who can go to this Fountain of our *Water*! for if they shall Drink of it, and shall Eat afterwards a little piece of fat Flesh, they shall reign as Princes all their Life on the Earth. Therefore the whole *secret* of our *Work* consists in knowing this our Sea, which whoever is Ignorant of, he hath long ago Destined his Money to perdition, if he does spend any about this Work. For our *Ocean* draws its Original, from one Mountain and that a very high one, as I have said above. But if ascending to the Top thou digg Knee Deep, a Certain *Exhalation* or *white fume* will ascend, which will perfect the whole *Magistery*, but there remains another Secret, which thou art obliged not to be ignorant of, that thou maist obtain thy desire, to wit, how thou must *digg* in the *Mountain*, since that the Earth in the Superfice of the *Mountain*, is to be cut with no Blow, for such

is his Dryness, that it is *Concreted* by the means of *Heat*, into a Substance harder then *Flint*. Attend therefore to this Secret, in *Saturnine* places is found a certain *Herb* called *Saturnia*, whose branches appear dry, but Juice abounds in the Root, gather this Herb together with the Root and carry it with thee, until thou come to the foot of the *Mountain*, under which by the Ministry of *Vulcan*, thou shalt digg and Bury the Herb, which presently goes through the pores of the Mountain, by loosing the Earth thereof, then at length, Climing to the Top, thou shalt easily *Bore* Knee deep, and shalt pour so much Fat and dry Water, that descending to the Bottom of the Mountain it may wet the Herb there laid; which presently being made moist, together with the Water, ascends like smoak, and hurries with it the Spirit of the Mountain, carrying it up with it, which Spirit is a fiery Virtue, mingling it self with the water, and inhabiting therein, and it is

is the Water into which thou hast cast thy Bond, or the *Vessel* or *Furnace*; the *spirit of Saturnia* is a whitening *fume*, and the vapour of the Mountain is fire, and all these are fire, so thou hast *Saturnia* a *Vegetable*, *Royal* and *Mineral Herb*, of which with fat Flesh is made such a *Broth*, to which no Dainties in the World may be Compared. Now thou hast the whole *secret* of our *Water*, described under an *enigmatical Discourse*, yet not so *obscurely* but thou maist Easily if thou be diligent and Learned, by *Contemplations* and *Experiments* perfect the *Work*. For all these are the true Material *Principles* of our *Stone*, besides which, nothing can or ought to enter, into our *Work*: to wit, the *King* and the *Water*, which is the *Bath* of the *King*, & know that our *Water* is a *Vessel*, as our *King* is Contained in it; and a Furnace as our *Fire* is included in it; and our *Fire*, as the *Virtue* or Spirit of the *Mountain* Inhabits in it; and the *Female*, as it contains the *Vapour* of *Vegetable Saturnia*, which is

is very friendly to *Sol*; and *Penetrates*, *Whitens* and *Molifies* him and makes him to cast out *Sperm*; then the *Fiery Virtue* which is shut up in the *Water* begins to work upon our *Body* so *reduced*, by wasting it and Mortifying, by burning and Putrefying, or rather exciting to these things until the innate heat of *Sol*, is deduced from power into Act, which *dealbates*, *Coagulates*, *Fixeth* and *Tingeth*: and therefore our *Stone* is called the *world* because it contains both the *Agent* and *Patient* in it. It is the moving and the moved, Active and Passive, Fixt and Volatile, Mature and Crude, one whereof *succours* the other, and the one is amended by the other, because both is *Homogeneous* in its self. For *Sulphur* and *Mercury* are the same in *Water* and in a *Body*, in *Identity* of the *Genus*, and only are diversified by *Decoction*. Keep this *Secret*. Therefore we do not to that end, order *Crude* and *Volatile Mercury*, to be mingled with *Mature* and *fixt Sulphur*, that we might affirm that *Sulphur* is different

ferent in one and the other, and the *Mercury* different also; For where would then the *Homogeneity*, of *Metals* be, which we affirm in our *Stone*, but therefore we mix these two Species's, that we by our *Art*, might Perfect *Gold*, a thousand Degrees more, in a far shorter space, than *Nature* has formed *simple Gold* in the *Mines*. For *Nature* from only *Crude*, *Humid*, and *Frigid Mercury*, without any Addition, Generates *Gold* by a long *Decoction*, under the Earth: But Art to contract the work, throws in *Mature* and *fixed Sulphur* to *Mercury* made most pure by *Art*, and so *Extracts* the most *digested* virtue of *Sulphur by Mercury*, which *Sulphureal Virtue*, strongly Changes and perfects *Mercury* into a Compleat *Elixir*. Observe therefore, the *Work* and the *Process* thereof, whence thou shalt understand the *Cause* of the wonderful Abreviation of the *Work*, *Gold* is a *Body* hot and dry, *Luna Gold & moist*, *Mercury* the Medium of *Carrying* the *Tinctures*: The *Body* of *Sol* is most

most digested, of *Luna imperfect* and *immature*; *Mercury* the Bond, by which these two Contraries are United. Join *Luna* to *Mercury*, with a due and Convenient *Ignition*, and mingle them so, that *Luna* and *Mercury* may become one *Mercury*, retaining the *fire* in it self, and all the *feces* and *superfluities* will fall from *Mercury*, and he shall become clear, as the *tear* of the *Eye*, altho not *Diaphanous*, then lastly mingle this *Mercury* with *Gold*, in which is *Luna* and *Fire*, and then the hot and Dry will love the *cold* and *moist*, and will lye down together in one Bed, that is in the *Fire of friendship*, and the *Man* will be dissolved upon the *Woman*, and the *woman* will be *Codgulated* upon the *Man*, and then the Spirit and the Body will be one by Commixtion. Go on afterwards with that foot thou hast begun, and so often Reiterate the *Heaven* upon its *Eearth*, until the *Spirit* put on the *Body*, and both be fixt together. For then our *Stone* is perfect, and indued with Regal *Virtue*, the which

which no price can Buy. For *Mercury* is the water of all *Metals*, they being *decocted* in it: And even as simple water, which in its own *Nature* is cold and moist, which notwithstanding if it be mixt in *decoction* with any *Vegetable*, receives and puts on other Qualities of the thing mixt with it, whose force and spirit or life, which resides in the water, goes out by *Decoction* into the *water*, and the *water Convertibly*, receives its *Nature*: Yet the thick and *Corporeal Earthly* part of the *substance decocted*, is not that *spirit* that Changes the quality of the *water*, but is separable from the *water* after *decoction*. In like manner we must understand of *Argent Vive*, with its *Species's* yet differently, for whatsoever *Metal* or *Mineral* shall be so familiar with *Mercury*, as to be mixt *per minima*, and *decocted with it*, that *Mercury* according to the *Species* of the *Metal* so joined, puts on other Qualities, and will cast off his own Dreggs. Therefore *Metallick and Mineral species's* are *subor-*

ordinately, and *subalternately* to be *decocted* in it, and it is their *water*, into which *Mineral spirits* are emitted, by *Decoction*, and do alter it no other ways then *Vegetables decocted* in their simple water. Yet a *double difference* is to be noted, between the foresaid *Decoctions*, first that *water* is not fixt with the *Vegetables*, as *Mercury* with *Metals*, therefore these are of a stronger Composition than those. The Second, that in the *Decoction of Vegetables* or *Animals*, the *water* being a *Diaphanous* Humor, not only receives new Virtue and *Qualities*, but also a different Colour to what it had. But it is not so in *Mercury* for its Nature is altered, but not its Colour nor form of *Flux*: but the colour of a dissolved *Metal* lyes under the form of *Liquid Argent vive*, and by its virtue does not appear. Therefore *Mercury* first acteth up a *Metal* by dissolving it, afterwards the *Metal* Acts upon *Mercury* by *Congulating* it, and as in Dissolution, the form and colour of the *Metal* lay

lay under the form and colour of *Mercury*, so also in *Coagulation* the form and Colour of *Mercury* is hid under the Colour and form of the *Metal*, so neither the Qualities of the *Metal* in dissolution hinders the *Flux* of *Mercury*, nor the Qualities of *Mercury* in *Coagulation*, hinder the *fixity* of the *Metal*. Dost thou not see here a certain wonderful Agreement: betwixt *Mercury* and *Metals*, for they Love like *Mother* and *Son*, *Sister* and *Brother*, *Male* and *Female*, therefore their *Bodies* are made better by *Water* for the Generation of all things is by *water*, and they take in it, and by it, a Latitude of *subtilty*, that is a *spiritual* and *volatile Nature*, and the *Water* in like manner is amended by the Bodies, and is retained & puts on a Corporeal Nature, & so the whole compound is *matured* together, when the *Agents* become *Patients*, and on the contrary. But the reason that the Colour of *Mercury* is not changed in *Decoction* by the Body Dissolved, is this, that the *Earth* and *wa-*

Water are *Homogeneous* in *Mercury*, and so temperate that neither can be separated from the other, and they are so strongly Commixt, that in so wonderful a *tenuity* of *matter*, there is such great *density* of *Substance*, as to hide the Colours, whence if any proportion of *Mercury* be spoiled, either *destructively* by *deturpating* things or *Generatively* with a *Body* Appropriated to its self, it will manifest the *colour* that is thrown into the *substance*. But there are *Proportions* of *Mercury* in respect both of *Earth* and *water*, in respect of the second it flows and is *Liquid*, in respect of the first it *wets nothing* that it touches, but that which is of the *Unity* of its *Nature*. From what hath been said, all *Errors* of *Operators* in *Mercury* are detected. For some Obstruct or Divide its *Homogeneity*, by drying it with various *sublimations*, others Spoiling and Disproportionating the *Earth*, to bring in a *Transparency*. As many as do this, do nothing but a *Sophistical work*. For *Mercury* is the

Sperm of *Metals*, which *Nature* with much *sagacity* hath formed in the *Veins* of the *Earth*, for *Metal*; Neither is any thing wanting to it but *pure Digestion*, but it is not Digested unless by *pure metallick incomburent sulphur*, which indeed it hath in its *Center*, by which Nature would form *Gold* in a long time; but it is altogether unknown to man how he should make this by his *Art*. For altho *Gold* might be made of *Mercury* alone without any addition, yet it would not be perfected but by long time and great cost, which would be foolish to undergo in making *simple Gold*. Therefore *Sulphur* is the only thing in the world which *Nature* has perfected, that is familiar to *Mercury*. This therefore is mixt *Radically* with it, and by this *Mercury* is *decocted*, and *Mercury* because of the *Repugnance* of *Qualities* putrefies it, and so by *Regeneration* it rises again, not *Gold* such as is had in *Mines*, but spiritual *Penetrative* and *tinging*, in so much that it easily enters all Imperfect Me-

Metals, when cast upon them, which in a very short time, it Digesteth to the *Aurical* proportion of *Gold*, and the dregs being cast off Restores them to perfect Health. Thou seest therefore that *Mercury* is by no means to be *Disproportionated* from its own *Nature*, but to be *Matured* and that not by it self without any addition, and yet without any outward addition, but a *Radical Union* of a clean *Body* with it *per minima*, which is done by our secret Conjunction. Yet see you be not deceived, for this *Conjunction* is not made by *manual operation*, but only by a Natural, man not only not helping, but also not well understanding its Cause, therefore this is called a Divine Work. Fools can confound the *Body* of *Gold* with *Mercury*, and then they call it *animated Gold*, but they find nothing in it. For altho these two should remain together a Thousand Years, nevertheless they would afterwards recede one from the other in their own proper *Natures*. Therefore the Conjunction was not *alterative* but only a *Confusion* of two

two between themselves. But in our Operation, the *spirit* of *Sol* Infuseth its self into the *spirit of Mercury*, so that they never depart the one from the other afterwards, even as *water* doth not, being mixt with *water*. Therefore in this *Operation* the greatest nay the whole secret of the *Art* lyes hid. Attend therefore thou *Son of Learning* and see warily that thou dost not err here. Therefore the Body of *Sol* will never be joined with *Mercury* inwardly, unless *Luna* mediating, or an imperfect Body and *Fire*; and this *Luna* is the *Juice* of the *water of Life*, which lyes hid in *Mercury*, which is sharpened by the fire, and is a *spirit* entring a *Body*, and altring it and Compelling it to retain its Soul. Now therefore thou seest of what *Mercury* we have hitherto spoken, not *vulgar* but *pluvial*; which properly is not called *Mercury*, but *Mercurial water*; for the *Mercury* of the *vulgar* is *water*, but a *Spirit* and *fiery virtue* is wanting to it, supply if thou canst that which is wanting with all thy *Art*, then it will no longer

ger be *Mercury* of the *vulgar*, but like to ours. But if thou canst not do this let that *Mercury* alone, for thou canst expect nothing but loss from it. Behold now God is my witness, I have told the whole *matter*, which if thou art wise thou canst not be ignorant of. For vulgar *Mercury* has seduced more, then any thing else; for the Workers herein have found nothing, because they did not know our *Mercury*. But to return to Conjunction, which believe me is the whole Secret of the *Art*, for the *Earth* is not united inseparably with the *water*, but *water* adheres strongly to *water*, hence it follows, that this *laudable Conjunction* is not *celebrated* till after *Dissolution*; attend thou therefore to *solution*, & Nature will joyn together, and this *Dissolution* is made in *Mercury* by the help of included *Luna*, and *Fire*. For *Luna* penetrates and *Albifies*, and the fire mortifies and Triturates; but the Water includes both these Virtues, according to the saying of the *Philosopher*, '*The Fire* '*which I will shew thee is water*. And another, *Unless Bodies be subtilized by Fire* '*and water, nothing is done in the Magistery*. O Blessed *Mercury* of ours, which frees us from those many Labours which *Sophisters* endure! for they make many Operations with their hands, and profit nothing, because they know not the true Course of *Nature*. But we do nothing, but leave all things to be done by our *Mercury*, which proceeds in a better *Method*, according to its Natural Instinct, then any man could invent: for he is constrained by the necessity of his End, wherefore he never misses the right way if he be not hindred.

But there are some *Sophistical* Operators, who take *Gold* and put it to *Mercury*, then shut them in a Glass and set them over the *Fire*, expecting some notable thing from thence: But since they cast fat and good *Seed* into barren *Land*, they are deceived, for they find not the *Harvest they expected*, because, as is abovesaid, and shall be

be further ſaid more plainly, *Gold* is not the matter of our *Stone* in its whole Eſſence, nor yet *Mercury*, wherefore the bare mixture of theſe cannot *Generate our Stone*, for *Gold*, in the Work, is a *Male* to the Work of *Generation*, in whoſe moſt ſecret *Reins* the *Seed* lies hid, which if it once ſend forth, being received in a due *Matrix* and conjoined with the paſſive *female Seed*, 'tis Cheriſhed with a due Heat, and *Cibated* with a proper Aliment, then truely we ſhall have from *Gold* abundantly to perform our Work. So neither a man, as he is man, can neither be called the Father, nor the matter of the *Embrio*: but he has in him ſuch a matter, from which by the Conjunction of a *Diſſimilar ſpermatick matter*, in the ſame kind, by an apt Diſpoſition the *Infant* is formed: In like manner we muſt underſtand of *Gold*. For *Gold* is the moſt perfect of all *Metals*, and the Father of our *Stone*, yet it is not the *matter* thereof for

for the *Sperm* which *Gold* ſends forth if it be handled by Art, will be the *maſculine matter* of our *Stone*, and is nothing elſe then a moſt digeſted *Virtue* of *Gold*, which is Extracted from it by *ſagacious Art*, and then is called our *Living Gold*, and not *vulgar*, which is dead: So alſo in the Procreation of man, a man may be ſaid to be Dead, (Reſpect being had to to the *Act of Generation*) until he pours out the due matter which he hath in himſelf into a fit Place, juſt ſo tis in our Art; therefore our *Gold* is not *vulgar Gold*, for they differ as a Father differs from his *Sperm* which he hath, the firſt is neceſſary to our Work, and Living, the other dead and unprofitable, that is, ſends forth its *Seed*, which is the Active Virtue of our *Stone*. So therefore go ye on with a great deal of *Caution*, take this *Body* which I have Demonſtrated, and ſweetly Extract the Seed from it, then (and not till then) this *Gold* (which before was Dead, Idle and

and useless) being made Living, active and fit for our Work, will supply thee with the first matter of our *Stone*, to wit the *masculine*, and so is no longer called *Gold* by us, but *Brass*, *Magnesia*, *Lead*, *Dung*, nor can it indeed properly be called *Gold*, for *Gold* is a *Body* but this a *Chaos*, that is a *Spirit*, nor will Return by any Art to its *Pristine Species* of *Gold*, because the Body is turned into *Spirit*, from hence saith *Menabdes*, '*I order Posterity to make* '*Bodies incorporate*. *Hermes* also says, '*O Son Extract the Shadow from the Radius*, that is, Extract from the *Gold* which is called the Radius, its Seed which is called the Shaddow, both because it lies hidden and as it were in a Shade, and also because it comes out under an obscure Shade of *Blackness*. *Aristotle* also saith, "*The first thing* '*that ye ought to do is to sublime the* '*Mercury, then cast clean bodies into a* '*clean Mercury*. But I would have the Reader Admonisht what sort of *sublimation* is here intended, for there are in-

infinite false Erroneous and *Sophistical Operations*, one true and Natural, which notwithstanding is done by Art, I omitting all these Vulgar *Operations* follow the Intention of the *Philosophers*, and mean that *Sublimation* which they call the Preparation of the Thin Matter, by which the *Eclipse* of the *Earthy Interposition* is taken from *Luna*, that she may receive Light from *Sol*, which comes to pass when the *Dark Sphere of Saturn* which *obnubilates* the whole *Horizon* is vanquished then *Jupiter* obtaining the Empire ascends into the Air with a *splendid Cloud*, whence sincere, Beautiful and Lovely *Dew* drops upon the *Earth*, which mollifies it, and raiseth great Winds in its Belly or bosom, which brings our *Stone* upward whence tis endued with Heavenly Virtue, which falling down again to the Earth which is its Nurse, puts on a *Terrene* and Corporeal Nature, so it receives the Force of Inferiours and

and Superiours. We conclude therefore, that neither *Gold* nor *Mercury*, can afford us the first *matter* of our *Stone*, until the Tincture be *Extracted* from *Gold*, the Dissolvend, by *Mercury* the Dissolvent, which Tincture is a Living active virtue, not Dead as *Gold* was before its Dissolution. This is the matter of the old *Philosophers*, which we ought to take, which as the Author of the new Light sayes, 'is, but 'does not appear until the Artist pleaseth, in knowing which all the Perfe-'ction consists. Wherefore I order you who ever would be searchers out of this Secret, that you would take that which is vile, and manifest to the whole world, out of which, by a wonderful manner, ye shall Extract that which is most hidden therein, that is our *Menstruum*; and the *Western Mercury* is our *Philosophical Field*, in which your *Sol* shall arise and ascend; Join this with his Delectable *Bridegroom*, and let them lye in the *bed of Love* with

without stirring, until from this hidden Nature (which is *Mercury* regenerated by the *Philosopher* there proceed a Living Virtue which may raise the Dead, then comes a Royal Off-spring, of which *Sol* is the Father, and *Luna* the Mother; and so you have a most true Explication of the new Light, you must take (saith the *Author*) 'that 'which is, but is not seen till the *Artist* 'please, and you must use this, for the 'true matter of the old *Philosophers*, and so we have spoken fully and plainly of our *body*, and of our *water*; and of our *Red Sulphur*, and white *Brass*. We have said there ought to be added to these a *Furnace*, *Vessel* and triple Fire: Note well what, and about what, I speak here, for the Furnace is of Lute, or Brick, the Vessel Glass, and the Fire Elementary, of which we will speak lower in the last place of this little Treatise, concerning our Disposition, but here we speak of things Essentially and Substantially Conducing to the work. For the *Fur-*

Furnace of Brick, is not wont to be called by us our *Furnace*, nor Elementary *fire* ours, nor the Glass vessel ours: for these commonly are common to us and *Sophisters*, and they will excel us often in the Curiosity of these Externals. But we call those things ours which they Neither have nor can have, verily I say that our *Fire*, our *Furnace*, our *Vessel* are secret, nor obvious but to *Philosophers*, for they enter into the very Essence of our Work, hence a certain *Philosopher* writing of this fire, sayes, '*Behold the fire which I will show thee is* '*Water*, also another witnesseth thus of the Vessel, '*The vessel of Philosophers is their water*, another also 'writes, '*The Intention of all the Philosophers is this, that all operations should* '*be made in their humid fire, in a secret* '*furnace and vessel*, which Testimonies plainly enough declare another Fire, Vessel and Furnace then are commonly known. Moreover my Brother, let it not be a cause of scruple to thee, that I have before numbered, our

our *furnace*, *fire*, and *vessel* amongst the things essentially Constituting our Stone, for in this I follow the Intention of all *Philosophers* writing in this Art. Concerning this Vessel *Sendivogius* Writing, names it the Vessel of Nature, also the Fire of Nature. *Flammel*, *Artefius*, *Lully*, and all the rest have kept the same Method; it is plain therefore that they would have something hidden from the eyes of the Vulgar. But I in good truth say, that these three are but one, for Nature is but one, the *Adept* Sons of *Art* do know, and will Witness this. For the Fire is, to the Excruciating of Bodies, more then fire, therefore it is called burning Wine and a most strong fire, hence the *Philosopher*, '*Burn our Brass in most strong fire*; which whilst *Sophisters* hear, they are deceived, thinking it to be a fire of Coals or flame, which is contrary to our fire. concerning this *John Mechungus* speak, "*No artificial fire can infuse so great a heat as that which comes from Heaven.*

The First Gate.

Concerning Philosophical Calcination. Not Printed in the Dutch Edition.

Calcination Purgeth our *Stone*, Restores Natural Heat, destroys nothing of the Radical *Humidity*, & brings a due Solution to the *Stone*: The Caution is, that it may be done *Philosophically*, not vulgarly with *Salts* or *Sulphur* variously prepared, *&c.* Whoever therefore truly desires to Calcine, should desist from this Work till they understand our Calcination better, for that every Calcination destroys Bodies, destroying the Humidity of the *Stone*; we also do Reprobate all dry Calxes, for that we Increase the Radical *Humidity* by *Calcining*, but diminish none. In *Calcination*, we joyn Na-

Nature to its Nature, for that like loves like, if any one denies this he will not be worthy of the Name of a *Philosopher*, nor ever will get any benefit from our Writings, for he understands them not. Therefore apply thou Nature to Nature, as Reason requires, seing all things have this from nature, that Like begets its Like, Man is begot by a Man, a Lion by a Lion, so let every thing be Calcined first in its proper nature. Learn this and never doubt to be benefited by it. Therefore we make Calxes unctuous both white and Red, which are not perfected but by three Degrees, they are fluid like Wax, otherways to be rejected, nor are perfected, but in a year, to *Tinge* without a *Fucus*. But thou must take care in the first place Concerning the Weight, for it is possible for thee to doubt in this: Lest therefore thou shouldest loose thy Labour, let the body be *Calcined* with *Mercury*, made so subtile, in which there is one part

part of the *Solar* quality, two of the *Lunar*, until the whole flow together like a Liquid Wax.

Afterwards Increase the *Solar* quality in *Mercury*, that there may be four parts of him, two *Lunar*, so that thou shalt begin the work at the Figure of the *Trinity*. Three parts of body, three of spirit, and to Compleat the Unity, let there be one part more of the spiritual, then the corporeal substance. This is proved by the testimony of *Raymond*, *If any one seek th Proportion there, the* Doctor *hath demonstrated to me the same.* *But* Bacon *hath taken three parts of the spirit to one of the body*, I did not sleep of many nights. But choose which way thou wilt.

FINIS.