

PARACELSUS ¹³⁵²

OF

The { Chymical Transmutation, } of Metals &
{ Genealogy and Generation } Minerals.

Alſo,

Of the Urim and Thummim of the Jews.

WITH

An Appendix, of the Vertues and Use of an
excellent Water made by Dr. Trigge.

The ſecond Part of the *Mumial Treatiſe*.

Whereunto is added,

Philosophical and Chymical

EXPERIMENTS

Of that famous Philosopher

RAYMUND LULLY;

Containing,

The right and due Composition of both Elixirs.

The admirable and perfect way of making
the great Stone of the Philosophers, as it
was truly taught in *Paris*, and ſometimes
practiſed in *England*, by the ſaid *Raymund
Lully*, in the time of King *EDW. 3.*

Translated into English by R. Turner Φιλομαθης.

London, Printed for Rich: Moon at the ſeven Stars, and
Hen: Fletcher at the three gilt Cups in Paul's
Church-yard. 1657. May 29



To the
Worshipful and worthy *Meeenas*
WILLIAM BAKEHOUSE
Of *Swallowfield*,
In the
County of *Berks*, Esq;

Honoured Sir,

K Nowing you to be a true
Son of *Hermes*, and a de-
lightful Student in the
Courts of *Vrania*, it is no
small encouragement in this at-
tempt of mine, in chusing you to pa-
tronize this piece of Hermetical
Philosophy: it is but a Translation,
and, as I doubt not but you are well
acquainted with the Authors in the
original; so I presume you will *a-*
Etum agere, peruse them again in
A 2 their

their new Garments ; acceptably hearing them speak English. Let me therefore request you to take this little stranger into your tuition and patronage, and with your judicious eye to examine and correct my Errata's ; relying upon the candor of your ingenuity and learning, that thereby I may be the better fortified, and securely armed against the batteries of ignorance ; and that your protection may quench the fiery Beacons of the envious Criticks. And thus wishing both you and your studies a Crown of happiness in this terrene Theatre, and eternal glory everlastingly, I take leave to subscribe my self

LONDON,
8 November,
1656.

Your humble
Servant,

Robert Turner.

To



To the Reader.

IT's my hard fate to be still deprived of that *seculum & otia scribendi*, which in things of this nature are required, and the Nasonian Poet much complained for, in his not much-worse then my presents status : he all dges the cause of his condition to crimen only, if it were so much, and not culpa ; and that but crimen ingenii neither : as it seems then and now in this Beacon firing age, it is by some accounted, mens tamen non scelerata fuit : mine was, and still is, Crimen indulgentiæ minis, fidem adhibendi viris nulla fide, as dear-bought experience manifests ; yet to revive the everlasting fame of Paracelsus, and that the English Tyroes may hereafter reap the benefit of his admired and experienced labours, I have reduced another part of his works, viz. this ensuing Treatise, into the English Tongue ; and the rather, because his sleeping ashes have been ignominiously unraked out of their silent grave, by one whose scribbling pen was Fuller of scandals then modesty : his head seemed Owl-like Fuller of folly then wit, and his words Fuller of falshood then truth ; else certainly he would not have fallen so foul upon the dead whom he never knew : and if he had, was not capable of making him an answer : but dwarfs-like, tramples on a dead Giant.

His Works, Reader, I freely offer to you, wishing your benefit herein : but those flashing boasters, of which this age affords plenty, whose brains are made of

of the Mercury (not of Philosophers, but) of Fools, being very well gifted in the faculty of prating and nothing else; I should desire them, till they finde their intellect of a more solid capacity, to forbear the profession of this or any liberal Science, which suffers so much dishonour by them, especially Astrology and Physick; and move every one in his Sphere, the Cobler to his Last and Aul, the Weaver to his Shuttle, and the Heel-maker to his Tools: and seek not to aspire to the Turrets of Minerva, lest their wings fail, and they fall with Icarus, Ovid Trist. Lib. 1.

Dum petit infirmis nimium sublimia pennis
Icarus, Icaris nomina fecit Aquis.

There is also added an additional Treatise, called, Natural Urim and Thummim, The second part of the Mumial Treatise, or Diastatical Medicines of Tentzelius, called, A natural Account of the Tree of Life: with a piece of that famous Philosopher and Chymist, Raymund Lully.

These being all concordant in Nature, I revived them to posterity, hoping there may yet come a thankful age, in which Learning may see Halcyon dayes.

I have composed a Treatise, called, The Womans Counsellor, modestly treating of diseases incident particularly to them; whereby they may be their own helpers in such private infirmities, as through too much modesty they oft-times to their own hurt conceal, which will shortly be published: and also the Chymical Experiments of Paracelsus: with many other pieces which time will manifest, for the benefit (I hope) of all Sons of Minerva; which is the desire of

November 8, 1656.

Natus apud Holshor.

Robert Turner.

To



To his ingenious Friend Mr. Robert Turner,
on his Translation of Paracelsus.

Diana's Darling, born upon the hills
Of sweet Parnassus, whose rare fame distils
Chrystalline dew, to dip thy learned Pen,
The Muses glory, and the praise of men;
Who will admire at this thy rare Translation,
Wherewith thou hast enrich'd the English Nation.
Not only Metals here thou dost transform,
Which purblind Ignorance doth reject and scorn;
But th' Roman Eagle by thy dextrous wit,
Is made to wear an English garbe to fit
Old Albyon's Sons; who for this gift of thine,
With Laurel branches will thy brows inshrine:
The quivering Mirtle-boughs shall crown thy head,
And in all ages shall thy name be read.
Why then dost prosecute the brawling Laws,
To sell thy breath for every wrangling Cause?
Why wilt thou be with bawling Codrus vext,
With Typstaves Base, and sherking slaves perplext,
With Pleas, Demurrers, Bills, and Replications,
With forms of Paupers, and poor Declarations:
For which thou never reap'd due praise or pay,
But care and trouble; and art kept away
From fair Urania's Court, in which thou art
Worthily honour'd by the Sons of Art:
And for this work of thine, I'll ever sing,
And praise thy Learning at the Muses Spring.

Fran. Jennings.

To



To his industrious Friend, *M. Robert Turner,*
 on this elaborate & profitable Treatise,
 and other his painful Translations.

*I've wondred oft, why Scholars those should hate,
 That into English Latine do translate;
 But now the Reason 's plain: for every man
 May learn the length of Paracelsus span,
 And turn a Chymist; nay what not,
 That 's comprehended in a Physick-Pot,
 But may by easie industry be got?
 I like the man whom Fortune hath made great
 In Learning, and that doth with judgement treat
 Of every thing: and him I also love,
 The meanest talent seeketh to improve.
 There 's many a man whose hapless fate it is,
 To know no more of Natures Mysteries,
 Then Brutish-Beasts; yet God and Nature are
 Not wanting to them, but their Parents care;
 Who all their lives will force them stand before 'um,
 And bring them up in Cavea Sultorum.
 But princely Nature from his boundless store,
 Provides a Salve for every dang'rous sore:
 And thus hath made our Authors happy Pen,
 The Neglect of good, to unlearn'd men.
 Go on, good Friend, to other things; for we
 By this thy Book are able to foresee
 Great Paracelsus Learning, Hermes Skill,
 Shall English speak by thy ingenious Quill.*

John Gadbury,
 φιλομαθηματικός.
 Paracelsus



Paracelsus
 OF
The TRANSMUTATION
 OF
METALS.

CHAP. I.
Of the Scale of Transmutation.



Transmutation is an alteration or
 changing of the forms of natural
 things into other forms, as of
 Metals or Wood, into Stones or
 Glass; the changing of Stones
 into Coles, &c. It hath been
 found out, That Metals that have been first
 coined into Money, have been by Nature
 changed under the Ground into a stony sub-
 stance; and yet have retained the impression of
 the Image that hath been stamped upon them:
 and, That the Roots of Oaks, being smitten
 with Thunder, or some other influence of the

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Stars, have been turned into true Stones. There do also arise Springs of Rivers in many places, that, by a certain natural property, do transform all things whatsoever are cast into them, into hard Stones. These, and such-like works of Nature, wise men have contemplated, and have thereby learned likewise to do the same things by Art; by observing the same Order which Nature teacheth by her Instruments. This we see frequently done in many Mountains, That Coles are generated of Stones naturally by a certain *Ætnean* fire, of which Carpenters have frequent use. So that this last kinde of Transmutation, is done by Fire in the Earth; the other before spoken of, by Water and Air: These are the Instruments of Nature, and they are for the Matter, the Motion for the Form. What therefore if a natural Composition, may be made Earth by Fire, and that made Water by Air, and this made Fire by Fire; and that again descending, may be made Air by Air, and then this be made Water by Water, and at last that may be reduced into Earth by Fire? what Transmutation I pray do thou think will come thereof? if you were expert, you would know it. The vulgar and ignorant see not these things; and that for no other cause, but because they do not consider the secrets of Nature. Whosoever therefore together with them is ignorant of, or denieth these things, which Nature hath set before the Eyes of all, how learned or wise soever he would seem to be, he is not worthy of the Name of a Philosopher nor Physician. Whence hath Physick her first Foundation? out of the appearance onely,
or

Of Metals.

or manifest superficies of natural things? Nothing less: but out of the most occult and hidden secrets of Nature, compared to the most manifest effects. Wherefore as Nature her self is undiscernable by every sense, no otherwise are all her Operations. Who ever saw a Tree to grow, or the Sun or Stars move? No body: But that the Trees have grown, and the Sun and Stars have been moved by a space of time, who knoweth not?

Therefore Operations in Physick do more chiefly consist in the Understanding, rather than in the Eyes or the other Sences; although they in their courses are the Directors unto us, that we may make further progress: otherwise between the Philosopher and the Clown there would be no further difference.

But to return to the purpose: The Scale or Ladder of Transmutation, hath seven Steps or principal Degrees; which are, Calcination, Sublimation, Solution, Putrefaction, Distillation, Coagulation and Tincture.

Under Calcination are contained these his Members; Reverberation, Cimentation, and Incineration: wherewith, in all Operations, all things are turned into Chalk or into Ashes.

Therefore in the first Degree of Transmutation, the elementative natural bodies are converted into Earth, with a middle Fire, as the Instrument.

And here first of all is to be noted the difference between material Elements, and instrumental, of which by the way we shall speak; for these are external, but the other are internal:

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as when the first Operation is compleated, whether it be by Calcination or Reverberation, Cimentation or Incineration. Sublimation succeedeth out of the order of Preparations; which Earth, now being calcined, is converted either into Water or into Air, according to the Nature and property of the thing so to be converted: for if it be of dry things, then chiefly is to be used the elevation of the Volatile parts from the fixed. Wherefore Sublimation is convenient for things of that Nature.

But if there ought to be made a separation of moist things, as of Vegetables or Animals, then it is convenient to use Sublimation thereof in the fifth Degree, to wit, Distillation.

But because in this place it is chiefly intended to treat of dry things, as Metals and Minerals; the order congruent to their Natures is likewise to be observed.

Therefore the Volatile part is to be sublimed, as in moist things by Cohobations; that is, by re-conjoyning of the parts separated, and by iterating or separating them over again, until they become fixed, and remain within with the parts fixed, and ascend no more, but remain consisting in the substance and form of Oyl of or a Stone: for with Solution by the Air, they are turned into Oyl; and with Coagulation by Fire, into a Stone.

Let *Sal Armoniak* be an example for every Metal; for that in Sublimation successively becomes Stone.

By this Operation of Sublimations, many corrosives are dulcified, and mollified; and on the contrary, with the addition of another substance.

Also

of Metals. 5

Also many sharp things are sweetned, and many sweet things on the contrary are sharpened: sometimes by themselves, or with other things prepared after this manner.

Afterwards happens the third Degree, to wit, Solution; and that is twofold: the one of cold, the other of heat.

Salts, Corrosives, and whatsoever things are calcined, are coagulated by Fire, and then by the coldness of the Air, are resolved into Liquor, Water or Oyl, in a moist place, as a Cellar, or in the Air, being placed upon a Marble-stone or Glass: But fat and sulphureous things are dissolved by the heat of the Fire; and that which the Fire dissolveth by heat, the same is coagulated by the coldness of the Air: On the contrary, that which is dissolved by the coldness of the Air, is coagulated by the heat of the Fire.

Note here the Reason wherefore we call the Air cold; which seems to oppose and contradict the Opinion of some Philosophers: for they will have it to be hot and moist: but they consider not whereof the Air consists: doth it not consist of Fire and Water? for what else is the Air, but Water dissolved by Fire? Wherefore from one part thereof, to wit, the Fire, it borroweth heat and driness; and from the other part, the Water, coldness and moisture: for they are the two chief qualities thereof, and the other two are her Ministers; for there is nothing hot by Nature, which is not also necessary and naturally dry; neither is there any thing cold, which by the same reason is not moist. Whatsoever is besides

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contingent hereunto, is not by Nature, but by accident.

It is no otherwise amongst the Elements: the Fire and Water have the chief place, and the Earth borrows her coldness from her Companion, the Water; and her driness from the Fire: for her self, she is never hot, moist, nor cold, nor dry; but serveth her two other Princes, as the Wax submits to every Seal.

In like manner we are to judge of the Air; for so the Air receiveth heat and driness from his Father the Fire, and cold and moisture from his Mother the Water; therefore they are generated as from their Parents, the Fire and Water; the Air Masculine, or rather a *Hermaphrodite*, and the Earth a Female. And thus far of the natural Instruments and the Matter.

The fourth Degree is Putrefaction: This for its excellency might deserve the first place, if it were not repugnant to the true order; and a secret in this place hidden to many, and manifested to few. It ought therefore to remain placed in its due *Series*, even as the links in a Chain; wherein, if one be wanting, the Captive detained therewith escapes and flies away.

The property therefore of Putrefaction is, that consuming the old Nature of things, it introduceth a new Nature; and sometimes produceth Fruit of another Generation: for all living things die with corruption; and being dead, they putrefie, and again acquire life by the Transmutation of their Generation into them.

And by it corrosive Spirits are dulcified and mollified, and all Colours are thereby turned
into

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into others, and thereby the pure is separated from the unclean.

Now the Members of Putrefaction are Digestion and Circulation.

The fifth Degree is Distillation, which is nothing else but a Separation of the moist from the dry, and the thin from the thick.

The Members hereof are Ascension, Lotion, Imbibition, Cohobation and Fixation.

Cohobation, which concludeth all the rest, is an often effusion or pouring of the distilled Liquor to its *feses*, and often distilling it over. As Vitriol with Cohobations is fixed by its own proper Water, and then it is called *Allumen Saccharinum*; which being dissolved into Liquor, and then putrefied by the space of a Month, and distilled, yields a most sweet and pleasant Water, after the manner of Sugar: which is a most excellent Medicinal secret, far above others, to extinguish the Microcosmical Fire, which happeneth to the Diggers of Metals; which is largely spoken of in the Book *De Morbis Fossorum Mineralium*, Of the Diseases of the Diggers in Mines. After the same manner also may any other Minerals and Waters, as *Sal Nitrum*, be fixed by Cohobations.

The sixth Degree is Coagulation; which also is twofold: answering contrary to Solution, consisting of heat and driness, that is, of Air and Fire.

Again, Coagulation is twofold, as having two parts of cold, and as many of heat.

The first of cold is made of common Air, without Fire: and the last, of the superior Firmament, by the Hyemal Stone, which congealeth

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all Waters into Snow and Ice.

But the first Coagulation of heat is made by industry in Art, observing the gradations of the Fire, and is fixed; but the other Degrees of cold in Alchymy are not fixed.

The later Coagulation of heat is made by an *Aetnean* Fire and Mineral under the Earth and under the Mountains, and is gradated by a natural Arch of the Earth. Not unlike to this is the Fire, which being gradated by the Art of Alchymy, is excited and brought to Coagulation.

Whatsoever is coagulated by this *Aetnean* Fire, remains fixed, as is manifest by Metals and Minerals; all which consist from the beginning of certain Muscilaginons matter coagulated by the *Aetnean* Fire, and the natural Arch and Artifice of the Earth under the Mountains, into Stones, Metals, Pearls, Salts, &c.

The seventh and last Degree of the Scale or Ladder of Transmutation, is Tincture, the most noble Medicine above all others that are procured by the Chymical Art; whereby all Metallick and humane bodies are dipp'd into a far more noble, better, and excellent substance then before they were naturally of; and are thereby reduced to the highest Degree of soundness, colour and perfection, and to a more strong and excellent Nature.

Various are the kinds and species of these Tinctures, in this place least of all intended to be treated of.

The Metallick bodies ought first to be removed by Fire from their Coagulation, and to be liquefied;

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fied; otherwise, they will not receive any active Tincture, unless they be opened. Also all the Tinctures of Metals ought to be fixed substances, easily fusible, and of an incombustible Nature; that being poured upon a fiery Lamen, they may flow forthwith like Wax, and soon penetrate the Metal without smoke, as Oyl doth Paper, or as Water enters into a Sponge; so they dye that into a white and red colour, remaining in the Fire, and enduring every trial.

Therefore in the first Degree of Calcination, to come to these Tinctures, the Metals being brought into *Alcol*, they acquire an easie liquefaction, in the second Degree, to wit, of Solution; and then by Putrefaction and Distillation, their Tinctures may be fixed and made incombustible, and the colours unvariable.

But to restore, recover, conserve, or renew the Health of humane bodies, they ought to be drawn from Gold, Pearl, Antimony, Sulphur, Vitriol, or the like.

Various also are the Subjects of the Fire; and they have several and divers Operations in Chymistry: as, one Fire made of the flame of Wood, and this they call living Fire, wherewith is calcined and reverberated the bodies of all Metals and other things: another is a continual heat of a Candle or Lamp, wherewith they fix Volatiles: there is another Fire of Coles, wherewith bodies are cemented, coloured, and purged from their Excrements: also, Gold and Silver are thereby brought to a higher Degree: *Venus* is refined, and all other Metals are renewed: the fiery

fiery Lenses of Irons have another Operation; for thereupon is made the trial of Tinctures. Another heat is raised by Fire, by the filings of Iron; another in Ashes; another in Salt; another in *Balneo Mariae*, wherewith are made many Distillations, Sublimations, and coagulations: There is also another Operation made by *Balneum Roris*, which sometimes I have elsewhere called, *Balneum Vaporosum*, wherewith many Solutions of corporal things are made: Then the *Venter Equinus* hath another Operation, in which are made the chief Putrefactions and Digestions: also, the invisible Fire hath an Operation far beyond all these, that is, of the Beams of the Sun; which plainly appeareth by his Operations, as by a Speculum or Chrystal. And of this the Ancients have not made mention.

By this Fire, the three Principles of every thing may be separated upon a Table of Wood, without any fear of flagration or adustion; and all Metals liquefied without any visible Fire, and all combustibles consumed into Coals and Ashes.

But the Transmutation of Metals, to bring the imperfect to perfection, cannot be very well done without the Stone or Tincture, of which we will hereafter treat in their due places: And we will also say something of the Transmutation of imperfects into perfects, bringing them only for the probation of Transmutations. But we shall first treat of the Fire, whereupon hangs the hinges of all the Art: and teach some process of the Stone of *Paracelsus*.

Chap.

C H A P. II.

Of the simple Chymical Fire.

HAVING now sufficiently spoken to the wise and ingenibus, of the Art of Transmutations by the Scale and Degrees thereof; that the order before spoken of may be kept, it will be necessary in the first initiation, to propose and lay down the manner of the Instruments, before the matter it self, lest that the rude and unskilful should first use the foot in stead of the hand.

Let them not therefore approach hither, whose understanding hath no eyes, and whose hands cannot serve them; for the feet and the fleshly eye, without a sound and uncorrupted understanding, is altogether ignorant.

The chiefest Instrument which ought most diligently to be sought after, is the Fire, which being living of its own proper Nature, is not vivified by any other Fire.

From hence also it comes to pass, that it hath power and vertue to vivifie whatsoever else lies hidden in other things.

As the Sun in the World is created by God, to vivifie, stir up and quicken the Fire resting in all other things, as of the Δ , Ψ , Φ , Γ , Υ , and η : and that he might heat the Spheres of all the other Stars by his Fire; which otherwise have no heat of their own, neither can they give forth any

of

of themselves; for they are dead of themselves; but being kindled by the Solar heat, they live, and give forth their Operations according to their several proprieties.

For the Sun doth not receive the Light, Life, and Fire which he hath, from any other Star, but onely from God that created and ruleth him, so that he alwayes giveth Heat and Life in himself, illuminating every other natural Light.

Even so is the Fire of the Philosophers secret Furnace to be accounted in the Spagyrick Art, which heateth the Furnace and Sphere of the Vessel, and the Fire of the matter, even as the Sun is seen to operate in the universal World, without which nothing can be generated therein.

In like manner nothing can be effected or brought to pass in this Art, without this simple Fire, it being the chief part and Operation of the whole Art, comprehending all the other parts thereof in it self, and is comprehended of nothing; for it consisteth of it self, not wanting any of the other: but all other Operations whatsoever, are made stand in need of this simple Fire, from which they receive Life, together with the matter it self.

Paracelsus speaking elsewhere of the simple Fire, saith thus:

This (saith he) is the Opinion of the most excellent Philosophers, The Fire and Azor are sufficient; for the Fire alone is the whole Work, and the compleat Art.

Some do build their Fire simply of Coals: they

they erre, containing the Vessels therein or thereupon: others in vain attempt it with a Fire of Horse-dung, with the Fire of Coals; they sublime the matter without any medium, and dissolve it not: others have stirred up Heat with Lamps; asserting this to be the secret Fire of the Philosophers, to make their Stone: others have placed it in *Balneo*, and set this in an *Emmet's Nest*: some have placed it in Ashes of *Juniper*; and others have sought this Fire in *Calce viva*, in Tartar, Vitriol, Nitre, and the like: others have thought it to be in hot burning Water, as,

Thomas Aquinas falsely speaks of this Fire, saying, *That God and his Angels cannot want it.* What blasphemy is this? is it not a manifest lye? cannot God want or be without the elementary Fire of hot Water, and be without all the other Creatures when he pleaseth? doth he stand in need of any of them? All those Heats that are stirred up by the means and Fires now spoken of, are altogether unuseful for this purpose. See also that you be not seduced by *Arnold de villa nova*, who writes of the Fire of Coals; for in this thing he deceives you.

Almadis saith, *That the invisible Sun-beams are sufficient for our Fire.* He produceth another example, *That the celestial Heat by his reflexion and continual motion doth chiefly make the perfection and coagulation of Mercury.* And again, he saith, *Make a vaporous, continual, digesting, separating Fire; but not flying or boyling up, but altering and penetrating.* Now I have told, and that

that truly, the whole way of stirring up the Heat of this Fire: if thou art a true Philosopher, thou well understandest: this is it.

Salmanazer saith, Our Fire is a corrosive Fire, which bringeth an Airy Cloud over our Vessel; in which Cloud, the Beams of this Fire are hid. This due Calor and humidity of the Cloud being wanting, there is error committed.

Again, Almadir saith, Unless the Fire heat our Sun by his humour, by the excrement of the mountain, with a temperate Ascension, we shall not be partakers, neither of the white nor red Stone.

All these things do sufficiently demonstrate unto us the occult Fire of the wise men.

In brief, this is the matter of our Fire, to wit, That it be kindled by the quiet Spirit of a sensible Fire, which again expelleth the hot Calor, as from its opposite, above our Philosophical matter: which Heat waxing above our Vessel, temperately urgeth it forwards to the motion of perfect Generation, constantly, without intermission.

Thus saith Paracelsus of the simple Fire of the Philosophers.

Chap.

CHAP. III.

*Of the multiplicity of the Philosophers
FIRE.*

HAVING spoken of the simple Fire, we hold it convenient to treat also of the multiplicity of Fire, and that more copious and clearly than of the other before; for by this later we may attain to a perfect sight, as through a Casement.

Fire therefore is manifold, as well because of the diversity of the Subject in which it floweth, as that afterwards it is excited in divers other Subjects: it is varied and changed, as the Fire of Ashes, Sand, Balnei, Limatures, &c. have a mediate Heat flowing from an immediate into the Subject-matter of the Instrument, and from hence into the matter subjacent to the Art.

In this manifold Fire, there is a difference of place; and this is the Reason, Because in all things, there is nothing in the Nature of things that can be seen in all things, and by all things, like one to another; although they are both of the same Species, and their members of the same individuals: as one Metal produceth Gold from that which generateth Silver; another Saturn, Venus, Mars, and every one of them is varied according to the difference of the place from whence they spring and are created; neither are two men, or two members of one body, nor

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two Leaves of one and the same Tree found alike to one another ; and so of other things. The dissimilitude proceedeth not from the first Fire of Creatures, but from the various Rule of the Elements by the Planets, and not by the Sun.

For by this disposition, the heat is changed in the Elements every moment ; and also the form of decompositions from the compounds, and not from the simples.

Where there is not so great a mixture of the Elements, there is generated *Sol* ; where they are a little more mix'd and impure, *Luna* ; and where they are more imperfect, *Venus* : and so of the rest, according to the mutation of the mixtures, the Mine of every Metal is unlike one another : neither do their Spirits agree in all things one with another ; for if they were generated of simple Fire alone, no multiplicity intervening, there would be no difference of their properties and forms, not only in Metals, but in all other Creatures.

But why there are in use seven Metals and no more, six whereof are solid, and the seventh fluxible and thin ; the Reason is given in Philosophy, and not in Chymistry ; which is to be reserved to its proper place, that we digress not from our purpose. And thus much of the manifold Philosophical Fire, deduced from Physical Reasons.

Chap.

CHAP. IV.

Of the visible and local Instruments : and first, of the Spagyrick Womb.

BEfore we come to speak of the matter, it is requisite that we proceed in order to declare what Instruments actual and local are necessary to be used in this Art : the first actual, is the Fire ; the first local Instrument is the Furnace, which by the Ancients is called by this Chymical Name, *Athamor* : this referreth to the Womb in the Spagyrick Generation.

Hermes Trismegistus, although he was not the Inventor of this Art, no less then *Paracelsus* of Spagyrick Medicines, yet he deserveth to be called the Restorer thereof.

He assereth, That *this Spagyrick work (which is the utmost point of the hand of humane Philosophy) taketh its exordium and first beginning from the meditative contemplation of the greater world : intimating, that the Spagyrick Athamor ought to be built from the imitation of the Foundation of Heaven and Earth.*

But for the exercise of the ingenious, I shall not think it amiss a little to examine this comparison, whereby I may happily profit the Readers. There is no Physician will deny, but that the Sun doth generate a Sun like to its self: but every one will not confess, That it hath this Generation in its Centre ; and especially, the Disciples of those

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Philosophers, that can give no other Reason of the *Aetnean Fires*, then what *Rusticks* and *Clowns* do, according to the appearance thereof to their carnal eyes.

This Terrene or earthly Sun is kindled and bred by the Fire of the superior; even so is kindled the Centre of our matter, from the Centre of our World or *Athavor*; which is Fire, bearing a similitude and resemblance with the natural Sun.

Who seeth not the form and frame of the universal created World, to bear the similitude and likeness of a Furnace: or, that I may speak more reverently, containing the Matrix of a Womb; that is to say, the Elements wherein the Seeds of the Sun and Moon, by their various astral influences are corrupted, concocted and digested, for the Generation of all things?

But this is plainly manifest to Children, I need not speak it to Philosophers: wherefore I shall not need to urge it any further.

Therefore we proceed to speak of the manner of the construction and building of our *Athavor* or Furnace. First, let a Furnace be built six spans high, round within, and of the breadth and bigness of one span; let it be somewhat larger and bigger towards the bottom, then at top; let it be made smooth within, that Coals or such things as are put in, do not stick by the way, but may fall down close to the Grate. To this Furnace you may make one, two or three mouths, as you shall think fit. To every Furnace let a Copper be fitted, with Water: the other matter is to be inclosed

inclosed within: as the Egge is within the Hen; so is a Glass to be in this womb, for the industry of the Magillery. Then when you will work or operate herewith, having all things diligently prepared, break you Coals about the bigness of Walnuts, and fill up the Turrets to the top, and kindle them at the door beneath; and let the top be kept shut, lest the Coals being kindled at the top or in the middle, destroy the whole work, and they consume and burn all together. Moderate therefore your fire with a just proportion, as Nature teacheth in all things. The natural heat will excite and stir up the ferment and the matter lying hid in this Egge.

Wherefore even as the Sun illuminates the great World, and giveth Light and Life to all the stars, Elements and Creatures; so doth this Spagyrick Fire illustrate and vivifie our Instruments, and all the matter of our Furnace, as the sitting of a Hen over her Egges, animates the young.

C H A P. V.

Of the second Spagyrick Instrument, which is the Matrix or Philosophers Egge.

MAny Philosophers, rashly presuming upon their own Judgements, have mis-understood the right and true occult and secret Vessel of the Philosophers. And worse is that

which *Aristotle* the Chymist (not the Greek Academician) saith, That the matter is to be decocted in a treble Vessel. And more amiss is that which another saith, That the matter in the first separation and first Degree, ought to be included in a Metallick Vessel; in the second Degree of its Coagulation and Dealbation of the Earth, a Glass Vessel; and in the third Degree, which is Fixation, a Vessel of Earth. Nevertheless, by all these they understand onely one Vessel in all Operations, to the perfection of the red Stone.

Since therefore our Matter is our Radix and Foundation both of the white and red, our Vessel necessarily ought to be made after this manner, that the matter therein may be ruled by the Celestial bodies: for the Celestial influences, and the invisible impressions of the Stars, are chiefly necessary for this work; otherwise it is impossible to attain to the excellent Oriental, Persian, Chaldean, and Egyptian Stone, by any means; by which *Anaxagoras* knew the virtue and power of the whole Firmament, & presaged That the great Stone should descend from Heaven upon Earth: which also happened after his death. He did very much make known our Vessel to the Cabalists, and that according to the true Geometrical measure and proportion; and how it ought to be built of a certain Quadrature in Circle, whereby the Spirits and soul of our matter being separated from their body, may be elevated in the altitude of their Heaven.

For if the Vessel be more straight, large
high

high or low then its due measure and proportion, and then the ruling and operating Spirits and Soul of the matter do desire; the heat of our secret Philosophical Fire, (which is most acute) will too violently excite and provoke the matter to Operation, and sometimes the Vessel will flie into a thousand pieces, not without danger of the body and life of the Operator.

On the contrary, if the Vessel be too capacious, and more large then for the heat to operate upon the matter according to its proportion, the work will also be frustrate and in vain.

Therefore our Philosophical Vessel is to be fabricated with greatest industry and diligence.

But they onely understand what the matter of this our Vessel is, who in the first Solution of our fixed and perfect matter, have reduced and brought the same into their first Essence: of which we have spoken enough.

Let the Operator therefore diligently note what he takes, and what he refuses, in the Solution of the first matter.

The manner of describing this Vessel is difficult; yet it ought to be of such a form as Nature herself requires, which is to be sought and investigated from one and another. In brief, it must be such, that from the altitude of the Philosophical Heaven, being elevated above the Philosophical Earth, it may operate to bring forth the Fruit of its terrene body.

It ought to have this form, That when the

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Fire forces one from the other, there may be a separation and purification of the Elements; so that every one may occupy his own place wherein he remaineth, and that the Sun and the other Planets may exercise their Operations about the terrene Element, and that their course be not impeded in their Circuit, nor stirred up with too violent a motion.

According to all these things which have been said, it ought to have a proportion of roundness and altitude.

Those which appertain to the first cleansing and mundification of Mineral bodies, are melting Vessels, Crucibles; lementing Vessels, Cucurbites, and Glasses for *Aqua Fortis*; which are also necessary for the projection in the last work: but as concerning the Vessel useful for this work, it is necessary that you have a Glass rightly and duly proportioned; for if it be too capacious, or more large then its just and due proportion, the matter, that is, the humidity, is dilated, so that nothing can be produced therefrom. And if it be too narrow or little, and compressing the matter, the growth thereof will be suffocated, that it can produce no Fruit. An example thereof, may be taken from hence: If Corn, or any thing else, be sown in the shade, or under the droppings of an House, what Fruit can be expected therefrom? Wherefore our greatest care ought to be in the adorning and fitting of the Glass; for an error being committed thereby, or therein, is not easily corrected and amended; so that by the impediment

of Metals. 23

ment thereof, the work is not brought to the wished end.

Wherefore to two Ounces of the matter, take two Ounces and a half of Glass, or the Philosophical Egge, that is, a Glass of that weight; having regard to the due thickness of the Glass. This being observed, you shall avoid error in this thing.

CHAP. VI.

Of the Subject or Philosophical Matter in general.

HAVING hitherto sufficiently spoken of the Chymical Instruments, now hearken what Matter you are to chuse to begin this Spagyrick Work: after that the Vegetables are mortified, the concurrences of the two Metals, that is, Salt and Sulphur, they are transmuted into a Mineral Nature; so that from thence at length results a perfect Mineral.

For in the Mineral Caverns of the Earth, some Vegetables are found, which by a long succession of time, and a continual heat; have put off the vegetable Nature of Sulphur, and put on a Mineral Nature.

And this most especially happens, where the most proper Nutriment of these kinde of Vegetables is taken away, that they may be afterwards compelled to receive their Aliment from the Sulphur and Salt of the Earth, so long, until

that which before was Vegetable, become a perfect Mineral. And from this Mineral condition, a certain Metallick perfect Essence doth sometimes arise, and that by the progress of one Degree unto another.

But that we may return to speak of the Philosophers Stone, the matter whereof is most difficult to finde out and understand:

The manner and most certain Rule of this Investigation, and of all other things whatsoever, is a careful and diligent Examination of the Radix and Sperm thereof, whereby is found out the knowledge of the matter.

Much availing hereunto, is a due and necessary consideration of the beginning and original of Metals, how and after what manner Nature first bringeth them from imperfection to the end of perfection.

To which consideration it first of all conduceth, the perfect knowledge of the three first Principles whereof Nature createth all things, that is, *Sal*, *Sulphur*, and *Mercury*, naturally permixed into one body, yet so, that in some they are volatile, and in others fixed.

For as often as the corporal *Sal* is permixed with the spiritual *Mercury*, and animate *Sulphur*, then Nature begins to operate in those Subterranean places, which she hath in stead of her Vessels, by the separating Fire, which separates the crass and impure *Sulphur* from the pure, and segregates the *Earth* from the *Sal*, and the *Nubes* from the *Mercury*; reserving the first parts, which Nature decocteth again together into one constant Geogamical body. Which

Which Operation is had from the greater mixture and conjunction, by the union of three, to wit, Body, Soul, and Spirit.

This Union being compleated, from thence results pure *Mercury*; which if it flow through the Subterranean Pores and Veins, and be made obvious to the *Sulphur*, it is coagulated herewith, according to the condition of the *Sulphur*.

Yet nevertheless, it is still Volatile; insomuch that it is scarce decocted into Metal in twenty yeers afterwards.

From thence this vulgar Opinion received its original, to wit, that *Sulphur* and *Mercury* are the Matter of the Metals, as is manifest by the Relation of the Diggers of Minerals.

But neither vulgar *Mercury*, nor common *Sulphur*, are the Matter of the Metals; but the *Mercury* and *Sulphur* of the Philosophers are incorporate and innate in perfect Metals, and in the Forms thereof: so that they never fly from the Fire, nor are depraved by the force of the corruption of the Metals.

So that by the Dissolution of that natural mixture, our *Mercury* is tamed and fixed, say the Spagyrick Philosophers.

Therefore under this form of Words, our *Mercury* out of perfect bodies, and the vertue of the terrene Planets cometh to be extracted: which also *Hermes* asserts in these words: he saith, *That Sol and Luna are the Roots of this Art.*

The Son of *Hannel* saith, *That the Philosophers Stone is a coagulated water, to wit, in Sol and Luna.*

From

From whence it plainly appears, That the Matter of our Stone is only *Sol* and *Luna*; which is confirmed by this, That every like naturally brings forth and generates his like.

And as we know there are two Stones, the white and the red; so there are also two Matters of the Stone, *Sol* and *Luna*, coupled together in their proper Matrimony, either natural or artificial. And as we see a Man and Woman cannot generate nor produce their like, without the mixture of both their Seeds; so in like manner, our Male *Sol*, and his Female *Luna*, cannot conceive nor bring forth any Generation, without their Seed and Sperm.

From whence our Philosophers have gathered, That there is a third thing necessary, to wit, the Animate Seed both of the Male and Female of the Chymists, without which they judged their whole work vain and ridiculous.

The Sperm hereof, is *Mercury*, which by a natural Conjunction of both bodies of *Sol* and *Luna*, receiveth and uniteth their Nature into himself.

Then, at length, and not before, is the matter apt for the congressive Work and Generation, by the Masculine and Feminine force and vertue.

This hath moved our Philosophers to say, That this Mercury is composed of *Body, Soul, and Spirit*; and to assume unto it self the nature and propriety of all Elements.

Wherefore they have asserted their Stone to be an Animal, which also they called their *Adam*,

Adam, who beareth his occult and invisible *Eve* in his own body; from which moment they are united by the power of the Great Maker of all things. For which cause it may worthily be said, That the *Mercury* of the Philosophers is nothing else, but an abstruse composed *Mercury*, and not that vulgar *Mercury*. Therefore they have wisely said, That *there is in Mercury whatsoever the wise men do seek after*.

Almadir the Philosopher saith, *We extract our Mercury out of one perfect Body, with two perfect natural and incorporate conditions: This extrinsically produceth his perfection, whereby he resisteth the force of the fire; and by this his perfection is extrinsically and intrinsically defended from all imperfections*.

By this place of the acute Philosopher, the matter of the Stone is understood to be *Adamic*, the Microcosmical Garment, the Homogeneous and united matter of the Philosophers.

These Sayings of the Philosophers, which before we have made mention of, are meerly Golden, and to be had alwayes in great esteem, because they contain in them nothing superfluous, nothing invalid.

Briefly therefore: The matter of the Philosophers Stone is nothing else but a fiery and perfect *Mercury* extracted by Nature and Art, that is, artificially prepared; and is the true *Hermaprodite, Adam, and Microcosme*.

This the wisest of Philosophers, *Mercurius Trismegistus*, asserting, calleth the Stone an *Orphan*.

There-

Therefore our *Mercury* is he which contains in himself the perfections, power and vertue of *Sol*; and runneth through the Houses of all the Planets: and in his Regeneration, acquireth the vertue of the superiors and inferiors: and by the Matrimony thereof, he appeareth clothed in their candor and beauty.

The Arabians, Greeks, Persians, and Egyptians, have kept these Mysteries secret and abstruse, denoting them by certain occult Characters and Figures. Some have called this, *The Secret of the Philosophers*: and *Pythagoras*, *The Philosophers Stone*.

Whosoever have attained to the knowledge hereof, have adumbrated and shadowed the same, with various enigmatical Figures, and deceitful Similitudes and Comparisons, and feigned Words, that the Matter thereof might remain occult to Posterity; so that little or no Knowledge thereof, might be found out.

But nevertheless some have sufficiently detected this matter and the knowledge thereof, with its preparation, to the ingenious; but notwithstanding in Parables, and under Enigmatical Words and Figures, that they might expel the unworthy from attaining to such a mystery of Art and Nature.

Nevertheless some few, and such who are apt to apprehend this Art, have sought out the perpetual Balsome of Nature, and the true Stone, but with exceeding great labour and intricate difficulty; which every where occurreth in the
investig

investigation hereof. And hence it appears why the sluggish and slothful mindes never attain to this work.

C H A P. VII.

Of the Preparation of the Spagyrick Matter in general.

Nature first requireth of the Artist, that the Philosophical *Adam* be brought into a Mercurial substance, and at length to be regenerated into the Oriental *Sol*, and *Lunary Stone*.

Moreover, its to be noted, That those common Preparations of *Geber*, *Albertus Magnus*, *Thomas Aquinas*, *Rupecissa*, *Polydor*, and the like, are nothing else but particular Solutions, Sublimations, Calcinations, least of all pertaining to our universal Secret, which wanteth onely the most secret Fire of the Philosophers. The Fire therefore and Azor are sufficient for thee.

The Philosophers make mention of other Preparations, as Putrefaction, Distillation, Sublimation, Ceration, Fixation, &c. which you are to understand onely to be certain universal Operations to compleat Nature in the said matter; and not onely a working in the Philosophical Vessel with the like Fire, and not with common Fire.

For the white and the red proceed both from one Radix, without any mean: it is dissolved
in

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in it self, and copulated by it self, made white and red, black & yellow by it self; it despouseth it self, and is conceived in it self: it is decocted and infused, ascendeth and descendeth: all which Operations are made by the Fire alone.

Yet some Philosophers have dissolved the Body of *Sol*, by the strong essence of Wine, and made it Volatile, that it would ascend by an Alembick; thinking this to be the true Volatile matter of the Philosophers; whereas it is not; although it be a secret not to be despised, to reduce a perfect Metallick Body into a Volatile and spiritual substance: yet they erre in the separation of the Elements; for they thought by this way to separate Gold into a subtil, spiritual and elemental vertue: and after their separation, by Circulation and Rectification, again to copulate them into one: but in vain.

For although one Metal may be separated from another in some sort; nevertheless, every Metal thus separated, may be separated again into another; which parts afterwards by a Pellicanical Circulation or Distillation, can in no wise copulate into one, but will always remain a certain Volatile Matter, and *Aurum Potabile*, as they call it.

The cause why these can never attain to their intentions, is this, Because by this way, Nature will not be extracted nor separated with humane dis-junctions, as by terrene Glasses and Instruments.

That onely hath known its Operations and the weight of the Elements, whose Separations,
Recti-

Rectifications, and Copulations, are executed without the help of any Operator or Manual Artifice, whilst the matter is contained in the secret Fire, and in the occult Vessel.

This is the Opinion of the Philosophers, That when they have placed this matter into their secret Fire, it is cherished round about with this Philosophical heat, that beginning to transire into corruption, it waxeth black. This Operation they call *Putrefaction*; And this Blackness, *The Head of the Crow*.

They call the ascending and descending of this matter, their Distillation, Ascension, and Descension: they call Exsiccation, Coagulation; and Dealbation, Calcination.

And because by a continual heat, the matter is made soft and fluid, they make mention of Ceration. But when it ceaseth to ascend, and remaineth liquid in the bottom, they call it Fixation.

After this manner therefore, are the Apellations of the Philosophical Operations to be understood, and no otherwise.

Thus having declared the Instruments, Matter, and Ferment, we proceed in order to the Weights; without observation whereof, our Work is in vain.

CHAP. VIII.

Of the Proportion of the Matter and Form
of the Spagyrick Stone.

THe Formal part of our birth is the *Mercury* of the Philosophers, and the Spirit or Tincture of *Sol*; but the living part is another material.

Therefore the Composition of this sacred *Adamick* Stone, is made after the *Adamick Mercury* of the wise men; with their Female *Eve*, by the Matrimony and union of the one and the other *Mercury* on the third part.

Therefore the onely matter of the Philosophers, consisteth of spiritual, corporal and animal *Mercury*.

The corporal *Mercury* is the subject of Tinctures.

The spiritual and animal *Mercuries*, exhibit the means of conjoyning them; but in their conjunction, a due proportion is to be observed:

For if there be taken more of one then of the other, it will be suffocated as Seed sown in the Field; so that it cannot live so long until it be united by the *Mercury* of the Philosophers, and perfected in the Fire: or on the contrary, if it be too little, there can be no Solution, nor no Fruit.

Wherefore, see that you take as much of the one as of the other, lest by your ignorance

ignorance in the proportion, the work be destroyed.

Let there be taken therefore one part of the Seed to two parts of Earth, or three to four; and there will be no error, but the work will be brought to its desired end in this behalf, so as the rest be moderated accordingly.

There is a double Reason why the Weight should be observed; the one natural, the other artificial.

The natural followeth the effect in the Earth by Nature and Concordancy; of which *Arnaldus* speaks,

If there shall be added more or less Earth then Nature will suffer, it will suffocate the Soul, and no fruit nor fixation is perceived.

The like is to be judged of the Water: if there be taken too much or little thereof, it brings an inconvenient loss: for the superfluity thereof makes the matter too humid; and the defect or want thereof, renders it too dry and too hard. If the Vessel be too little, the Tincture is too much pressed; if too large, a pale body evades: if the Fire be made too vehement, the matter is burnt; if too remiss, it hath not power of exsiccating, solving, and calcifying the other Elements.

In these consists the elemental Weight; but the artificial is most occult: when as the Ponderations are included in the Magick Art.

Between the Spirit, Scul and Body (say
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the Philosophers) consisteth the Weight with Sulphur, as it were the Restor of the work: for the Soul desireth the Sulphur, and necessarily observeth it, by Reason of the Weight. Which understand after this manner: Our matter is united with red mixed Sulphur, to which is committed the third part of the Regiment until the last Degree, that it maketh on the infinite Operation of the Stone: and persisteth therewith together with his Fire, and consisteth of an equal Weight with the matter it self in all things, and by all things, without any variation of any Degree of Transmutation.

After therefore the matter is prepared and fitted, and mixed with its proportionate Weight, it ought to be very well concluded and sealed up in the Philosophers Vessel, and committed to their secret Fire, in which the Philosophical Sun will spring up and arise, and illuminate all things which expect his Light, or hope can desire.

But because this cannot rightly be understood without a perfect knowledge in the Metals of perfect Tinctures, we proceed now to speak of them.

Chap.

C H A P. I X.

Of the Tinctures and Spirits of Metals: and first, of the Tincture of the Sun.

THe Tincture of the Sun obtains the supreme and principal place: which is derived of subtil, pure, and most perfect fire. Wherefore this spirit flieth not from the fire, but remains therein fixed, triumphing and rejoycing: it is not consumed nor burnt thereby, as others; but rather thereby gains more lustre and splendor: it is subject to no Corruption; neither heat, nor cold, nor any other quality, can bring any detriment thereunto: Whereby it comes to pass, that the body which it once putteth on, it defends and preserves from all accidents, Corruption, and diseases, that it may also endure the fire with him without lesion.

His body hath not these virtues from himself, but from his spirit alone, the efficient cause thereof.

It is certaine, that the body of *Sol* is *Mercury*; which can in no wise indure the fire, but immediately flies therefrom.

Since therefore being in gold, *Mercury* persists constantly in the fire, and flies not; there is no doubt but the fixing thereof by the spirit, will impresse the same virtue in its self.

What gift and office therefore hath it in *Mercury*, but that when it is freed from its own body, and taken into a humane body, it should work and operate its effects thereupon? who will deny, but that

that also it may preserve and keepe it safe from all Corruption, diseases and accidents whatsoever, and preserve the body to a long and sound life, as our first parents of old?

The virtues and propertyes of all other Metals are not otherwise to be known, but by certain and true experience, and not by any other reason of a Subtile intellect: for this wisdom which is conceived by opinion only, is meere foolishness before God and the truth: wherefore they that hope and believe therein, do erre, and are deceived.

Thus farre of the spirit and Tincture of *Sol*: now let us see what Tincture the Moon hath.

The spirit of *Luna* lyeth in this white Tincture, as the Red in *Sol*: And it is also borne of a subtil spirit; but not so perfect as that of *Sol*. Nevertheless in purity and constancy it farre excelleth the Tinctures of all the other subsequent Metals.

For burat lead consumes it self, and all other Metals with it in the fire, except *Sol* and *Luna*; to which it brings no detriment.

Seeing therefore the spirit of the Moon is of power to preserve the body which it once putteth on, to wit, Mercury, from injury of the fire, and all other accidents, and render the same fixed and constant; it is easily gathered from hence, if it effect this in so instable and volatile a body as Mercury, how much more efficacious and powerful will it operate, being free from its own body, and projected into a humane body? will not that be also defended from many diseases and Corruptions? certainly whatsoever it operates in Mercury, the same it will do in a humane body, and preserve the same to a long and sound life,
expelling

expelling all diseases which are comprehended under the power thereof; according to the degree thereunto prefixed by nature.

Certainly by how much the more sublime, subtile and perfect every Medicine is, by so much the more perfectly it cureth in its kinde.

Wherefore ignorant are those Physicians who found their Art chiefly upon corrupt Medicines, as Vegetables, which are not permanent; but they go about fixed Cures with unconstant means, undertaking that which is impossible for them to perform. But what shall I say more unto these? they have never yet learned otherwise in their Academies.

The Spirit of *Venus* is derived of a permixtion of more crass elements then the former: wherefore it is inferiour and subject unto them; but it is more perfect then the other Spirits and Tinctures which follow, excelling them in fixation and constancie, not yeelding to the fire, nor so subject to be corrupted as the others subsequent: and remaineth more fixed in the fire: which vertue *Venus* hath not in her own body, but from a Spirit.

What operation soever it hath in its *Mercury*, the same it doth also in humane bodies, according to the degree of nature: for it defendeth wounds and ulcers from accidents, and expelleth such diseases as are under its degree and power, and disperseth the root thereof.

If it be mixed with any other Metals, it breaketh their perfect bodies, that they will not be malleable any more, until they be freed from it.

The like effect it hath in humane bodies, especially if it be taken for any Disease, not destined unto its
D 3 degree

degree by nature, it bringeth Contractures of the members.

Wherefore the Physician ought perfectly to learn the Natures and Tinctures of Metals, how they agree with the Nature of Bodies, before they venture to give them, lest they endanger their Patient.

The tincture of *Mars*, consists of an adustible and crass permixion of the Elements, having a more hard and less tractable substance, then the other imperfects; hardly fusible, but corruptible both with Air and Water, easily subject to be consumed with rust: but in hardness and driness it abounds above all other Metals, as well perfect as imperfect.

It torments the body of man, if applied to any disease, other then becometh its Nature; yet it wanteth not power and vertue granted to it by God and Nature in its special propriety.

The Spirit of *Jupiter* is created of a white pally substance of Fire, by nature intractable with the hammer, but not so much as *Mars*.

Being mixed with others, it discontinueth and mixeth with them, especially with *Luna*, that it will hardly be separated herefrom. The like operation it hath in all other Metals, except in *Saturn*: if it be taken contrary to its Nature, to operate upon mans body, it afflicts the members with cruel passions and pains, and gnaweth them with such burning, that they cannot exercise their natural faculties: being outwardly applied to Fistula's, Cancers, Carbuncles, and such-like, which exceed not the degree of its Nature, it is the best remedy expelling every evil.

The Spirit of *Saturn* is created of an obscure, tenebrose, and cold permixture of Elements; where-
by it

by it comes to pass; that it less endures the Fire then any other.

It mundifies the bodies of *Sol* and *Luna*, and purgeth them from superfluities: it afflicts the body taken inwardly, more then Tin or Iron; but because it is coagulated with more cold then the other, it operates not so sharply: it hath an excellent faculty to heal Fistula's, Cancers and such-like ulcers, and many other infirmities. But having performed its operation, unless it depart from the body, together with the disease, it doth more hurt then good. Wherefore let the Physician, that desires to make use hereof, first know with what diseases it agrees, and how it is naturally ordained for Medicine.

Lastly, the Spirit of *Mercury* hath no certain determinate form, but is subject to all the other, as wax to the impression of a seal; for it receiveth every Spirit whatsoever unto it self; as when the Spirit of *Sol* is impressed into it, it transites into *Sol*; if *Luna*, into *Luna*; and so of the rest: he putteth on their nature, and embraceth every Metal.

His body may be compared to the Spirits of other Metals, as the Female to the Male, not by a corporal mixture; but when a Spirit is educed from its Metal, and after the preparation projected into *Mercury*, then at length he exhibits his transmutation, no otherwise then a dead female of Metal; although it be as an untilled Field or Earth, if it be macerated or vivified with the Philosophers Plough, (which female in this work remains fixed and uncorrupt) it is united to the said corporal Spirit by the degrees of the fire, into his nature and substance; & this with the dead body of Metal, which with the crass Spirit of *Mercury* cannot be done,
D 4 And

And although the body of *Solexist* of *Mercury* or *Argent vive*, and is fixed; nevertheless, common *Mercury* not fixed or mortified, never cometh to its Resurrection.

For the Resurrection of Metals is an immortal Regeneration, and the medium whereby the tinctures are promoted to their generation.

Wherefore it cannot be united with dead bodies into fixation, but only with extracted Spirits of the corporals before spoken of, which are subject to Metals, as the common *Mercury* is subject to all Metallick Spirits.

For the crass Spirit of *Mercury* doth in no wise generate this tincture in substance, no more then a concubine legitimate issue.

We are to judge in like manner of the crass Spirit of *Mercury*, so long until the metallike and corporal Spirit is made by the medium of the natural matter: without this medium, it is impossible to attain to any good and perfect work in these kinde of tinctures: moreover, if the fire be too strong, it cannot generate; if too remiss, the same event happens.

CHAP. X.

Of the plain Manifestation of this Art.

WHEN thou wilt make the Heaven or Sphere of *Saturn* to run with life upon the Earth, impose thereupon all the Planets, or which you will; but let there not be too much of *Luna*, but add less thereof then of the other.

Permit

Permit them all to run until you see the Heaven of *Saturn* quite to vanish: by this means, all the Planets will remain of such a consistency, that their ancient and corruptible bodies being dead, they have put on a new, perfect and incorruptible body.

This is the Spirit of Heaven, by which the said Planets are again made corporal, and living as at first.

Take this new body from the Life and from the Earth, and this keep; for this is *Sol* and *Luna*.

After this manner thou hast the whole Art made manifest and plain, but if thereby thou dost not know or understand the same, it is well: for so it ought to remain, not vulgarly and indifferently laid open to all.

Finis de Transmutatione Metallorum.

OF



Of the Genealogy and Generation of Minerals.

CHAP. I.

When I had diligently and accurately read the writings of the Ancients concerning the Generation of Minerals; I apprehended that they understood not the ultimate matter of them, and by consequence, much less the first. Truly, if the beginning of any matter may rightly be written, certainly the end thereof may very fitly be declared. I have therefore in the first place decreed to propose unto you the ultimate matter of all Minerals, whereby you may easily understand the first, from whence they all deduct their original.

The first example we shall bring from Medicine, whereby a disease is to be known from the issue, and not from the beginning; in which there is no Science introduced by blindness, but must be blind likewise: but the end is visible from the issue, to which it is perceived to tend, as to its end proposed to it.

Furthermore, nothing can be better known, then by a perfect knowledge of the end for which God created it; otherwise, it may come to pass, that the true use of the Creatures of God, may be turned
into

into abuse; for every thing which God hath created, he would have us enjoy, and possess it, according to the right use thereof.

Therefore learn the last and first matter of things from the fire; for this is the key that unlocketh the Ark of secrets, and maketh every occult thing manifest.

For example, If a Metal be dissolved in the Fire, it presently shews the first beginning thereof to be a Mercurial water, and not Sulphur, because the resolution thereof flameth not like Rozia. It is demonstrated not to be Salt, because the first beginning of its Resolution is not Friation, besides Liquation and Flagration, as of some terrene stones is seen to be.

Nevertheless, every Metal hath Sulphur and Sal in him, but *Mercury* hath the chiefest place therein.

But it seemed good to God the Creator, to create a watry Element, and from thence to produce every Metal for the use of man, that it should be the Mother thereof; in which, as in her wombe, the Mineral Fire, *Sal* and *Mercury*, should be decocted into Metals, Stones and every Mineral substance, although the birth be not of the same existence with the Mother.

So that the water is unlike its Metallick issue, neither is the Son like the Mother; even as the Earth is not Wood, nor the Wood Earth, although it spring and hath its original from the Earth.

So likewise are Wood and Iron created by the Water, yet they are not of the same existence as Water.

Earth also is made of that which it is not in it self, and so likewise is Man.

So

So God is one in every thing, and the first and last matter of all things: so great an Artifex in every thing, as hath none before him, neither shall have any after.

C H A P. II.

Of the first and last matter of Minerals.

THe first beginning with God, was the last matter, which he made the first; as the fruit which should bring forth other fruit that hath in it self the seed: and this seed is in the first matter.

Likewise, in the ultimate matter of Minerals, is made the first matter; that is, it is made into sperm or seed; which seed is the Element of Water, which is resolved, so that it is made Water.

Therefore Nature taketh that which is in water, under her power and separation; and what belongs to Metal, she segregates into Metal, every one by himself severally, according to his own nature, with their several *genus* and *species* congruent thereunto.

Therefore where Nature ceases, there the Art of man begins: for the ultimate matter of Nature, is the first nature of man: again, the corruption of Nature by Art, is the ultimate matter of man.

So wonderfully hath God created Water the first matter of Nature; which, though it be so tender and feeble a substance, yet from thence is created the most solid and durable fruit, as Metals and Stones, &c. as the most hardest and durable from the most
soft

soft and feeble: and that Fire should be produced from Water, is beyond the reach of humane capacity; yet not beyond or above the work of Nature.

Thus having in the first place handled the Regeneration, and Chymical and Natural Operation of Metals, we esteemed it most necessary to add these few words of the natural Generation of Minerals, whereby the Operation thereof may be the easier known.

This is the Opinion of all Philosophers and Students in this Art, that he that would be an Artift in this Profession, ought most exactly to imitate Nature in all her Operations: And whosoever understands not this, shall never attain to the accomplishment of his desires in this thing. Therefore let him that searcheth a thing so secret and difficult, be a Scholar not only of Art, but of Nature; and it shall be done.

F I N I S.

Urim



Urim and *Thummim* shewed to be made by Art, and are the same with the Universal Spirit, corporate and fixed.

THe Truth seems buried, because it brings forth little Fruit; but it is great, and prevaieth, to make all things manifest so far as is possible for men; for in common sense and reason, all agree in mysteries never: so that we may not speak of Science without Knowledge, which breaks the Gates of Brass, and cuts asunder the Bars of Iron, before the eyes of Understanding, that the treasures of darkness may be opened, and the bright and fiery Sword discovered, which turns every way to keep Transgressors out of *Paradise*.

For if we consider wherein the Celestial and Terrestrial Bodies agree, we shall finde something objective in the inferior Bodies, whereby they communicate their Celestial Vertue and Influence; which president Art doth imitate, to produce a glorious substance of connexed Forms, and of Cleerness, Vertue, and Beauty beyond expression.

The

The Mathematicians say, The Celestial Influences do hold and govern every natural Body, and by many unities collect a quantity subsisting without shadow: for the real Vertues affect to be specificate; and as living Fire gives life to other things: which central substance of Celestial Vertues or Form of Metals is the Subject of this short Discourse.

That *Urim* and *Thummim*, which were given in the Mount, cannot be proved that they are the potential from the Creation, may appear; for they were substances, whose Name and Essences did predicate each other, being convertible terms, the Name and Essence one: the words signifie Light and Perfection, Knowledge and Holiness, also Manifestation and Truth, even as Science and Essence make one Perfection. It is likely they were before the Law given; for the Almighty God commanded *Noah* to make a clear Light in the Ark, which some take for a Window; others, for the arching and bowing of the upper Deck, a Cubit: but sith the Text saith, *Day and night shall no more cease*; It seems, it did then cease: and whether this were one or more Windows, is uncertain: but when the Windows of Heaven were opened, and the Air darkned by pouring out Rain, the Sun not giving his Light, but prohibited the generative Spirit of the Creatures in the Ark, what exterior cleerness could be expected?

Therefore some of the Rabbins say, *The Hebrew word Zohar, which the Chaldee translate Neher, is not found in the Scripture, but in this place*

place: so that like the word, it seemed to be a rare Light, and that which is generally doubted to be, The Creator commanded *Noah* to make by Art. Other Hebrew Doctors say, *It was a precious Stone hanged in the Ark, which gave light to all living Creatures therein.* This the greatest Carbuncle could not do, nor any precious Stone that is only natural.

But the Universal Spirit, fixed in a transparent Body, shines like the Sun in Glory, and gives sufficient Light to all the Room to read by: therefore it is most probable, this was the Light that God commanded to make, to give Light to all living Creatures: for it is of perpetual duration.

And whereas *Tubal-Cain* is said to be a perfect Master of every Artificer in Brass and Iron, which some hold, doth contain the whole and perfect decoction of the Metallick Vertue, wherein the Central Vertue is most abundant, and makes the

happy more admired, who walk in the midst of the Stones of Fire; For *Ezek.* 28.16. where there are two things of one Nature, the chief is to be understood:

Therefore in the mention of Fires, pure Fire is preferred.

The Scarlet Veil in the Temple seemed ever moving, and signified pure Fire, generative and fixed in clear Bodies, as *Urim* and *Thummim*: Although Essences are not without great difficulty made manifest in themselves, yet the clear Vision thereof, makes the possibility unquestionable; as at *Elisha's* Prayer, his Servant saw the

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Chariot, and Horses of fire, about his Master, which before he saw not; so are they apparent when the invisible is made visible.

Some think, that *Urim* and *Thummim* were not Artificial, because they are said in the Text to be put in the brestplate, but not to be made: but this point may be cleared by observing the several kinds of making, as betwixt those things made with hands, and those things that are only made visible by effect: for where natural and habitual Vertue do meet together, the perfection is more absolute by a kinde of new Generation, as the pure Sulphur of Metal, by an inward power doth purge it self by ebullition; not by the first and remote causes, but by the second and neerer, whereof the Philosophers say, *The secret of all secrets is of such a disposition, which cannot be perfected with hands; for it is a transmutation of natural things, from one thing to another.* Also it is said, *The Artist takes impure Spirits, and by Sublimation, Nature and Art; cleanseth them into bodies pure and fixed: so that the bodily Nature doth eternally predominate; and being more then perfect, doth give perfection to other things.*

Now that these perfections have their beginnings from two Lights, both the Text and the ancient Philosophers make plain; but ignorance and the matter of the Elements are the Iron Gates, which must be cut in pieces, before the invisible be made visible.

For the natural *Urim* and *Thummim*, the Philosophers

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losophers affirm, what they have seen and done : and that they did nothing save that they did before, and knew : so that a perfect knowledge is especially requisite to make a perfect Art : therefore we are to consider the means to attain to this end.

Exod. The Lord gave *Bezaliel* Wisdom, Understanding and Knowledge : these are the means : for Gold is dissolved by Wisdom, in Contrition, Affliction, and Fire. The end is directed to invent works in Gold, Silver and Brass ; which is not to be understood according to the sound of words, but according to the intent of all Distillation, to extract the inward part, and manifest the central vertue : for where the perfection of the matter is glorious, the perfection of the form is more glorious.

The Sun and Moon are as the Parents of all inferior bodies and things, which come neereſt in vertue and temperature, are more excellent : The Sun's Motion and Vertue doth vivifie all inferior bodies ; and those things which come neereſt in vertue and temperature, are more excellent : the Sun's Motion and Vertue doth vivifie all inferior bodies, and the pure form of the terrestrial Sun is said to be all Fire ; and therefore doth the celestial Sun communicate most vertue : therefore the incorrupted quality of pure Sulphur being digested in external heat, hath also regal power over all inferior bodies : for the Sun doth infuse his influence into all things ; but especially into Gold : and those

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natural bodies do never shew forth their virtues, till they be made spiritual.

One of the Rabbins saith, *They made in the second Temple Urim and Thummim* ; to the end, they might make up all the eight Ornaments, although they did not inquire by them, because the Holy Ghost was not there ; and every Priest that spake not by the Holy Ghost, & on whom the divine Majesty resteth not, they enquire not by him : so it is with Sacramental Bread, which hath no signification before Consecration.

But these men had the spirit of *Bezaliel*, and made these natural, spiritual Bodies : which sovereign Tincture, some say, *So purifieth, and causeth the radical humour so to abound ; that the Children in the fourth Generation, (yea, as some say, in the tenth) shall perceive the effect of such perfect health of their Ancestors.*

Others say, *That if they have once finished this Art, and should live a thousand yeers, they might give what they will, and when they will, without danger of diminution ; as a man that hath Fire may give to his Neighbour without hurt to himself.*

Marcus Vasso said, *There was much more mysteries in the Flamines Ceremonies, then they understood. Vesta signified pure Earth, and internal Fire : of which it is said, Vesta is Earth and Fire. Earth undergoeth the name, and so doth Fire : Vesta is both.*

*Thus is shewn forth in a work done by Fire,
The mighty Vesta, and her pure Attire.*

Philosophy is nothing but the study of Wisdom considered in a created Nature, as well subject to sense, as invisible, and consequently material; and Wisdome's central Body is the shadow of Wisdome's central Essence; and the moral Interpretation can never exclude the real effects from ocular demonstration: but where Reason hath experience, Faith hath no merit; and without Faith there is no knowledge of any excellent thing; for the end of Faith is Understanding.

The Rabbins hold every natural beginning to be either matter, or cause of the matter, viz. the four Elements. But here beginnings must be well understood; for there are beginnings of Preparations, and beginnings of Composition, and beginnings of Operation: for the Artist was commanded to devise work in Gold; that is, from the object to the possibility: for if the matter be glorious, the form must be more glorious: and though the spiritual Nature be more operative, yet the bodily Nature must predominate eternally: so that to make the corporal spiritual, and the spiritual corporal, is the whole scope of the intention; yet the spiritual is not first, but the natural: for corruption must put on incorruption, and mortality immortality: for that which is of greatest durance, and most abundant in vertue, doth most excel in Glory and Beauty,

Beauty, and so fittest to make *Urim and Thummim*: for power and honour are in his Sanctuary.

But because the greatest things are not done by strength, or habit of fingering; as also because the intellect doth so far excel the sense: this is a work of a second intention, and the beginning upon the vertue of Elements; that is a pure, bright and cleer Water of Putrefaction: for the perfection of every Art, (properly so called) requires a new birth, as that which is sowed is not quickned except it die: but here death is taken for mutation, and not for rotting under the clods.

Now therefore we must take the Key of Art, and consider the secret of every thing is the Life thereof: Life is a Vapor, and in Vapor is placed the wonder of Art: whatsoever hath heat, agitating and moving in it self by the internal Transmutation, is said to live: this Life the Artist seeks to destroy, and restore an eternal Life, with Glory and Beauty. This Vapor is called, The vegetable Spirit, because it is of degree of heat with the hottest Vegetable; and being decocted till it shine like brightest Steel, you shall see great and marvelous secrets, not by the separation of Elements by themselves, but by predomination and victory of that pure Fire, which like the Celestial Sun enters not materially; but by help of Elemental Fire, sends forth his influence and impression of form.

Here we must observe difference of perfections: for although ye have now the Fountain of compleat white; yet you are not near

54 Urim and Thummim.

your chief delight, which is the Fountain of Life, and Centre of the Heart, the universal Spirit, which lives in the radical humidity, and doth naturally vivificate, and is the masculine Seed of the Celestial Sun: here is that Rule made good, *Except ye sow in Gold, ye do nothing*. Therefore we must take heed what we understand by Gold, whereof there are three sorts, Vulgar, Chymical, and Divine; which is therefore so called, because it is a special Gift of God. The Theosophists are periwaded, by exact diet, and by certain form of prayers at certain times, to obtain the Angel of the Sun to be their Guide and Director.

The Philosophers advise to take the like matter above Earth, that Nature hath made under the Earth: Others, to search the most precious treasure from a vile thing: all which is easily agreed, if rightly understood: for in the lines following, the same Author saith, *The vile thing is from the Sperm of Gold, cast in the matrix of Mercury by a prime conjunction*. Others affirm *Azoch* and *Ignis* to be sufficient for this high perfection: the which *Azoch* among the Germans is *Silver*; with the Macedonians, *Iron*; with the Greeks, *Mercury*; with the Hebrews, *Tin*; with the Tartars, *Brass*; with the Arabians, *Saturn*; and with the Indians, *Gold*. All which being diverse in Nature, are potential in one composition: and by the duel of Spirits, the Celestial Gold obtaineth victory over all the rest, and is made (though not with hands) a body shining like the Sun in glory, which is called,

Urim and Thummim. 55

led, *Ens omnis privationis expers*, or *Thummim*. This is the Key that made the pure clear Fountain, and of it was made himself; the fair Woman so loving the red Man, she became one with him, and yielded him all glory; who by his Regal power, and sovereign Quality, reigneth over the fourfold Nature eternally: but if any shall understand either common or Chymical Gold to be the substance of this sacred body, he is much mistaken; for a glorious Spirit will not appear, save in a body of his own kinde.

Although pure Manchet be made of the finest Meal, yet Wheat is not excluded; and so Bread is said to be of the second and neerer causes, rather then the remote: notwithstanding, that which is made by the effect, in a successive course, is as certain as that which is made with hands.

After we fell from unity, we groan under the burden of division, but three makes up the union; first temporary, and afterwards eternally fixed. He that knoweth a thing fully, must know what it was, is, and shall be; so to know the several parts of a successive course, is not a small thing, neither the honor little in the right use of the Creature.

Air turned into Water by his proper mixture, becomes Wood; and the same Wood, by Water, is turned into a Stone.

A Spring in *Italy* called *Clytinus*, makes Oxen white that drink it: And the River in *Hungary*, turns Iron into Copper. What excellency things may attain by habitual vertue, or what power

when Nature and Art make one perfection, who is able to express?

If you desire by Art to have a thing of admirable sweetness and odor, you will take a substance of like quality, to exalt into such excellency: the proper quality of Fire and Air is sweetness; it is but appropriate in Earth and Water: what bodies shall we finde, where these are most abundant, to be wrought upon? As the Celestial Bodies give no Tincture, yet they are most abundant in Tincture. Air is cause of Life; *Mercury* is coacted Air, Ethereal, and truly Homogeneous, which doth after a sort congeal and fix: it is called a crude Gold, and Gold affixed, and mature *Mercury*. And although the crude Quality be cold and dry; & some hold for the excellency of its temperature, That it is all Fire, or like to it, whereby it is dissolved: however, it is at large proved, those bodies are most abundant in pure Fire and Air, whose proper Quality is sweetness. Therefore those are the fittest subjects to make the most precious perfume in the world: and considering, cleanness and brightness is the centre of each thing, and those bodies have both centre and superficies clear and bright, whensoever they are purified by Art, and the bodies made spiritual, and those Spirits corporated again, they must necessarily be Bodies of greatest or clearest Light and Perfection: as one compareth a glorified Body to a clear Lanthorn with a Taper in it, saying, The more a man excels in vertue, the greater or lesser was the Taper. But the work cannot be

be manifest without the destruction of the exterior form, and the restitution of a better, which is the glorious substances of *Urim* and *Thummim*, which in their being, and Physical use, preserves the Temple of Man's Body incorruptible. Some observe not just difference between Liquification and Solution: but all Corrosives or violent Operations, Nature hates, because there can be no Generation but of like Natures, neither can you have the precious Sperms without Father and Mothers. And although one Vessel is sufficient to perfect the Infant in the Wombe; yet Nature hath provided several breasts to nourish it, and different means to exalt it to the strength of a man. How Gold should be burnt, which the Fire cannot consume, is questionable; but every exaltation of this sovereign Spirit, adds a tenfold vertue and power: then take one part of this Spirit, which is become as insensible as dust, and upon molten Gold it turns all into powder; which being drunk in White-wine, openeth the Understanding, encreaseth Wildom, and strengtheneth the Memory: for here is the Vein of Understanding, Fountain of Wisdom, and River of Knowledge.

The Truth of every thing is said to be his incorrupted Nature; for nothing shall rest eternally visible at the last fire, but that which is of pure vertue and essential purity. Truth and Science is not led by chance or Fortune; but the Spirit of God guides by the Hand of Reason. And it seems the Prophets esteem of these Stones of
Fire,

Fire: some meaning the Stone of Darkness; and as it were, Fire turned up: Others, the Stone of Tin; and *Ezekiel*, the Stones of Fire attained by Wisdom: which he differeth from the natural precious Stones, as pure Fire from common Fire. Therefore let modestly allow that possible, whereof he understands not the termination and degrees: neither refuse the Waters of *Shiloah*, because they go slowly; for they that wade in deep Waters, cannot go fast.

To obtain the Treasures of Nature, *Isaiah* you must follow Nature onely, who 8. 6. gives not the like time to every Generation; but as the Mare hath ten months, the Elephant three; or, as some say, nine years, and fifty, before conjunction: Be patient therefore in a work of Nature; for thereunto onely is promised Victory; and the chief errors in Art are *haste* and *dulness*.

The Regeneration of Man, and the Purification of Metals, have like degrees of Preparation and Operation, to their highest Perfection. The first beginnings of Transmutation or Naturation, is the smallest measure of pure Sulphur, with both Riches and Honor in the left-Hand, and length in the right. In natural Generations the form prepares the matter, yet there are precedent Preparations. The beginnings of Transmutation must be distinguished: some are begun of Preparation, and some are begun of Composition. Beginnings of Preparation, in the well of Tears, doth qualifie the coldness and dulness

ness of the crude disposition, and tame and subdue the fearful quality of swift flying, and changeth the colour of this eternal Liquour, turning the inside outward, and adding heat by the internal Sulphur of the Homogeneous Body, which is by means of changed Water, because Water by Water, can onely be extracted; yet it is excluded in the conclusion: for, though it be a necessary preparation to the alteration following, yet is but the servile and passive, which hath the first operation, being preserved unhurt in weight and purity.

Beginnings of Composition are those inward Operations and Changes, that follow after that scalding deluge, which by mixing with fixed Sulphur doth dissolve the stubbornness of this Urne; and by help of the external heat, the internal Sulphur is excited by Operation, and purifieth the substance but onely to a pale whiteness, more hurtful then profitable to the Body of Man: what these are, shall afterwards appear.

Again, Sulphur must be distinguished: white Sulphur, and living or reviving Sulphur: white Sulphur is of like Operation, and is perfected by restraining, and healeth almost all diseases, and tingeth to white *ad infinitum*.

By knowledge hereof, even meer natural men have believed the Resurrection, become sober, temperate and patient; not doubting: within the centre of compleat white, rests the red Stone of most delight.

This hath caused men justly to condemn all
Cen-

60 Urim and Thummim.

Cementations, Calcinations, and Citrinations; being enlightned with the glorious object, which is as clear as a Chrystal Looking-Glass.

Reviving Sulphur is the secret of secrets, and the glory of the whole world, and onely proper to such whom the Creator hath apted by way of natural disposition; for they do not onely mortifie, but purifie a pure body, quickning it with the same essential form; and are said to make a spiritual Body, because there is no corruption to resist the Spirit; but the bodily Nature, being wholly subject, is, with the Spirit, eternally fixed in a transparent Body shining as the Sun. Therefore the conclusion must be understood of the second, and not of the first: for though a man have never so much white Sulphur, if he have not of this reviving Sulphur, he is as far from the precious Spirit, which hath power over all inferior bodies, as any other: for onely that which is of the Nature of the Sun, shall shine like the Sun in glory.

A Synod of Philosophers adviseth us, in seeking the treasures of Health and Riches, we should shew affections to Justice and Prudence; like Solomon, asking Wisdom, Riches were given to him as advantage. Let us search therefore celestial Vertue, which is the centre of all things; so will it be easie to manifest the soveraign Spirit of Health and Riches: for the vegetable Sulphur, is the first Mover in Nature; and onely the Mercurial Nature hath power of Metallical Life and Death.

Crude

Urim and Thummim. 61

Crude Mercury is originally a vapor from clear Water and Air, of most strong composition coated; or Air it self, with a Mercurial Spirit by Nature, flying, Etherial and Homogeneal, having the Spirits of heat and cold; and by exterior and interior heats, doth congeal and fix.

Also Gold is a fixed Fire, or mature Mercury, and may be made more volative then Mercury; but onely by divers Mercuries made. Of Mercury is Nature set on work, the fixed Body loosed, the vegetable Sulphur created, and the universal Spirit fixed. For the Authority of the ancient Writers, Divine and Natural Reasons, assure us, this, and no other is the true course to manifest those Lights, wherein the Creator hath heaped up vertue and power.

But it's objected, *The Philosophers do not agree amongst themselves.*

Answ. Instruments of divers strings make sweet harmony, if they be well tuned: but their Readers do rather seek to over-rule them, then by painful industry to finde them consent.

Object. *Affirm Contraries?*

Answ. The Artist his intention is to agree contraries.

Object. *They exclude Gold and Mercury from the creation of the Stone.*

Answ. Because their crude matter is from the destruction of the exterior form.

Object. They say, *The vertue of Elements is their materials.*

Answ.

62 *Urim and Thummim.*

Answ. Right in respect of their beginnings upon pure bodies.

Object. *All their secrets spring from one vile thing common to rich and poor.*

Answ. Precious things corrupted, are most vile; and Science is common to rich and poor, and hath much use of Calcination or Dust.

Object. *No Metal is required to the making of the Stone.*

Answ. As no part of man to the making of man.

Object. *One thing, one Glass, one Furnace is sufficient.*

Answ. True, when two things of one kinde are apted and conjoyned.

Object. *Out of one Root proceeds white and red.*

Answ. Even as Male and Female from one Womb.

Object. *The Stone is vegetable, animal, and mineral.*

Answ. Right: joynt and severall it is said to be vegetable, because in the maturation it is multiplied in vertue and quantity: it is said to be animal, because it encreaseth his own kinde; and it's said to be Mineral, because his original is from Metal or their Mineral. Here we may remember the Bishop of *Otrecht*, who lost his life for discovering his secret. Why should we prevent the highest distribution, who hath not made knowledge hereditary, but wrapt things in secret, that we might difference things in being, and in being and use? Nature is even jealous of her

Urim and Thummim. 63

her supremacy, and abhorreth to see the sensible before the intellectual Treasures preferred.

This shews the beginning and end of Art, *Lux sata est iusto cum rectis animo letitia*: Mark what ye sow, for such is your harvest. Light is sown on pure Earth; and some Grain begins to put forth Ears at three joynts, some at four; but the Ear never buds until the joynts be grown. And what vertue this knotting or fixing gives, consider; for by meditation you may see; by seeing, you may know; by knowing, ye delight; by delighting, ye adhere; by adhering, ye possess; by possessing, ye enjoy the Truth: that is, the incorrupted use made visible. Therefore take heed how ye value: for,

*Part of these things thy minde may prompt thee to,
And part thy better part may teach thee how to do.*

The making of *Urim* and *Thummim*, and the perfection of the Elixir is aptly compared to the fourfold Creation of Mankind: *Adam* from Earth, *Eve* from *Adam*, *Abel* from both, and *Jesus Christ* from a Virgin: so man called a living stone, produceth that eternally stony and fiery conquering Spirit called the Elixir, from their proper Earth only, their *Adam* from their *Eve*, from both their *Virgo*, from her only the sovereign and universal Spirit, which doth vivifie and preserve all living Creatures, and raiseth the Artist from the dust to sit among Princes.

Life

Life without sin, is wisdom manifest in the flesh: a Body without shadow, is the universal Spirit corporate. *Urim* and *Thummim* were holy Signs within the brest-plate to enquire of God in the Temple. Natural *Urim* and *Thummim* is a visible quality in a cleer Body, which preserveth the Temple of Man's Body incorruptible.

Is it not propheticall, that all men shall wisely consider the works of God, to the end they may know how to value them rightly, and to make

Psal. 64. 9. just difference between corporal
Psal. 111. 8. and spiritual things, and corporate Spirits? for although Spirits

possess no place, yet they fill not to fill every part, by contact of their vertue, and in the use alters both quality and quantity: the perfect and distinct knowledge whereof, doth necessarily manifest the things sought after by the proper and appropriate qualities; and from the causes to the effect, openeth the internal Beauty of a true and natural Essence, as plainly, as by seeing that ye see; and also sheweth the terminate, privative and perfect end of every particular act: which is the richest of intellectual Treasures, because Science and Essence are one; and where the several works, and successive are apparent, the time need not be limited (like the men of *Bethulia*,) for onely at *Elisha* his Prayer, his Servants eyes were opened to see invisible things, which all that rise to glory shall do.

It was held of old, *Nothing deserves the love of*

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an honest man, save the internal Beauty: Therefore they held Love or natural Affection to be the first cause or motion: like as the heat and vertue of the Sun, and of the whole Heavens, hath power in all things created under Heaven, and by their Influence and Radiation, all things encrease, grow, live and are conserved; and by their recess, they mourn and wither, fall and droop; yet they do not necessitate any, all their force being most in imperfect things; for a body of equal temper receives little alteration from the Constellations, because the Earth received vertue before the Heavens were adorned with Sun, Moon and Stars: Therefore that is to be distinguished in Reason: so is distant in place, and different things in being, and in being and use: for change of quality brought confusion, and a better change Renovation.

Historians affirm, The River *Nilus* vaporeth not, by reason of the long decoction under the Sun, yet is the Water most wholesom and Medicinable; and the Neighbor earth begins to encrease in weight the seventeenth of *June*, (and not before) even then when the River begins to rise: which sympathy of the distant Water and Earth, by the power of Heaven, is not against Nature, although beyond ordinary reach. Therefore for a leading cast, let us observe the concord of Metallical Bodies; which, like the first Male and Female, have not several beginnings, but are all from a Sulphurous vapor, which, by help of Influence, Instrument, Digestion, and Masculine and Feminine vertue, connexing proper and

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appropriate qualities, they obtain their perfection by the power of God's Ordinance: yet as every Earth yields not like Metal, so every Metal yields not like central vertue: Therefore according to that creating command, every thing should encrease in its proper kinde, (not in diverse) and time makes the number infinite.

The Ancients reading the great Volume of the Book of Nature, finde no abridgement to assimilate the Majesty of Nature, save Man and the Stone; both which are called, Living Stones: whose original Mortification, Purification, and difficult Exaltation, are of infinite vertue. Then observe also a Celestial and Terrestrial Sun, which they parallel with Man, which because they onely are capable of true temper, which is certainly possible, although seldom enjoyed.

But to gain this precious Treasure of Life and Health, we must make sufficient provision, like men that do deal with great persons; for Gold is Lord of Stones, and noblest of Metals; and by his proper Regiment, doth multiply himself infinitely. Therefore *Geber* in his Book of *De-undation*, saith, *In Gold are ten parts heat, ten parts humidity, ten parts siccity*: which triple perfection makes an absolute unity, Body, Soul, and Spirit, being eternally vivified, because unity is a generical quality of all that is one, and is an effect of the Form which doth produce it: for of all kinde of Governments, ten is the most perfect: and for the natural substance, no composition is like to Gold; for it is a most perfect temper

temper, and equal mixion; the miracle of Nature, a Celestial Star, a Terrestrial Sun, the Fountain of Life, the Centre of the Heart, the secret vertue of all Celestial and Terrestrial Bodies, the Masculine and Universal Seed, first and most powerful of the Sulphurous Nature, the great Secret of the Almighty Creator. It hath most Form and Entity; so most Vertue and Operation: in it the Elements are elementized. It is called Sulphur, and Sulphur-Fire: yea, it is said to be all Fire, or like to that in which it is dissolved. And as Light is the Centre of Heaven, and Soul of the World, so Brightness is the Centre, and Celestial Vertue, the Form of Gold; whose admired mixion, nothing meerly natural can dissolve; nor any thing artificial, except it agree with it in matter and form, and do remain with it in the recongealation. This vertual Influence, enters potentially, and dwells in the radical humidity; and no other thing, whether from Heaven or Earth, doth nourish the Heart: yet it is not visible, before vertue be matched; for there is best concord, where it is most abundant: but whither shall we mount to match this miracle of Nature?

The Historians tell us of an eternal Liquor of most strong Coaction, rained down from Heaven: here is like descent: she is called *Hyperion*, or Daughter of the Sun, a Body of like weight and vertue with Gold; fair, cleer, quick, only coasted and brought from the Empire of humidity, to suit the person, which in her crude Nature shews strong Affection, and turns

the noblest of Metals into her own colour. Therefore the Artist studies how to dispartate these two.

And first denudateth the Lady of her frosty Garments, that she may have the first activity, and liquefie her fettered Lord: then are they both in the power of Art to better.

It is objected, *This Heaven-born Hermo-dactylus or Hydromel, is of a Nature so obstinate and incorrect, she will by no means receive the best impression.*

Consider, Her names signifie mixt matter of contrary quality, therefore may be separated: and although her original obscure condition, because it is unknown by the innate affections and substance; for it is an Airy Body, or Air itself with Mercurial Spirit, subsisting of internal heat, and external cold. Others say, It is composed of the Spirit of the World, corporate in the womb of the Earth, and apt to receive the qualities and properties of all natural things, as wax impression; and being composed of Spirits, the weight is of greater wonder. Others say, It is a crude Sperm not sufficiently decocted, (yet not to be profaned.) Others call it an immature Gold, which kills it self, and the Father and the Mother, to bring forth a pure Infant: by her they overcome the Fire: she is the perfection of the Universal Medicine: what Conformity, what Similitude, what Identity she holds with the Metallical Urne, being the original matter and substance thereof, and may be coagulated to the equal temper of Gold, is

as

as the whiteness in Snow. Therefore the Ancients magnifie the most Blessed, who created such a substance, and gave it such properties as no other thing in Nature doth possess; yet we see it is a vitious matter, which hath superfluous Humidity, proper and appropriate Qualities, separable and inseparable Accidents. Therefore the separable may be removed: to which end, she is included in a Well of Tears, that the VVatriness may be vapored, or through long Decoction by Driness vanquished.

Then doth it, as it were, congeal, and fix, and become more apt for durance and extension: for whatsoever is contrary to the natural, doth debilitate; and like by his like, is nourished: but heat is contrary to cold, and the natural property of scalding heat, is to weaken and dry. The fresh Water adds power and heat: heat augmented becomes Fire; and Time turns Strength to Corruption.

This glutinous substance hath natural heat, from which is the Life and Death of the Elements.

Therefore as common Fire bringeth all things to his own Nature, so the external working upon the internal heat, it doth necessarily obtain victory.

Therefore if you can believe that heat and driness shall overcome cold and moisture, that lineary and successive course, hidden to all the

F 3

world,

World, is open to you.

Therefore, as Nature delights in Concord, so the Lovers and Searchers into Nature's Work, must be of constant mindes, and *Gideon*-like resolve to race the City *Meroz*, not refusing to assist the publick good, and then the Marriage: for the Princess never un-masks her Virgin-Beauty, except to him that hath skill and power to espouse her in a bed of Love; which none can do, before the despoliation of the exterior form: but the Obstacles removed, and Nature set on work, the external Decree doth necessitate the effect: for being now warm, and blyth, and apt for new Generation, and pounded with her Lord, grated to Dust, his unnatural softness deceives the sense, and they passionately condole each others Exile, and in their embraces fall in a sound, until their dissolved Bodies shew corruption; and the more pure, being corrupted, are more vile.

The Artist finding them out of their Indian *Paradise*, corrects their central virtue; and raising them from the Earth, leads them the thorny path to threefold happiness, and by fiery trial, purifieth the Quantity, and changeth the Quality, and so brings them to perfect rest, whereby they have power over the bodies of Men and Metals, and are crowned in token of their dignity and boundless Territories.

Now

Now considering the rarity of true Knowledge, the Honor and Dignity of things desired; what Spirit is so ignoble to think much either of Cost or Time, when that which is sought is of all Terrestrial Treasure most excellent!

F I N I S.

F 4

An



An Appendix of the Vertues
and Use of an excellent Es-
sential Water made and ap-
proved by *Stephen Trigge*,
Student in Physick and A-
strology; and by him gained
and experimented at *Am-
sterdam*, and also in *London*.

IN all manner of Fevers, both Pestilential
and others; Calentures, Apoplexies, and
all Epidemical Diseases, it is a perfect and
certain Remedy: and in Quartain and Quoti-
dian Feavers, where the Disease ariseth from
Choler.

It perfectly remedies the Bloody Flux, and all
other Fluxes, either of the Stomack or Belly,
Vomiting, Scowring, and Excoriation of the
Bowels: and where the Stomack is spoiled for
want of Appetite, this is a sure Fortification;
for it wonderfully strengthens the Stomack, both
the vital and animal Spirit, and mightily succors
the

the Heart that is oppressed with heat: And,
being taken in *Aqua Melisse*, it doth speedily
help the extreame beating and panting of the
Heart: Convulsion-fits and falling Sickness, it
cureth safely and speedily, and all manner of
heat breaking out in the Face, and any other
part of the Body, being either caused by the heat
of the Sun, or by some noisome Food taken into
the Body, that doth cause putrefaction of the
Blood.

The way to take it is this: in a burning Fever,
take of it in Planten-Water, if there be loos-
ness in the Belly, and sweeten it with Syrupe
of Clove-Gilly-Flowers: and drink it as your
constant Drink, till the Fever is abated, and the
Appetite recovered.

In the Calenture, Drink it in Balm-Water, be-
ing made far sharper then white-Wine-Vinegar,
and mixed with Syrupe of Cowslip-Flowers: it
must be drunk very often, till the senses come,
and the Patient remain cured: which will be in
few dayes; for it penetrateth the Blood, makes
it thin, quencheth the Fever, reviveth the Heart
and Brain, and quickneth all the digestive Fa-
culties.

In the Apoplexy, take it in Betony-Water, and
Aqua Vita, with Syrupe of *Stœchas*: take the Dose
as in the Calenture; or stronger, if the Patient be
able to bear it, and it shall be holpe in forty eight
hours, or thereabouts.

If there be any thing in this World, that will
preserve Man, if the Glass of God's determina-
tion be not quite run out, this will help.

Though

Though he be lame over all his Body, his Senses gone, his Speech lost; and to the judgement of many, as dead: yet this precious Liquor will in a wonderful manner restore them speedily and safely.

In the Scurvy, Canker, Squinancy and Inflammation of the Uvula; this doth excel all ordinary Medicines: for it doth after a wonderful manner quench all Inflammations, and tempereth well the Blood and the Spirit: as,

In the Scurvy, if it be all over the Body, and most of the Teeth be putrefied, and ready to drop out, and the Gums very much swelled and annoyed, take a little of this Oyl once, and dip a little Lint in it upon the end of a Probe, and lightly touch the places with it, and rub the Teeth all over once: then drink the decoction often for eight or nine dayes together, being made very sharp in Egrimony-water: and the Patient shall be assuredly holpe, although he were judged past cure.

In Convulsion-fits, put it either in Cowslip-flower-water, or black Cherry-water, and mix it with Syrupe of red Poppy, and it is a sure help.

In the Falling-sickness, mix it with *Aqua Epileptica*, and Syrupe of Pionies, and give it often, and it is a sure help, though the Patient hath had it many yeers.

In an evil Stomack oppressed with Heat and Winde, and loss of Digestion, mix it with Conserve of red Roses, and a little Mithridate.

In all loathing of the Stomack, and debility
and

and vomiting, give it in Mint-water, with Syrupe of Clove-Gilly-Flowers.

In all heatings and burnings above Nature, as Hectick Fevers, and the like; mix it with Barly-water, and Syrupe of Violets.

In all Lotions for the Mouth or Throat, mix it with Planten-water and Hony of Roses.

In all manner of Purges that are fullsome, and offending the Stomack with their noysomness, two or three drops of this Liquor put in, doth not onely amend that, but it doth also correct the working; so that it shall not corrode, nor hurt the Stomack nor Bowels by his working.

These and many more Vertues hath this worthy Medicine, in working internal Cures, too many to relate, unless I here meant to write a Volume thereof: But I shall here leave the rest to the Experimenter, and speak somewhat of external Cures done by it.

As first, In all manner of Ulcers, old Sores, Fistula's, or Gangrenes, Cancers, and Cankers, *Noli me tangere*, Imposthumes, or evil Pustula's, proceeding from *Morbus Gallicus*, great Carbuncles, and any other not here related; I shall commend this Sovereign Medicine, but yet very sharp and biting, though sound, pure and perfect, and doth immediately help its own biting and gnawing. The order to use it, is this: it doth both cleanse, incarnate, siccatrize, consolidate, and soder up the Wound, and drieth it, that there fall no accidents: for it doth marvellously defend either from the Humors flowing to the Sore, or from all Inflammations which do often happen,
if it

if it be not this way defended.

In a great and dangerous Canker in the Mouth, there where they seem rotten, and very much eating into great holes, either in the Root of the Tongue, or Roof of the Mouth there where it is.

Take a little Lint, and dip it in this Liquor, without any addition, and lightly do the Sore all over: then let it remain twelve hours; then do it again as you did before: the smart will be tedious for a time, but it will be over in an hour or less.

With using this two or three times, the Matter or Core, and all the putrefied substance will fall out: then once more touch the place, and there will no more Cankerous nor corrupted Flesh ingender there; for it will defend it: then make a Lotion to wash it with Planten-water, or Hony of Roses, and make it sharp with this Liquor, and wash it two or three times a day: then make an Emulsion to drink with E-grimony-water and Syrupe of Violets, and drink it morning and evening; and in nine dayes the Cure will be perfected: and with this order you may cure all these Diseases and Sores above mentioned. But you must understand, That the more dangerous the Sore is, and the fuller of corrupted and dead flesh it is, the longer the Cure will be before it be perfected.

Also for Ulcers which are great, old and dangerous, in the Legs, where the humors are apt to flow, there this Oyl excelleth all other Medicines.

Take

Take this Liquor, if it be a Gangrene that eats a hands-bredth in a day, this will assuredly heal, and separate the bad flesh from the good, and bring quickness again in the gangrenated part, and defend the good flesh from being touched with this venemous eating Malady. Where you finde such a desperate occasion, take the crude Liquor, and moisten it very well with it, & so let it remain 12 hours: then do it again, and let it rest as before: then do it again; & at 3 or 4 times, it will make separation, & preserv the good; & all that is gangrened will come away together.

And you need not use any Instrument to scale the Bone; for this will do it of it self, and yet not hurt in the least: as some may conceive, that do not know the true Operation thereof.

But when there is separation made, then touch the part afflicted once more with this: then make a Lotion to wash it; with Planten-water and Hony of Roses, being made a little sharp with this Water; and make a Salve of Candle-grease dropped in water, and Bees-wax, of equal parts, and spread it upon a linen-cloth, and apply it as a Plaister.

With this thou shalt perform great Cures, in a fortnights time, which otherwise may not be cured in a quarter of a yeers time.

These, and many more are the Vertues of this excellent Liquor, experienced very well by Mrs. Jordan of Sowowlde in Suffolk, Daughter to Doctor Barnes of Amsterdam, and by me Stephen Trigge, over against Baynards-Castle.

This Medicine is now prepared, and to be had

at

at the House of Mr. *Hepburne* Minister, in the Carpenters-yard in *Little-Brittain*.

Where are also prepared excellent Pumicils, to cleanse and whiten the Teeth, fasten loose Teeth, and make the Breath sweet.

Lozinges for all Coughs, Tifficks, Asthmas, Consumptions, or the like: which are also to be had at Mr. *Moons* shop at the seven Stars in *Pauls* Church-yard, with Diet-Drinks, Electuaries, Pills, &c. especially, for all Venereal Distempers; by

Φιλομαθής.

Δόξα τῷ Θεῷ.

The



The
SECOND PART
 OF The
MUMIAL TREATISE
 OF
TENTZELIUS:

Being a natural Account of
The TREE of LIFE,
 And of
 The Tree of Knowledge of Good & Evil.

With,
 A Mystical Interpretation of that
 great Secret, to wit, The Caba-
 listical Concordance of the Tree of
 Life & Death, of *Christ & Adam*.

I Having committed to the World some Pre-
 cepts and Examples about Mummy spiritual, I
 hold it no Solæcism to annex this Pleasant,
 though Mystical Treatise, Of the Nature of the
 Tree of Knowledge of Good and Evil: for
 they being obscure, this is a Lamp to dilucidate
 them,

them, scarce credible, Authority to vindicate them, and apparently false Testimony, sufficient to verifie them.

Now whatever knowledge we have of this Scientifical Tree, we decerped it from holy Writ, which saith exprefly, *Gen. 2. vers 9.* That the Tree of life was in the midst of the Garden; and also, the Tree of knowledge of good and evil; and, That those that eat of the fruit thereof, shall be as God, *ὡς θεός, knowing good and evil.* To which the Person of the Father, (speaking to the rest of the Godhead) attests, saying, *Lo, Adam is as one of us, knowing good and evil.* Which Elocution of the tri-une God, may not be thought ironical, as it might at the first glance seem to be; Seeing then a double and contrary meaning should be implied in the words, as if God had by a mental Reservation, hinted one thing; and by an oral Expression, declared another: pronouncing that for verity, which could be taken for no other then flat falsity; but let God be true: for though on Adams part it be Metaphorical, in all other respects it is categorical and affirmative: as if God had said, Because Adam, by the enticement of the Serpent, hath eaten of the Tree of Knowledge, and thereby acquired the knowledge of Good and Evil; not that that is comperible onely to the Deity, but that that is Philosophical and Communicable; *Lo, he is as one of us;* that is, he emulates the Omniscent's Panfophy in his Measure and Degree. Yea, God the Son elsewhere uses the like Elocution, *The Children of this world are wiser in their generation, then the children*

children of light. And that this Interpretation is true, the following words evince irrefragably; and therefore he thrust him out of *Paradise*, left knowing the Nature and Facultie of the other Trees, he should put forth his hand, and take also of the Tree of Life, and eat, and live for ever.

If then the Faculty of the vivifical Tree was true, and such a Tree truly natural existed, as had power to confer *ἀθάνατος*, immortality to its Tasters, (as without doubt it did) the Faculty of this scientifical Tree must also be true, and no way feigned; and I need not urge, I think, That Adam and Eve would never have believed the Serpent to their ruine, if the light of their Nature had not also discovered the Fruit of this Tree to be scientifical. It is therefore true and impragnable, That this Paradiſaical Tree was indued with this same Faculty of giving knowledge. So that the Question will now be, Whether this Faculty was infused into it in the Creation, acquired by it after the Creation, or communicated to it by some other means and way: And to loose this Gordian knot, *Hic labor, hoc opus est.* And here also the Scripture (though somewhat obscurely) points out a mean to resolve this Quare: the words are thus, *The Serpent was more subtil then any beast of the field, which the Lord God had made.* Which words are here inserted for no end, that I can finde, unless they portend something of moment in this matter. It is farther observable, That the Devil came not to Eve in form of an Apple, but of

a Serpent, which he knew for subtilty worthy to be preferred before all Beasts, which also *Eve* judged to have spoken naturally. It is moreover also probable, That the Serpent had his Cavern under or about that Tree; whereof, God being in no wise ignorant, forbade man the use of its Fruit.

Moreover it is considerable, That in things obscure and dubious, that Explication must be admitted, whereto Sense, Reason, and Experience give suffrage, if it speak not contradiction to the Rule of Faith. Who is he then that can conceive? or what Diver into Natures secrets hath met with the like Mystery? that he can by some weak resemblance evince the World, how by the eating of a single Apple, her children may suck in more then humane Knowledge. Whereas on the other side, I should very much derogate from mans præcellency, if I should in the least doubt, that the acuteness of his Intellect, could not finde out a way how this Faculty might be acquired: and so close with our Sentence, That this Tree became scientificall by way of Transplantation from the Serpent; that is, this Tree and its Fruits had both the spiritual Effence, and the spiritual Vertues of the Serpent, communicated to them, and impressed in them, by vertue of the Serpents cohabitation with them. For in Nature we finde, That many Bodies do not onely by their qualities, affect their adjacents, but also infuse their Vertue into them, & indue them with the same Faculty. Thus the Magnet doth not onely attract Iron-Rings, but

but communicates its Vertue to them, and makes them Magnetical; as I can upon Ocular Testimony aver. And thus Vegetables may transume and possess the Proprieties and Affections of Animals, and yet not transgress the Bounds of Nature: of which rank, not only this Treatise affords us many Examples; but *Smollius* also, (who was our Mannductor into this Opinion) records some, and assigns the Reasons thereof, in his Manual of admirable things.

Of which same Argument, *Theophrastus* also treating in his Book of the origine of Sciences, affirms, That our hairy and white Serpents in Germany, are indued with such admirable, and *ἰσχυρὰ ἰσχυρὰ*, supernaturally excellent vertues, that they are and will be of special use for the attainment of Knowledge, both natural and occult. And he adds further in the same Book, That the simpler sort think themselves nothing bettered by this his service: and therefore he judges it not Work worth the while, to cast more Pearls before such Swine, being perswaded he hath satisfied the wiser sort.

By what Art then, this incomparable Treasure may be effoded, the diligent Searcher of Nature shall finde, if he seriously perpend the fore-quoted words, and with unprejudiced thoughts, judiciously consider that noble *ἡ πρὸς τὰ πύργια ἀλλήλων εὐχρηστον*, & for this purpose most truly-useful pair of little Books, one treating of Time, the other of the origine of Sciences: neither will he have cause to say, He hath spent his Oyl, if he take

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time to confer one of them with the other, and judge, *ποσειαν μετ' τῆς ποσειαν, Purple by Purple*; because, as in the Book of Time, the Mummy of the Microcosm, is distinctly handled: the four corporal Mummies, being first treated of; and afterwards, the one essential and spiritual of the Microcosme: so again in the Book of the origine of Sciences, the spiritual Mummy of the Serpent, how it may be transplanted into certain Fruits, to make them scientificall for the good of man, takes up the former Treatise; and the later is destined to the corporal Mummies of the Serpent.

And hence any wise man may easily collect, That the extraction of Mummy spiritual, is in all the same, and differs not according to the diversity of those things whence it is extracted, as *Theophrastus* shews in his Book of Time; where treating of the spiritual Mummy of the Serpent, he gives us an account, how the Ape, by means thereof, enters league and amity with its utter Enemy the Serpent: nay, I dare affirm, That he that hath the perfect knowledge of the Mummy-spiritual of the Microcosm, and its Consequents, which *Theophrastus* handles in his Book of Time, shall easily attain the knowledge of all the kindes of serpentine Mummy, but especially of that which he accurately delivers in the first and second Chapter of his Book of the origine of Sciences.

The way then to get this spiritual Mummy of the Serpent, and according to this former Treatise to transplant it into some Fruits or Grains, and

of the Tree of Life. 85

and with them to confer it to some man, of the like, is, *ὁμοιωσις*, one and the same with the fore-mentioned wayes: take then the sperm, that is, the Eggs of the Serpent, which are *τὰ σπέρματα ἢ οὐμματα*, the Elements and Principles both of their corporal and spiritual Mummy, mix them with fat Earth, and sow some Seed, or plant some Herb fittest for your purpose, in that Earth.

But for greater efficacies sake, in conferring knowledge, transplant them into some Fruit appropriated to the Brain: Plant therefore a Cherry-Tree in this Earth; for so it will magnetically attract the Mumial Spirit of the Serpent into its Nutriment, whose Vertue and Quality will appear in the Cherries; out of which, by *Vulcan's* Hammer, that is, Fire, you may elicit the Spirits, and therewith roborate and acuate the Brain, and no little advance Knowledge.

This *τὸ σῶμα τῆς ὄφιοσ σπέρματικόν*, or seminal part of the Serpent, may, with like success, be transplanted into a Vine, out of whose Grapes you may afterwards extract their Spirits; and after the same manner, the Theriack, and all its Faculties, may, by way of Transplantation, be inserted into the same Fruit, which will be thereby made Theriacal.

There is yet another way of transplanting serpentine Mummy into an Herb, thus:

Take Serpents, and include them in some Glass-Vessel, till they be suffocated and purified into some viscid matter, which either transplant into some Tree, or unite with some Earth fit for the reception of Herbs for your purpose.

You may also by like proceſſion, extract Mummy from Serpents and Snakes, indued not onely with other admirable Vertues, but with that alſo that is proper to the Universal Medicine, which they depoſe with their gliſcent Skins; I mean, that incomparable Remedy for the Morpew, Leproſie, &c. whoſe Cure can ſcarce be hoped for from any other Antidote, (ſcarce, I ſay, becauſe I verily think, the Eſſence of ſulphureous Vitriol, will conduce no little hereunto.)

Take Serpents then, and detracting their Sweat and Collunies from them, cut off their Heads and Tails, (which are elſe of much uſe to other effects, as well as the other parts) and caſt thoſe away; but put their fleſh under the ſtock, amongſt the Roots of a Juniper-Tree, and occlude the hole with a knot of a wilde Plum-Tree: for thus in Winter-time, the Fleſh will by the natural heat of the Juniper, which is temperate, be redacted to its firſt entity; and in the Spring, the vegetable Spirit of the Juniper, will attract the Baſam thereof to its Nutriment; inſomuch, that its Fruits or Berries, will be indued with moſt eximious Faculties, and enrich their Poſſeſſor with a moſt admirable and excellent remedy againſt the Leproſie: for which end,

Take the Berries of the aforeſaid Juniper, pour warm Water, with a convenient quantity of Leaven upon them: and thus let them macerate for eight dayes, till they be reduced into one mixed Maſs: for which purpoſe, agitate them

them once or twice a day: then diſtil the Maſs through a Veſica; at firſt with a ſlower, but gradually with a hotter Fire, till all the Spirit be diſtilled. And now becauſe this Spirit is mixed with Phlegme, it muſt be rectified in *B. M.* through a Cucurbite, and then again through a Phiola; and ſo you ſhall have the true Spirit of Juniper.

Then calcinate the dead Head into Lees, and make Salt thereof by Evaporation; whereof take one pound, and reſolving it in the former Phlegme, mix it with a ſufficient quantity of good and well-dried Argil, till you may make it into Paſtils; which take, and diſtil in a cloſe Furnace, through a well-beaked Retorta; putting a handful or two of the Berries into the Reptacle. Let your Fire be firſt ſlow, for the Phlegme; afterwards, hotter; and at laſt, ſo hot, that the Retorta may be made red therewith: for ſo you may extract all the Spirits. Make Salt again of the dead Head, which mix with Argil, and the fore-extracted Spirit; and then diſtil it again into Spirit: then ſo draw this Spirit through a Glaſs Retorta in a dry Bath, that the Phlegme may be collected apart; and then the great ſecret may proceed in ſlave drops, which you muſt ſhut up in a Glaſs with the Seal of *Hermes*, and then inſolate and reſoſe it.

And thus you have that altogether praiſe-worthy Remedy; for the Berries of Juniper being of themſelves ſo conducive to the Cure of the Leproſie, that they will not onely preſerve from it; but alſo in its initiation, proſtigate it; they

are now by this mystical Art, and the participation of the serpentine Faculty, so much advanced, that they will easily overcome it in its height and strength.

But thus much *ἔστι ἐν βραχίονι*, and by the way: now to our purpose.

As therefore the Knowledge of Good and Evil, was, by the mediation of the Mummy-spiritual of the Serpent, transplanted into the forbidden Tree; so also by the presidy of some other spiritual Mummy, eternal sanity, or immortality, was from God granted to the Tree of Life, That he that tasted thereof, should live for ever: for which we have God's Testimony, *Gen. 3.* who therefore cast the Proto-plast out of Paradise, lest he should put forth his hand, and taste of the Tree of Life, and live for ever.

And now we cannot expect, *ἔγγυς ἔσται δειχθῆναι*, a written Testimony, to prove that this Tree received its *ἰσχυρὰν ἐνέργειαν*, its power to give immortality, from some spiritual Mummy: for it is observable, that Scripture in things natural gives rather a hint than a description: for what community hath Athens with Hierusalem? yet Philosophers, those Merchants in Nature's Commonwealth, after much tossing to and fro, on these rugged Seas, arrived at a twofold Port of Verity.

For, say they, this Tree of Life either received this vivifical faculty, *ἐπιπέσει*, immediately from Gods fiat, or *ἐπιπέσει*, by the mediation of something natural. And further seeking into Nature's Store-house, they conclude with *Trismegistus*, That

That it is Gold by whose Vertue Life was implanted into this Tree; and this is not *ἐκ τῶν ἀδυνάτων*, impossible: for (unless the Almighty ordain the contrary) Gold is of vertue sufficient to give immortality to man; or at least to prohibit infirmity, till the predestinated term of his Life be come: and the use of this Tree for this purpose, was in no wise prohibited.

And it is moreover probable, That the first entity or Sperm of Gold, may, as other Mumies, be transplanted into some Vegetable and its Fruit; by whose Energy, they may attain the vertue and efficacy of the Tree of Life: which consideration is founded in Nature; for we see Metals by the mediation of some Vegetables, suffer various Transmutations, as this story may evince. A certain Metal-melter accidentally plucked a flower out of a Field, which, through neglect, he let fall into his Caldron, where it turned all the melted Brass into pure Gold without any Dross; wherewith the Copper-smith being amazed, he inveighed grievously against the Melter, as though he had dealt Magically with the Metal. And here, though we cannot discern how in the common course of Nature, Metals should be thus changed by the mediation of a Vegetable, yet if *τις σταυρίαν ἀπλάσσει*, with the strength of our Intellects we seriously and accurately weigh the way and vertue of Transmutation, the scales of ignorance will fall from our eyes: for as Grapes which participate not of any propriety of the Theriack, or of a Viper, are by means of Transplantation, eximiously Theriacal; even so it is in this case.

The flower indeed in its own Nature, was not
of

of power to work this substantial Transmutation; but when the spermatical vertue of the Metal, was transplanted into this Flower, and united with the vegetable Nature, (for Minerals and Vegetables are not so different from each other, but they may conspire in some potential relation, and symbolical, though occult, affection) then might the Flower communicate its received vertue unto, and work a real change in other Metals; and that not by vertue of the Vegetables Nature barely, but of its Metallical Transplantation: And by this means, we may not onely transplant the Effences of other Metals and Minerals, *Luna, Mars, Jupiter, Venus, Saturn, Sol*, into some Tree, Flower, or Plant; but also with their Faculties, by the mediation of such Vegetables, profligate most Diseases incident to man.

But it doth not a little reflect upon these mysterious Arts and Acts of Prudence, truly Philosophical, that those sluggish Drones, cut out of the dung of this Age, as *Bacchus* of *Joves* thigh, who think our Mysteries main vanities, will not be brought to believe, that the Flower of *Salentine*, that *Swallow-wort*, and *Gamandraea*, wherein the Sperm of Metals is either naturally or artificially impressed, participate of any eximious faculty, or can profligate any great Disease: but let such observe Nature, how she is one in divers things, and various in one thing; how she is vegetative in Metals, and metallical in Vegetables and Animals; and so on the contrary: which we having sufficiently evinced in our Treatise of the Plague, we shall not further enlarge upon it; remembering that

that we do not now declaim, but Philosophize.

Let such again attend to those things that cure the Plague, which is a Mineral disease, arising from the resolution of the Arinical Yliad: how should any Vegetable conduce to the cure of this Disease, seeing the Cure must be Analogical to the Cause, unless some Magnetical or Mumial Impression, or some Astronomical Transplantation, be naturally or artificially conferred on them by the mediation of Celestial Seeds, or by the co-operation of this Mummy sympathetical and truly spiritual? without which influence, those things they call Characters, were of no efficacy, which yet we see by Art and Influence, very efficacious; nay, he that denies this conjunction, must needs confess, that the Queen of the world intercedes, working strong imagination and credit, both in the mind of the Giver and the Receiver, that these are influenced from above. This kinde of Transplantation is natural to *Gamandraea*, for the cure of the Plague; which is most eximious therein, especially in the Climate where it grows: the like Celestial Transplantation appears also in *Arsmatt*, which doth not onely by a natural attractive faculty, but by influence also, cure all wounds and ulcers, teeth-aches, and the like affections proceeding from the subtil fluxions of Salt; of which Herb, *Theophrastus* hath a whole Book. The sanative vertue of the Roots of *Succory*, is, I think, artificial, by some Mumial sympathetical vertue; because, if they be digged up in the hour and day of *Venus*, when the *Sun* is in *Leo*, they will, if eaten, cure any wound that's infested with no symptome.

promote. The like whereof was of late experienced by the Magnetians, as I was in a Letter informed by a Friend of mine there: thus: A Boy of nine years of age, was to take the Wood of an Ash, and looking towards the East, cut it into splinters; which done, they use it with a form of words to the cure of all joynt-dolors, as Podagry, Chiragry, Gonagry, Tooth-ach also, and all kind of wounds. They rub the teeth with it, and imbue it only in the blood of the wound, and it cures them all.

And who doubts of the sovereign vertue of the Sambucus or Elder growing on a Willow, gathered in *October*, a little before new Moon, and cut into nine splinters, but it will cure the falling sickness? (*Abbas* indeed would have the Root thereof evelled on the Forenoon of *St. John Baptists* day, and used for an Amulet) the reason whereof, we take to be this: Some Magpy having before denounced the seeds of an Elder-tree, left them mixt with its dung, (which is of efficacy against the falling-sickness) on a willow, where the Sambucus growing up, becomes, by mediation of the Mummy of the dung, a Remedy for this disease.

And now, that this spiritual sympathetical Mummy may be helped by artifice, is plain in *Paracelsus's Zenechda* against the Plague; for though that same consisting chiefly of Arsnick, hath some resemblance of pestiferous poyson; yet as the Loadstone, which hath in it the Spirit of Iron, strongly attracts Iron; so this *Diazenech*, having in it the active Spirit of the Plague, is by sydereous composition, and formation into certain Figures under the *Dragons head of Scorpion*, (when either
the

the Sun or Moon possess either of these Signs) made a most excellent deletery against the Plague; as many by experience can demonstrate, who have been cured by its praesidy, and know its true manner of formation. Thus the Bezor-stone received power against Poyson from *Jupiter* at first; but yet not so valid, as that it could communicate that faculty to others, till by the influence of *Scorpio*, under whose power it must be formed into the resemblance of a *Scorpions* upper parts: it is not able to communicate its faculty to Mastick or Frankincense. *Peony*, which is also called *Phaëbea*, is very good, but not so efficacious unless it be used when the Sun is predominant.

And how famous is that Martial Ring, which, carried in some fit place, or rubbed on some such part, will allay & cure the pains of the Teeth and Head, the Cramp, Quartain-ague, falling-sickness, Vertigo, Apoplexy, Plague, & other Diseases? inso-much, that the great capt. of *Hetruria* commanded the Inventer thereof, (a Brother of *S. Augustines* order) *To sell none to any but himself for some yeers*. Whereas, if this same were formed of some long Horse-shoe-nail, pulled out of a Horses hoof on purpose, in the hour *Mars* reigns, it would be ready to contract it self to fit the least, and amplify it self for the greatest finger as you would.

But the common Theriack also, and all things sublunary, are sydereal; yea, it is Solar, and therefore efficacious against Poysons, & all epidemical fluxes: yea, it would be more efficacious, if from the observations of the heavens, some opportune season were chosen for its composition, wherein

it might receive the sympathial faculty of the superior Bodies, as *Ptolomy, Theophrastus, Albertus, Marsilius, Fixinus, Rogerius, Bacco, Thurnhenferus, Crollius*, and the rest of those dexterous Searchers of Natures secrets, do all along observe.

Though some are of Opinion, That Medicks should not trouble themselves herein, and therefore they adore *the Goddess Sloth*, instead of *the Elysian fields*, resting themselves in their Fools *Paradise*, till some Patient rouze them out of their sleep: but that we may not seem too tedious, we shall leave this natural, and ascend to a more mystical Transplantation, whereby the Almighty transplanted the natural Tree of Life, standing in the Garden of *Paradise*, into the Mass of *Adam*, and afterwards into *Christ*, the true and mystical Tree of Life; who was suspended on the very wood of the natural Tree of Life; and so resuscitates both *Adam*, and all Mankind, dead in sin, to newness of life. God is indeed wonderful in all his works, as we may learn from the state of corruption, and reparation of *Adam*; for as *Adam* by transgression, upon the persuasion and enticement of the Devil and Serpent, attracted to himself, death, eternal damnation, and all kindes of torments, by taking of the forbidden Tree; so is he redeemed from death eternal, and received into life eternal, by the Tree of Life, and Life it self, *Christ Jesus*.

It is more then probable, That *Sibylla* prophesied of *Christ*, when she said, That *Adam*, being now ready to die, desired earnestly a Branch of the Bough of Life, in *Paradise*; and therefore sent one of
his

his Sons thither to fetch one, that he might escape this eminent death: his Son received a Bough from the Angel; but in the mean time, *Adam* had changed life with death: and therefore his Son implanted the Bough on his Fathers Sepulchre; where, getting sap, it grew into a great Tree, and so attracted the whole Nature of *Adam* to its nutriment.

Now also an ancient Doctor in the Eastern Country, and a Bishop of the Church, a little after *Christ*, amongst many others, detected this venerable mystery also: *Noah* (saith he) was commanded by God, to carry *Adam's bones* and the Tree on his Sepulchre into his Ark, and preserve the original of Mankind: which *Noah* did with all observance: and when *Noah* sent his three Sons forth into three parts of the world, he divided *Adam's bones* amongst them; giving his Legs and Feet to his youngest Son, his Brest and Arms to his middle Son, and his Head and Skull to his eldest, as such sacred relicks of the Father of Mankind, as deserved to be kept, *εἰς αἰῶνα*. Now his First-born betook himself into the parts near *Jerusalem*, where he buried *Adam's Skull* in a little Mountain, which was therefore called *Mount Calvary*, because *Adam's Calvaria* or Skull was there interred; which the Evangelist therefore calls *Golgotha*, or, the place of a Skull, in the singular number.

Moreover, he saith, That the Tree of the Transplantation of *Adam*, was by remarkable and admirable Providence preserved, and made into a Cross for *Christ's crucifixion*, and erected directly in that place where *Adam's Skull* was buried. So that he who perpendes the matter well, shall finde, that whole *Adam*, as it were, is recollected in and under the
Cross;

Cross; and so with an admirable tie, conjoynd to the vivifical Nature it self : which, how pleasant, efficacious, and full of consolation, let each one consider : for he that deserved death, is present in and under the Cross; and he that repaired Life, yea, that is Life it self, is affixed to the Cross; the true Concordance of life and death, of a sinless Saviour, and sinful man; whereby Life is united to Death, and *Christ* to *Adam*, not without the superinfusion of Blood, like Celestial dew, for better and more fecundity; that so *Adam* and his Posterity eating of the Fruit of this transplanted Tree, might be really transplanted into *Christ*, and by a certain celestial magnetism and sympathy, attracted to Heaven, translated to Life, and made Heirs of Happiness.

For which ineffable Grace and Mercy of the Deity, be rendered to the Tri-une God, all Praise, Honor and Benediction, Amen.

FINIS.

The

Philosophical and Chymical
EXPERIMENTS
OF The
Famous PHILOSOPHER
Raymund Lully.

Wherein is contained,

The right and true Composition

OF

Both Elixirs and Universal Medicine :

The admirable and perfect way
of making the great Stone of the
Philosophers, as it was truly
taught in *Paris*, and sometimes pra-
ctised in *England* by *Raymund Lully*
in the time of *K. Edward* the third.

Now for the the Benefit of all Lovers of Art
and Knowledge, carefully translated into En-
glish, out of High-German and Latine, by *W.*
W. Student in the Celestial Sciences, and
Robert Turner, Φιλομαθης.

LONDON,

Printed by JAMES COTTRELL, 1657.



The Preface to the Reader or Worker.

Gentle Reader,

L Et not thy heart be turned from this excellent Science of *Alchymy*, although it be contemned and made of no account among the rich men of the world, that no man hath ever come to the perfect end and knowledge of it, with a number of untrue reports, to hinder, as much as in them lieth, this most excellent and godly Science, the which hath been finished by many persons, and by this *John Fauvere* in Paris, the which he left for a testament to his Son, as he had wrote it with his own hand: but true it is, That divers men, for want of the true knowledge of this Science, have brought themselves into great poverty, misery and contempt of this world. To the which I answer, That there be many things that do let and hinder men to finde the end of any Science, not onely in this, but divers others, as *Astronomy*, *Physick*, the profit of the use of the *Medicine*, with infinite others: And first, this is the chiefest cause many men be of so gross understanding, that they cannot perceive and finde out the dark writing of the *Philosophers*, which is the cause that many times they miss the great benefit, that they made just account of; and moreover, divers envious persons have written Books filled with a number of lyes and painted glosses, to draw the most painful men which have labored in this Science, unto divers errors, to the utter undoing of them, and loss of their goods; the which they have done only of mee

malice, because they did not understand the dark Writings of the most ancient and learned Fathers; which is the cause that they would never attain unto the depth of this most learned Science. Also there be many men that will begin things, without attending the end of any one of them; and so have left off confusedly, and so have not only lost their time, but also consumed all that they had: which if they would have begun one thing, and have ended it, they needed not so to have done: and then they cry out, and blame this Science, which is their own fault. Lastly, there be many men that work daily upon receipts that they gather here and there, without seeing or making that which they do work, whether it be agreeing with the Nature of the Science, or from whence the receipts do come or spring, or who have written them; whereby they also consume their substance; which is their own fault, and not the Science. And also, God will not have the Science wrought by some men, and yet they will work it: and thus they lose their goods. And therefore, gentle Reader, if you will keep your self from damage or loss, so read this Treatise over, not once but many times; so shalt thou finde the sweet Kernel or Marrow of the Philosophers, and right Science of Transmutation of Metals that be base, into most pure Metals of Gold and Silver. And therefore think not the reading and studying of this Science or Treatise to be tedious unto thee, considering the great profit thou shalt reap by it. The Lord grant, that thou maist finde it, and use it to the honour of God, and profit of Christ and his poor afflicted Church.

Raymund Lully



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Traet. ult.

Upon Saturn, the Tincture of Gold, the Quintessence and Aurum Potabile, and the matter of the Universal Medicine.

Phi-



Philosophical and Chymical
EXPERIMENTS
OF
The Famous Philosopher
RAYMUND LULLY.

CHAP. I.

Teacheth, how to prepare the Salt for the white and red Elixir.

TAke, in the Name of God, great Bay-Salt as it is made out of the Sea; take a good quantity and stamp very small into a stone-Mortar: then take Cucurbites of Glass, and pour your Salt therein: then take fair Well-water, and let your Salt resolve into cleer water; being all dissolved, then distil it by Filter; that is to say, hang a jag Felt or Woolen-cloth, in the Cucurbite; and let the other end hang in another Glass beside it, set as it were under it, that the Water may drop into

it, that the Felt or Cloath will draw out, and that shall be cleer as Silver: and when that all the water is dopped over, look to it if that it be very cleer; if it be not, filter it again into another Glass, till it be cleer or Christalline: and when it is so, put it into a Glasse Pan, set it upon a Sand-Oven, and let the Water vapour away, till that it do come above like unto white-Salt: then take stone-piss-Pots, or Pots made of *Cullen-Earth*, such as the drinking Pots be made of, and put the Water and the Salt that remains, therein, and set upon the said Oven, and let it vapour away; and while that it doth dry, stir it with a stick, till that it be very dry, otherwayes, it will come into a lump or mass: and this being well dried, beat it in a stone-Mortar very fine, as you did before, and then put it into a melting Cruce, and set them into a glowing Oven, or Say-Oven, which is an Oven that the Gold-smiths do enamel their Rings in: the Oven being very hot, take the Cruses that be filled with Salt, and set them into the Oven, and let them stand until they be glowing hot; and see that they be no hotter behind then before; if they be, then turn them round with a pair of Gold-smiths Tongs: put but one Pot in the Oven at a time, that you may do them the better; and when that Pot is red glowing hot, take it out, and put in another to be calcined.

And then, when cold, put it again into your Morter, and break it as small as you can, the third time, and then set it in the Fire of the
Oven

Oven to glow as aforesaid, Two or three times glowing, and breaking of it every time in a stone-Mortar until seven times, and then put it into Well-water to dissolve, till it be all dissolved into cleer water.

Then distil it by Filter, until it be as cleer as Christal, then set it again upon your Oven to dry, and the Water to vapour until that it be Salt, and stir it with a stick as before-said.

And when that it is dry, set it to calcine again, as before-said, in the Sand-Oven; and when that all the Pots that have the Salt, be all glowing hot, then take them out, and beat them to Powder, as before; and again dissolve into Water.

Then distil it again by Filter, as before: this shalt thou do so many times, to say, dissolve into Water, and then distil by Filter, and then congeal it into dry Salt, glowing it by Fire: this do without resting until it come to be fat, and that it will melt upon a hot glowing Plate of *Luna*: and if it will not melt like Wax, you must dissolve, distil, congeal, until that it will come to that point or perfection: and you must be careful, lest that it should melt in the Calcination; for then all your labour is lost. Keep this for a great secret: and such a preparation doth appertain to the Salt, that which is the Riches of this world.

For otherwise thou shalt never come to the perfect end of any Elixir, without such Salt prepared, as aforesaid, to say, to the white
Elixir,

Elixir, nor yet to the red.

Therefore, my beloved Son, he that doth know the Secrets of this Salt, (to say) his Solution, his Congealation, Distillation and Calcination, and can well understand, knoweth the whole Secrets of Natural Philosophy, and wise men also; that is to say, how and in what manner he ought to dissolve, distil, congeal, and calcine. Therefore let not the labour in preparing of this Salt be grievous unto thee; for without great cost you may learn herein, to distil by Filter, dissolve, congeal, and calcine; and to form all the works that be needful unto thee in this Science.

So that you come to the principal work, you shall not be to seek or to learn: Therefore be patient, and leave not off to work, until thou hast brought thy Salt to that pass as I have taught thee before, until it melt upon a hot glowing Plate of Silver, as Wax in the fire: for without this Salt thy labor is in vain; for it is the Key of this Science.

Chap.

CHAP. II.

Teacheth with this prepared Salt to make the Elixir to the white work.

TAKE of Salt-Peter two parts, and one part of Allome, and distil thereof a strong Water.

Then take of your prepared Salt so much as you will set to work, and take as much fine *Capel Luna* as you have of your Salt.

Beat your *Luna* into thin Plates, and dissolve into the strong Water a part, in a Glass by it self.

Likewise your Salt you must dissolve in the said strong Water by it self.

And when your *Luna* and Salt is dissolved in both Glasses, put the two cleer Waters together, and note that you put no more Water to the dissolution of these two matters, then will dissolve them, and you shall see your *Luna* fall to the bottom of the Glass, white, like Milk: take the Glass properly, and shake it in your hand, and let it stand, and you shall see your *Luna* as a green Water to rise; above the which you shall pour properly off into another Viol of Glass: then pour upon it more strong Water, that hath not occupied, and do as aforesaid; putting the green Water off in the first green Water, shaking it, as aforesaid.

This do until all your *Luna* be dissolved into
green

green Water, that no Feces remains; otherwise, your work will not be perfected: and when you have all into cleer Water without Feces, put the same into a Cucurbite of Glass with a Helm and a Recipient, and Lute it strongly: and when your Luteament is dry, then set your Cucurbite in Balneo, and make fast to the bottom of your Glass a round Certel of Lead, like a Fol; and as your Luteament doth dry, so increase your fire a little to distil of the flame, that there shall remain no more strength in it then common water: and to know this, put a clout in the mouth of the Alimbeck: and when the clout doth begin to look yellow, pull all the fire out of the Oven; for then the Spirits of the strong Water do begin to come.

Therefore look well to your work, lest your fire be too hot, that no Spirits come out of your Water; otherwise you shall fail in your work. Then let your Glass and Oven stand and cool two hours long: then take off the Helm of your Cucurbite, and have a Cover of Glass that may pass just in the mouth of your Cucurbite, wherein your Medicine is in, fast luted to with Luteament, or with white Wax: then set it in your Sand-Oven, or warm Ashes, not very hot.

Then take fair *Capel Luna* beaten very thin into Plates and cut into small pieces, and put in a little at a time till it be dissolved; and when that is dissolved, put in more till it be dissolved also. And thus let your Glass stand in warm Ashes, and look that no Air go out of your Glass nor Cement.

This

This nourishing shall continue until it will dissolve no more, but lie in the Glass undissolved two or three days long: and then is your Medicine nourished like a Child in the Mothers Womb.

Then may you let your Glass wax cold, and you shall understand, without this nourishing the Medicine cannot ingender; and therefore it is needful that it be nourished, that it may get strength of Generation: and when your Glass is cold, lute your Glass well with good Luteament, that may indure against Water, the which I will learn thee in a Chapter apart, and let the Luteament dry by it self; then set the Glass in *Balneo Maria*, to putrefie forty days long to hold it in such a heat, as the Sun in Summer: for great fire may destroy your Medicine. Therefore let your fire be alwayes of one heat: for in that there doth remain a great secret of the Medicine.

And within the forty dayes your Medicine shall be dissolved; and if it be not dissolved in forty dayes, let it stand longer until it be dissolved: for this is the primeft of all the work: for the dissolution is done by heat and moisture, and congealed by heat and drowth.

This Point being obtained, you have the Key of the Chamber, and he is blessed of God that hath this point.

For this is a token of goodness, for in every Dissolution and Congealation, you do augment your Medicine and Degree: for the first time it will do projection one ounce upon seven, and dissolve

dissolve and congeal again; one ounce will project upon fourteen ounces, and the third time upon twenty eight ounces.

And so it goeth forth double in projection every Dissolution and Congealation.

But you shall understand that the Congealation that cometh of warmth, is no perfect Congealation; but it ought to congeal in the Glass or in the Ampule with heat, (to say) standing in warm Ashes: and therefore, whenas your Medicine is dissolved in your Glass, let it cool; then take it out of your *Balneo*, and dry your Glass.

And look well to your Lutements that they be close, without any clefts to let out the Spirits; then set it in your Sand-Oven in Ashes: then put fire in your Oven, and let your fire be no greater, then that you may hold your finger in the Ashes: and so let it stand twenty four hours to congeal; if not congealed in that time, you may let it stand longer; and when you see that it is congealed, give God thanks, and rejoyce; for it is ready to do projection in this manner.

Take to project on,

Fair red Copper the best that you can get, and take from him his redness, which serveth not in the work: the which you shall do after this manner.

Beat your *Venus* into thin Plates, and cut it in small pieces, and anoint them with this paste or pap.

Take white Arsnick and grinde it on a Marble-stone with Oyl of *Tartar*, that it be thick
like

like Pap; and with this matter anoint your (Copper) *Venus* pieces: then take great Bay-salt, and put some part of it into a melting-Pot bottom, and lay your (Copper) *Venus* pieces upon that: and then Salt upon them, and (Copper) *Venus* pieces upon that, *Siratum super Siratum*, till all your Pot is full: and uppermost in your Pot, let there be a good quantity of Salt: take a tile-stone, and make a round Cover for the Pot, and lute it well roo; and when the Lutement is dry, set it in an Oven in fire of Calcination for twenty four hours long.

Then let it cool; and then break your Pot open, and cast the matter that is in your Pot in warm Water, and stir them with your Hand, until the pieces be clean, and that the Water comes fresh from them. Then dry them, and beat them in an Iron Morter, so small as you can. Then put your *Venus*, so beaten, into a Canvas Bag that is sowed close up, and round like a Ball. Then take fat Clay that is mixed with hair, and therewithal streak over your Bag, thinly, that it may dry; and when that it is dry, streak it over and over again, as it drieth, until your Clay be as thick as a Pot. Then, when your Clay is luted fast about your Canvas, take a small wooden Pin, and put through your Lutement into the Bag, that the small end may remain within the (Copper) *Venus*.

Then put the round Ball of (Copper) *Venus* into another melting-Pot, the wooden Pin
down-

downwards ; but you must remember to put among your beaten *Venus*, *Sandever*, *Verne*, *Salt-peter*, (*Ana.*)

Then set this Pot in a wide Furnace to melt, and the *Venus* will melt and run out into the Pot, wherein it doth lie : and then the *Venus* shall be fair and white like *Luna*, and shall be profitable in this work : the which, without this work of Preparation, would not be as you should do your projection.

Take seven ounces of this prepared *Venus*, and put it into a melting-Pot, and flow it in the highest degree of fire that you can, in a wide Furnace : then put to it one ounce of fine *Capel Luna* ; and when it is melten, as aforesaid, put to it one ounce of your Medicine or Elixir, and nimbly stir it with a wooden stick ; but let no Iron come unto it : and when it is well corporated, then take it out, and cast it into an Ingor ; so you have the best *Luna* in the World, to abide all Proofs and Examinations ; and it is far more fine then that that comes out of the Earth. When you have finished this Work, give God thanks, and remember the poor.

Chap.

CHAP. III.

Of the Properties of the Salt, how it is the Key of this Science.

MY beloved Son, although our Salt be the principal Key of this Science, yet can he not do any good, although he were made melting as Butter, without joyning with his *Sol* or *Luna* ; otherwise, there is no Generation : therefore he must be prepared by himself, and then joyn unto him *Sol* or *Luna*, before you do any projection upon any imperfect Metal, to make them perfect.

But when you have prepared him by himself, and after joyned fine *Capel Luna* with him, as afore written in the other Chapter ; then must the Body that you will project upon, be made clean as aforesaid, and then made living with *Luna* joyned thereto.

For all imperfect Bodies be called dead, saving *Sol* and *Luna* : they be called living, and full made ; and the same living Body that we cast on him, or projection withal, we call Featen or Ferment, and that doth make our imperfect Body perfect ; and therefore they must be all three joyned together, or else there will be no Transmutation. Thus I do shut up the Composition of the white Elixir, and now will begin with the red Elixir.

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Chap.

CHAP. IV.

Teacheth, The Composition of the red Elixir.

TAke, in the Name of God, as much of our prepared Salt as you think good, and dissolve it in this strong Water.

Take two parts of good Vitriol, and one part of fine Saltpeter; and put so much Salt into your Water as your Water will dissolve, that there be no Feces remaining, but that it be dissolved and turned into clear Water: then fine *Sol*, that is passed seven times through the Cement, which I will learn thee in the sixth Chapter: take one part of the *Sol* that is so passed through the Cement, and two parts of your prepared infusible Salt; but let your Salt be first dissolved in the said Water, as foresaid: then put in your *Sol*, the which shall dissolve well in the said Water: and when your *Sol* is dissolved, then set your Glass upon warm Ashes; so shall it dissolve it the better into clear Water.

Then put of the clear Water in another Glass apart, and put other of that strong Water upon your *Sol*: This do untill you have put it all over into clear Water in the other Glass apart; and that there doth not remain any substance in the bottom undissolved.

Then work therewith as you have done in the

the white work, and draw the Phlegmate out with *Balneo* in such a heat that there go none of the Spirits out, or any strength or sharpness, and do it in all manner, as in the white work; and you must nourish the Medicine in his own matter, that is, with fine *Sol*, that you have passed seven times through the Cement, making it as thin as you can in Plates; and feed your Medicine therewith, as much as it will eat; and then set it on warm Ashes to congeal.

Then set it to putrefie fifteen days in *Balneo*, not making your fire too great; for in the fifteen dayes it ought to be dissolved: then congeal it on warm Ashes; the which will be done in twenty four hours.

Do in all things as in the white Elixir aforesaid; for his first Dissolution and Congealation doth fall upon one ounce for twenty eight: and so for the doubling.

This Elixir ought not to be projected but upon fine *LUNA* prepared, as hereafter shall be learned; to say, That he have weight of *Sol*, and deafness of sound, like *Saturn*; so that he shall lack nothing but Colour and Fixation, the which our Elixir shall give him, through the Grace of God.

C H A P. V.

Teacheth thee to do projection with the red Elixir.

MY beloved Son, if thou wilt transmute *Luna* into *Sol*, take fine *Capel Luna* that is prepared, in the Chapter hereafter written, being made without founding or ringing, and heavy in weight: the which I shall learn thee.

Take seven ounces of this *Luna*, and melt it in a melting pot: and being well melten, put unto it one ounce of fine *Sol* that is passed seven times through the Cement, as I will learn thee hereafter: for there is no *Sol* in the World finer then this, to serve this Science.

Were it augmented in Colour by our Cement, and when it is well melten together with the *Luna*, stir it together with a wooden stick; but no Iron, for that will hurt the projection. These two being well mingled together, put into it one ounce of your red Elixir well stirred and mingled together, as aforesaid, with a wooden stick: then take it out, and cast it into an Ingot, and you shall finde it to be fine *Sol* of twenty four Characters, to pass all proofs, more finer and better then any that comes from the Mines. Give praise to God for his wonderful works.

Chap.

C H A P. VI.

Doth teach the Composition of the Cement for the Sol.

TAKE, in the name of God, of the finest Gold that you can get, one ounce; and melt with it the reddest *Venus* and fairest that you can get, one ounce: and when these two be well molten together, cast them into an Ingot; and when it is cold, beat it into thin Plates, no thicker then a Crown, and with a pair of Goldsmiths sheers cut them in pieces of the bigness of a Royal of Plate, and put them into strong red Wine-vinegar, twenty four hours long: then take old Tiles that have lain a long time in the Sun, and make them into subtil Powder, and sift them through a hairen sieve: then take common Salt that is once dissolved, distilled by Filter, and once well-glowed in the fire, and beaten into a Powder, and passed through a sieve: then take Romane Vitriol, and rubefie it as I shall shew thee hereafter: then take good red-wine-vinegar, distilled in a stillatory of Glass: and in that Vinegar, you shall dissolve your Vitriol: then distil it by Filter, very clear: then set it on warm Ashes to congeal or dry, that the Water may vapor away, and you shall finde your Vitriol to rest very fair in the bottom: then take a new earthen Pot or Pan, and put your Vitriol therein, and set it on a cool fire, and stir it well

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with

with a stick, and so it shall rubefie, and wax red as blood; then let it cool, and make it into Powder, and pass it through a Sieve: and in the same Water, you shall take Spanish Green, or Verdigreece, and dissolve it in distilled Vinegar: then vapor it, and dry it: then glow it in the fire, doing all things as the Vitriol aforesaid: then take as much Salt Armoniack, and dissolve it in red-wine-vinegar that is not distilled: then take of all these substances of Powder alike much, and sprinkle lightly over with the Vinegar, wherein the Salt Armoniack is dissolved; and let there be as much of the Salt Armoniack dissolved, as there is of any of the other parts: then take a melting-Pot, and lay in the bottom of your Pot a good Ground of your Cement, and of your *Sol-Venus* Plates upon the Cement; so that the Plates do not touch one another: then put more of your Cement-powder upon it, and so *Stratum super Stratum*, till that the Pot be full: let the uppermost linn be Cement.

Then take a Tile-stone, and make a Cover just for the mouth of the Pot, making a little hole in the Cover, or else the Salt Armoniack will break your Pot, or blow up the Cover: and when you have made this vent-hole, lute it fast together: and when your Lutement is dry, set it into your winde-Oven, and first give it a small fire two hours long, the next two hours more stronger; and thus still augment your fire, till that you see the Pot be glowing red; and so let it stand in the heat twenty four hours long: then let your O-
ven

ven cool; and take it out, and open your Pot, and you shall finde your Plates augmented in colour.

The first, my Son, if you will make this work in the Reverber Oven, so make your fire: the first half hour, small fire of coals; and the other time, of dry wood, that may be without smoke; and work in the high Ovens a yard from the ground: and in this manner you must cement your Gold seven times, every time new Pots, and new fresh Powder or Cement, every time melting your *Sol* with new *Venus*, and beating in Plates as aforesaid; for in every Cement your *Venus* shall be consumed, and in the *Sol* no more shall remain of the *Venus*, but the Tincture and Colour; and your *Sol* shall keep alwayes his first weight, but his colour shall be so high, that none shall judge it to be *Sol*; and you shall understand, that if there were so much *Luna*, being made without sound, and augmented in weight, melted with the said *Sol*, it would seem to be fine *Sol*. But I counsel thee not to do it; for in divers meltings, it will lose its colour, and come white as afore, because your fixed Elixir, or medium, is not put to it: therefore I counsel thee not to do it; for in the end it will shame his Master; and peradventure bring him in perill of his life, if he should sell it for fine *Sol*. Therefore look well to thy self, and see that thou use no falshood.

CHAP. VII.

Teacheth thee to make thy Luna deaf of sound, and heavy of weight, as Sol aforesaid.

MY beloved Son, Take Vitriol, and distil thereof a strong Water, and dissolve therein Salt Armoniack, as much as it can dissolve; then set it upon warm Ashes, and put into it as much living Sulphur, as there is Salt Armoniack; and then shake it together with your hands, stopping your Glass well, that no Spirits go out, and set it upon Ashes, and lute a Helm upon it with a recipient, and make a proper fire under it, till the Water be distilled forth of the Glass: then let it cool, and take away the Water, and stop the pipe of the Helm fast, that no vent come forth, and make stronger fire: then shall the Sulphur and Salt Armoniack sublime up into the Helm; keep it well: then take fine *Capel Luna*, and melt it in a melting-Pot, and cast of that sublime upon your *Luna* three times, stirring it well together in the Pot with a wooden stick, but no Iron; and this shall make your *Luna* heavy of weight, and deaf of clank, like *Sol*: and you shall understand, that if you have ten Ounces of *Luna*, you shall cast one Ounce of this same Powder upon it, stirring it as aforesaid; and if your *Luna* be black, (as it will be) that is a good token: then cast it out in an Ingot, and quench it in Water; and it shall come blue: then

then seeth it in Goldsmiths-water (that is made with Tartar and Salt-common) one hour long, and it shall come white as at first: and thus is your *Luna* prepared to receive your red Elixir.

CHAP. VIII.

Teacheth thee the difference between the Elixir and the great Stone of the Philosophers.

MY beloved Son, Our Elixir white and red be called Stones and no Stones; for in manner to speak, there is no Stone so full made, as is our great Stone of the Philosophers, that is called *Major*: for the great Stone is full made, and a perfect work serving to all unperfect Metals: for to transmute them into true fine *Sol* and *Luna* after the preparation hereof; for if he be prepared into *Luna*, so shall he ever set them into *Luna*: for every one of them doth engender his like: the which great Stone I will learn thee how thou shalt make it, in his place hereafter, if it please the Almighty God: The great Stone that doth serve for the red work, or to *Sol*, is called, *Lapis Philosophorum major*; and to the white, it is called *Lunary*; but the Elixirs be called, *Stones and no Stones*; but we call them, *Elixirs de Sale*, that is, *Elixirs of Salt*, because they be compounded of Salt, to say, of great Bay-Sea-Salt, that is clarified by dissolving and congealing, as is before learned; and also with another Salt that is called Saltpeter, the which doth

doth conjoyn himself to the Salt that is in the depth of the Body of *Sol*, when the Tincture is given him by the Cement. And if the people in times past, had well understood the meaning of this Salt, they had come to the end of their work: but for lack of understanding, they have changed the words of the Philosophers, that say, *Our Stone is Stone and no Stone*; for they have meant the Elixirs, the which the unlearned have not understood; and they have named it their salt, that is our Salt of Nature that we have spoken of before: our Salt of Wisdom, that is, when it is prepared: our Menstruum; for with the same our Medicine is nourished, as the Child is in the Mothers wombe. They call it also, A King, and that noble Salt, and that living Water, or Oyl of Grace, and the most precious Water of the most secrets, and the most coming, the which dissolveth *Mercury*; the same is the *Mercury* of the Philosophers: and he dissolveth all Bodies of Metals, and it is a Medicine, and the first beginning of the Stone; and it is living Water and living Sulphur; he is the Lord and Master of all Salts, and without him the other have no full power to make perfect any thing; he doth binde and unbinde; he doth joyn the Man with the Wife; he doth change one kinde with another, and makes of Bodies, Spirits; and of Spirits, Bodies: and this must all be compounded, and make perfect the Philosophers Stone.

Chap.

CHAP. IX.

*Teacheth, That our Sol and Luna is living,
and the Sol and Luna of the Mines
be dead.*

MY Son, you shall understand, That our *Sol* and *Luna* be living, and these that are of the Mines are dead; and therefore the *Sol* of the Earth is not so good as our *Sol* that is made by this Science; for our *Sol* hath in him three things, (to say) a Soul, a Body, and a Spirit: without the which three things, there can no Transmutation be made, the which one alone cannot do; therefore they must be all three together, if any good should be done. And understand, That no man can do any Transmutation with the corruption of the perfect Bodies, that is *Sol* and *Luna*: for we take the Spirit of the perfect Bodies, through our Sperm, or our strong Water, and this same Spirit is holden in our Water, that is, our dissolved Salt, which is our menstruum: for where the Mother hath received the Seed, that is, the Sperm of the unperfect Bodies with her menstruum into her Body; so shall it receive no life before the Soul come into it: so do we as Nature doth ask, we conjoyn this together, till he come to clear Water without Feces, and then we draw out the simple Phlegmate in *Balneo* or Ashes; and after, that we put in the Soul, or nourish it with *Sol* or *Luna*,

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according to the making of your Medicine, then be they ready to ingender her like; and then we do put them in putrefaction the time aforewritten: then is the Spirit and the Soul perfectly made, and the copulation is done; and then, when that we shall do projection upon any unperfect Body or Metal so called, then this Spirit or Medicine doth take to him a Body: and then it is called a Spirit, a Soul, and a Body, which is then living.

And this Instruction (my beloved Son) I give to thee, that thou maist know, that our *Sol* and *Luna* is living, and those in the Earth or Mines be dead: and also, that thou maist know, that our Elixir white or red, are not other then spiritual, or a Spirit: the which, when it is cast upon a dead body with the Soul, it is made living; that same then is multiplied and augmented in goodness and perfections; and in him is fulfilled that through accident, which in the Earth it did lack; (to say) that sickness which is got in the earth, is taken away through our Medicine or Elixir red or white: the which we do in this manner; We take, in the Name of God, our Earth or Metal, that is, an unperfect Body, and melt it with a perfect Body or *Corpus*, the which is our Leaven, with the which we do prepare our paste or dough; and then we cast upon it our Elixir, the which is our Spirit; the which then doth make it perfect, and a living Body or Metal: but the great Stone of the Philosophers, the which I will learn thee hereafter to compound it, and perfectly to make it; the
which

which is of so great strength and power, that be he a dead Body or Metal, doth not onely make living and perfect, but also maketh of the same Metal Medicine, to transmute any other unperfect Metal into a perfect; and it doth the same in the twinkling of an eye: so that he may be called, and is, The Riches of the whole World. Herewithall do we conclude the first Part of this Book, to say, The Composition of the Elixirs white and red.

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The true
COMPOSITION
 OF
The Great Stone
 OF THE
PHILOSOPHERS.

PART II.

CHAP. I.

MY beloved Son, I here before opened unto thee the Truth, without leaving any thing needful to be known of the Composition of the Elixirs, the which is the beginning and entrance into the Great Stone of the Philosophers; and this Stone doth convert all Metals unperfect, into perfect Metals of *Sol*, of twenty four Caracks fine; the Metal being melted that you will transform: and then
 cast

cast upon him his Leaven, that is, Gold, when that your Stone is made in the red work, and that Gold must be cemented as aforesaid in the other Book, and augmented in colour; that is, if you will melt a hundred ounces of unperfect Metal, then cast upon it Ferment or Leaven, which is Gold; stir it well together, and put no more but one ounce of Gold to the Mass of Metal; and then being well molten, and incorporated together, cast no more but the quantity of a Pease or Fitch of the red Stone upon it: so shall you see, that this Stone shall turn this Mass of Metal, or hundred ounces, into the finest Gold that may be in the World, of twenty four caracks fine, and shall pass all the proofs that men can do upon it, for better then that that doth come out of the Mines. And you shall understand that our Elixirs that we have before mentioned, are not come to their full perfection, but it is the beginning of the white and red stone of the Philosophers: but if you will make it perfect, as hereafter I shall learn you, the white shall transform all Metals into Silver, like as of the red is declared; that is to say, when you have melten the Metal that you will transform, then you must cast into it one ounce of fine *Capel Luna*, that you have made deaf of sound, and heavy of weight, as it is before declared in the other Book; and when you have well mingled them together with a stick, then cast in to the greatness of a Pease of your white Stone, and you shall finde it transformed into very fine *Lana*, better then any that comes out
 of

of the Earth: and if in case you did cast one ounce of your white Stone or of your red upon a hundred ounces of unperfect Metals; so shall that be transformed into the Elixir or Medicine, wherewith you may transform all unperfect Metals into perfect *Luna* or *Sol*, after the beginning of your work: for your white doth engender nothing but *Luna*, and your red nothing but *Sol*, and his projection one upon a thousand: that is to say, if you will melt a thousand ounces of unperfect Metals, you need put to it no more then one ounce of this same last Medicine, and it shall set it over into perfect *Luna* or *Sol*, better then any that comes out of the Earth, to pass all proofs and examinations that may be done upon it. And herein now following, I will learn thee the composition of both these Stones to the red and white: and I will first begin with the red, and then with the white, which is called *Lunaris*.

C H A P. II.

The Elixir of life.

THou shalt take (my beloved Son) the red Elixir here before written, and set it in putrefaction the time of forty dayes; so that your fire be alwayes of one heat, and not hotter one time then another, night and day: and the same must be done in *Balneo Maria*: this time being ended,

ended, you shall finde your Elixir to be dissolved into cleer Water, if that you have kept the fire all the time of one heat: and your Elixir being dissolved into cleer Water, then shall you dissolve therein *Mercury* that is sublimed, as I will learn thee hereafter; and dissolve therein as much of the sublimed *Mercury*, as the Elixir doth weigh: and see well hereto, that the Spirits fly not out as neer as you can: then shake it softly between your hands, without opening the Glass; and take heed that your Glass break not through the force of the Spirits; and lute the mouth of the Glass fast with Lutement that is strong, that it may endure the warmth of *Balneum*, without opening: the which I will learn thee hereafter in a Chapter apart; and when the Lutement is very dry, then set the Glass in *Balneo*, to putrefie the time of forty dayes, as aforesaid, holding the fire of one heat continually the time of forty dayes and nights as aforesaid. The forty dayes being ended, look if all be dissolved; if it be not, let it stand longer till it be dissolved; and being all dissolved, let the *Balneum* cool: and in any case, see you take it not out hot, lest your Glass break: then take it out, and dry your Glass, and set it upon Ashes to congeal, and make your Ashes no hotter then you can suffer your finger to thrust it down to the bottom; and let it so stand the time of twelve dayes, without taking any thing out of it; but let it remain alwayes in that Glass wherein it was putrefied: and see well to it, that the Lutement be not broken in any place; if it be, lute it well again, that the Spirits

flie not out : and the twelve hours being ended, it ought to be congealed, if your fire be well governed; if it be not, let it stand longer, till it be congealed: and when it is congealed, then is the Stone fully made, and perfectly ended, and it is the riches of the whole world. God grant that you may obtain it, and give unto Almighty God a good reckning of the health of thy Soul, &c.

My Son, thou shalt understand that *Mercury* is called a Fountain, and the first matter of all Metals, as in Truth it is, and therefore cannot be done any great Transmutation, without *Mercury* be joynd therewith: there may be made small Augmentations and Transmutations, like as we have spoken before in our Elixir; but they cannot do any high projection, for they do but one upon seven: but when *Mercury* is put thereto, and so perfectly made, it doth projection *in infinitum*, as here before is written: whereby it doth appear, that the *Mercury* is, as aforesaid, the beginning & off-spring of all Metals. And therefore, my Son, we take the Elixir, and mingle therewith our purified *Mercury*, and conjoyn these together with our purified Salt, which is our Sperm: so be they so fast bound together, that now, nor never, can they be parted asunder, for they do claspe and inclose together, so friendly as doth the Body and the Soul, if so be ye do it as we have written it. And when these three, to say, *Sol*, that is, Ferment, with the Salt and the *Mercury*, be joynd together, then do they make perfect all things they be cast upon, not onely it doth take away the sickness of the Me-

tal; and doth heal it; but it heals all Inconveniencies of mens Bodies; as one grain of this Stone, being drunk with Wine, being made hot, and then the party to go to a warm bed, and to sweat, which shall be incontinent, like as though he did lie in Water, and in three dayes he shall be made whole of what sickness soever he have. Therefore, he may think himself happy in this world, that hath gotten him this Treasure, and well can keep it secret, and use it godly to the help of the poor; for they be not all Masters, that do advance themselves in this Science to do many things: *for many are called, but few are chosen.*

There be many that busie themselves in this Science, but very few that do bring it to a right end: for it may be that it is not God's will: but thou, my Son, have thou no doubt, so long as thou followest these Precepts that I have left thee written in this Treatise, and continue thy self alwayes in labour and exercise, and thou shalt soon come to a perfect end of it, if it please Almighty God: for I have written thee in this Science, the right Treatise and Truth, as I have wrought it with my own hands, and brought it to a perfect end, as many people do know it in this City of *Paris*, although I have alwayes kept it from thee till now: that have I done for certain causes that I will not open. Therefore comfort thy self, and be patient, and think not thy labour long; for by diligent labour thou shalt come to the end sooner: with studying and reading there can come none of the knowledge

of this Science; but onely by labour: the study doth give a man how to work, and how he shall follow Nature in his working: for the end and profit of this Science, is the handy-work: for a Cobler cannot set a piece on his shooe with reading, but he must put his hands to it, and labour to bring it to a perfect end.

CHAP. III.

Teacheth, to sublime Mercury to the red Elixir.

MY beloved Son, take one pound of *Mercury*, one pond of Roman Vitriol, and break the Vitriol to powder; and then take one pound of common Salt that is two times dissolved and distilled by Filter, and vapoured and calcined as aforesaid is learned; and then break them to powder in a stone-Mortar: occupy no Iron or Metal in this work; for if you shall, it will mar it: and when that your *Mercury* is mingled with the other water, with continual stirring, that you see the *Mercury* no more, but that he is wholly lost in the other substance, then shall you make moist with red-wine-vinegar, but not too much; and dry it then by the fire, or by the Sun; then put the same in a Glass to sublime, that is well luted beneath, and set it on warm ashes, and so long let your Glass remain open: and when you see the mouth of your Glass to look white in the sublimation, or that

that your *Mercury* begin to flie up, then take a linen cloath filled with Cotten-wool, and therewith you shall stop the hole above, as surely as you can; but your Glass must be somewhat high, that the clout with the Cotten that is in the mouth of the Glass do not burn, for then you shall consume your stopple: and then the Glass is well stopped: so augment your fire a little two hours long: and then four hours greater, and at the last so great as your Glass will bear without melting; and so hold your fire in that degree four hours long: then let it cool; and when your Oven and Glass is cooled, then take it out, and break it open, and you shall finde your *Mercury* above in the Helm as white as Snow; and some part shall lie below upon the Feces, very fair and white: then take it up as clean as you can, both that which is flown up, and that that lies in the bottom on the Feces.

Now to know whether that you have done right or no, take the *Mercury* so sublimed, and weigh it, and see what is diminished of the first weight: for if it be truely done, it will lack but one ounce in the pound weight; if it want more, it is not well done: for you have made your fire at the first too great, or at the last too small.

And if at the first your fire were too strong, then is there of your *Mercury* flown away with the moisture, so that the weight comes short: and if at the later end your fire were too great, it may be that your Glass is molten or

crackt with the force of the fire, and then is your sublimation lost : and if at the last your fire were too small, then is there of your *Mercury* on the Feces, and thereby is your weight diminished.

Thus shall you understand, that I have found it, that there is but one ounce lacking in a pound weight, being rightly sublimed.

Then take fresh powder of Vitriol, &c. and mingle your sublimated *Mercury* herewith, as you have done before, and sublime it again : and this must you do seven times in all points, as before, or at the first ; and in every sublimation after the first, it shall diminish one quarter of an ounce, if you have done it right as aforesaid, and no more : and when it is sublimed in this manner as aforesaid, then it is ready to put into the red Elixir, to make the Philosophers stone therewith.

CHAP. IV.

Teacheth thee to sublime Mercury to the white Elixir.

MY beloved Son, you shall understand, that the Sublimation of *Mercury*, serving to the white Stone, is done as the other before in the third Chapter : for the red Stone, there is no other difference, but that you must put in the place of Vitriol, Roch-Allom, Saltpeter, and prepared Salt, as aforesaid and written ; and do
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in all points as in the third Chapter, unto seven times : and then is your *Mercury* ready and perfect to put to your Elixir, to make the white Stone of the Philosophers.

CHAP. V.

Teacheth thee to prepare the white Stone upon all bodies.

MY beloved Son, you shall take, in the Name of God, your white Elixir, and set it in *Balneo* to putrefie, the space of fourteen dayes and nights ; and in that space, your Elixir shall be dissolved into cleer Water, if that you have governed your fire all the while in like warmth, or else it must stand longer until it be dissolved without Feces : then put of your sublimated *Mercury* thereto, so much as your Elixir doth weigh.

Then take it, and shake it properly between your hands, that your Glass breaks not by the force of the Spirit ; and look well to your Glass before you do shake it, that it be well luted or stopped, that the Spirits by no means fly out ; for if they do, it will mar your work.

This done, you shall see it well luted with the Luteament I have spoken of in the red Elixir, and set it to putrefie in *Balneo* forty days, as you have done in the third Elixir or Stone, and in that time it will be dissolved, if that your fire be all that time well governed ; for it lieth much in

the government of the fire: and when it is well dissolved, set it to congeal as you had in the red Stone, & it shall be congealed in twelve days into the white Stone of the Philosophers: the which will transmute all imperfect bodies into perfect *Luna*, to pass all proofs and examinations; and it shall be better and more finer *Luna*, then any that comes out of the Mines,

CHAP. VI.

Teacheth thee to make the Lutement serving to these works.

NOW to make the Lutement, so often spoken of before, that shall not untemper in the moisture and warmth of Water, and also another Lutement that shall keep your Glasses from breaking in the fire; for it must hold against the heat of the fire; and in the first place you shall take the white of Eggs so much as you shall need, and beat them till they be all thin as water; then let it through a sponge with your hand, till that it be clear as Fountain-water: of this same take as much as shall be needful to temper the powders hereafter; take the Flower or the Meal that hangeth or sticketh about the walls of the Mill or Backhouse, commonly called in places beyond the Seas, *Stiff-Meal*, eleven ounces, *Bol-Armoniack* one quarter of an ounce, *Sanguis Dragonis* an half quarter of an ounce, white hard Cheese, the parings being done off, one ounce; break all these into powder, and searse them finely through

through a Sieve of Hair, & temper them with the whites of Eggs, and therewithal lute your Glasses with Linen-clouts dipped in this Lutement, in form of a plaister, & so bound about the helm and mouth of your Glasses, & let it dry by it self. This Lutement doth serve to lute the Helms upon the distilling-Pots; and also to lute the Glasses that you do putrefie in, and dissolve; & also to congeal.

And now to the other Lutement spoken of before, that doth serve to lute your Glasses, to defend them from great heat of fire, that they shall not break nor melt; for then were your work lost: you shall take to this Lutement good fat Pot-earth, whereof the Potter doth make his Pots, and mix with it a little *Sanguis Dragonis*, *Bol-Armoniack*, as much as the half of the Earth of the Potter doth come unto; and unfleked Lime as much as half the Potters Earth; make all these into fine powder apart by themselves, and then temper them all together with whites of Eggs well beaten; & the blood of Oxen alike much, or if you cannot get Ox-blood, you may take Sheeps-blood; then take Linen-clouts, and scrape off the Lint, till you have as much as the *Bol-Armoniack* doth weigh, and then mingle them, and temper them all together, and beat them with a piece of board, till that it be as soft as fine Paste or dough; and with this Lutement, you shall lute your sublimations under that part that standeth in the fire; and also your Glasses wherein you distil your strong Waters; for it will defend them from melting and breaking; and use it to all things that you do occupy in

in great fire: for you cannot have a better then this, to defend you Glasses against the force of the fire. Now I have written you enough of the Luteaments: and in this Chapter I will write in brief a part of Philosophy as well moral as natural.

CHAP. VII.

Teacheth thee understand Philosophy, as well moral as natural.

MY SON, I have given thee to understand in this Book, and declared all the Philosophy, as well to the red as to the white, so right and simple as possibly I may: for if I could have left to thee any briefer, I would not: for if that I should, thou couldst never have understood it: and therefore I have thought it good to shew it thee in plain Words and Reasons, to declare the same, to make thee perfectly to understand to make this work, that thou shouldst impute no fault to me, if that thou shouldst not come to the right knowledge of this Science; but the fault should be in thy self, and in no man else: for I have written it in right and plain Words and Reasons: but take heed that thou be not as many men be, that do think themselves Masters of all Sciences, when that they never saw the Door wherein the Science was learned: but I would have thee use thy self to reading and studying of this Book, and print all these Reasons in thy heart, and then thou maist go to work with

a good and glad courage, and God will bless thy proceeding, if thou wilt serve him and pray to him, as it is thy duty to do; and also thou must have a diligent care to keep God's Commandments: for as I have often said, with bodily pains taking, and diligent labour, both of thy body and minde, thou shalt bring this Stone to a perfect end: for the Philosophers have hidden this Science, and have written it very darkly, and have coloured it over with many parables & dark sentences, that it is almost impossible to come to the understanding of them, without great instructions of others, Masters of this Science, or else through the great gift of God. Therefore I have written this Book, that thou maist learn the Words and Reasons that I do leave after me, to the end, that thou shalt not fall into any error, but to come to the right end of this Science.

My Son, thou shalt understand, that there be many Books (written by the Philosophers) remaining after their deaths; of the which they have written the Truth, but in a very dark sense; here in one word, there in another: the which have brought divers men unto great errors, thinking they did understand the meaning very well, when they were furthest from it. Therefore, my beloved Son, through the great love I have to thee, I have thought it good to open this Science unto thee, that thou maist take heed of the dark sayings of the Philosophers, & that thou do exercise thy self in this Book: for if thou do observe these my precepts, you shall not come to any

any error. But I desire thee upon the salvation of thy Soul, that thou do not forget the poor; and in any case to look well to thy self, that thou do not disclose the secrets of this Science to any covetous worldly man: for if thou do, it will turn to thy hurt: for I have declared to thee, as I trust to be saved, upon my Salvation, the thing that my eyes have seen, and my hands have wrought, and my fingers have pulled forth: and I have written this Book with my own hand, and set to my name, as I did lie on my death in the year 1432. May 7th.

Johannes Strangunere.

To draw the Spirits out of the ponderous Body or Earth by Distillation.

Make a great many plates of new Lead of the quantity of Groats, as thin as a peny: and hang them on a thred, or small Wyre, and fill a Body of Glass full of them, and fasten the Thred above the mouth of the Vessel: set thereon a Head, and lute it fast and surely, and put thereto a Receptory, and put it in a Furnace with as easie a heat, that you may always suffer your hand under the bottom thereof, and water shall distil every day from it, fair and cleer as Rose-water: and at the last, the said Plates will wax soft,

as

as they were mire, and fall down to the bottom: and then take the Glass, set it in *Balneo* or *Fimo Equino*, until the mire be dissolved into black Pitch-Liquor: then put it into your Philosophers Vessel, and mix it, and continue it in easie fire, that it may by Circulation become a dry earth as black as a Raven, which afterwards shall wax as white as Snow; the which is the white Elixir; the which you shall take from the Feces that lie there-under: for as Philosophers say, *Totum quod subtile est ascendit sursum in vase, quod spissum manet in fundo.*

Then put the white in a Fixatory luted up, and continue it with more Fire or heat, till it be first gray, and after that citrine as a yellow Flower; and finally, purple-red, the which is the great Elixir that fixeth all Amalgems into Medicine, which altereth all Bodies into *Sol* and *Luna*.

In the Name of God, *Amen.* Upon Saturn, *Philosopher of Holland.*

Understand, That out of Lead comes the Stone called *Lapis Philosophorum*: and therefore, when he is throughly made, he doth projection as well in a mans body as without, of all diseases that come to man, as upon Metals; and in many vegetable Books, is no greater secret then this is: for we finde not in Gold

Gold a like perfection as we finde in Lead: for Lead is in his inner part *Sol*; and therefore do all Philosophers agree: for he lacketh nothing else, but that his superfluity be taken away from him, and that is his uncleanness: therefore make him clean, and turn his inward part out, and that is his crudeness; and then is he *Sol*: for vulgar *Sol* cannot be so lightly as Lead; for Lead will quickly be dissolved and congealed, and he suffers his *Mercury* quickly to be drawn from him; & that *Mercury* which is drawn from him, if it be well clarified and sublimed, as the use is to sublime *Mercury*; I tell you, That that *Mercury* is as good as the *Mercury* drawn from the Sun in all manner of works, and it is better in our work then the *Mercury* of *Sol*. Also, if you should take *Mercury* out of *Sol*, you should be constrained to open the body of *Sol* for the space of one whole year, before the said *Mercury* of a body could be drawn or come out of Lead: you may draw out this *Mercury* in fourteen dayes, and it is as good as the other: and if you should come to make a work of *Sol*, alwayes you must be two yeers about it, to do it well; but of Lead you may perfect it in thirty or two and thirty weeks at the most, and then be fully ended; the one is as good as the other, and Lead costs little or nothing, and is a shorter work, and is less labor, and of one goodness, and is truth: therefore print this in thy heart, and serve God. The same Lead is called of the Philosophers *Sol*, whereof they had the name until this day, and have kept it secret: for if the thing were known, many would

would work it, and the thing would be common: for the work is short, and easie, and little of value; and therefore was it kept secret, that the name might be known, lest it might have come to the hands of wicked men, and so much harm might have come thereby, and this holy Science which God hath given to those that love and serve him, should to wicked persons be a means of greater wickedness. As concerning the Lead of *Sol* and *Luna*, they have set three Glasses, and all is Lead, but there is no need to joyne any strange thing, but that onely which cometh from him; neither is there any man so poor, but that he may be able to compass this work: for you make of the Salt of Lead with little labour *Luna*, and with a little longer time *Sol*, and then they may proceed to make the Philosophers Lead. And this is altogether concluded in Lead, as much as is necessary for us; for in him is the perfect *Mercury*, and in him are all the colours in the world, which shall shew it self openly; for in him is the true blackness, whiteness and redness: he is ponderous, and in him is the perfect red and white bodies: look and take example, of all imperfect things the eye of man cannot abide or bear, how little soever, though smaller then a mote, yet it will trouble a mans eye terribly: but if you take Lead clean scraped, and made the bigness of a Bean, and put it in your eye, it will neither pain you, or harm you at all, and that is, because its uttermost is not perfect like *Sol* or other precious Stones, that come out of *Paradise*, running in the stream: and in like manner *Sol*,
that

that in him is, you may well perceive by the similitude and many other more, That Lead is our Philosophers *Mercury*, our *Laton*: for out of it is drawn in short time, our *Mercury*, and our Philosophers *Mercury*, that is, our golden *Mercury*, with little labor, little cunning, and little charge. And therefore I charge you, and all of you, that know his name, to keep his name secret: for if men knew it, much mischief and trouble would be done. And therefore you shall know our Lead by its hidden name, and you shall know that the water wherein our Lead shall be washed vinegar. This is the Philosophers Stone whereof all the Philosophers have written many dark Books, but there are divers and many works in the Mineral Lead.

An



An Abstract out of

Doctor *Homodlus M. S.*

De Elixir solis Medicina universalis.

Of the Tincture of Gold, separated from its body, and turned to a Celestial and Spiritual Nature, called a Quintessence within the *Aurum Potabile*.

CHAP. I.

Of the Matter of the Universal Medicine.

Since God hath created all things for mans use, and that in all vegetable, animal and mineral creatures, there is some vertue to be helpful to humane diseases; I thought there might be something among these of incorruptible Nature, which by it self might cure all Diseases, and prolong the life of man to a long age, keep-

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ing

ing his humours in a most equal temperament: and by consequence, this thing must be of it self most equally tempered of the four Elements.

Now seeking this thing in the Vegetables of Animals, I found it not, because that in all of them, there is some one humour predominant over the rest actively or passively: Therefore I turned to Minerals or Metal; but I found the *Calx* and *Calcanth*, and other things, being reduced to Ashes, could not be brought back again to their former bodies: And so I conclude, There was no perfect natural composition in them. And finding the perfect Metals thus reducible again to their own bodies, I perceived that in them was some firmer composition then in other things: yet are in all alike; for all the rest of the Metals, except Gold, by a strong Combustion, will be converted into dross and smoke; but Gold is no whit the worse after all Trials: then I concluded, That it was among all the rest incorruptible; and by consequence, of a most equal temperament and composition of Elements.

And when I understood by *Marsillis* joyning with Metals, could generate, I concluded, That in Gold there was a generative and regenerative vertue: but because I found the matter of Metals to be very gross and earthy, and that thereby this vertue was oppressed and kept, in-
somuch that it could not work, until it was delivered from the hands of its bodily Imprisonment, I judged, That it was needful to open,
rarifie,

rarifie, and dissolve the body, that the vertue might actuate. Whence I concluded at last thus: That Gold was the remote matter whereof the universal Medicine was to be made up, and that the Spirit of Gold and Lune, which is also called Lune Quintessence, is the matter whereof it is made up.

CHAP. II.

How to make the Menstruum, and how to circulate it.

Since I have declared heretofore the matter of the Universal Medicine, consequently I will open the way how to make the vegetable *Menstruum*, and how to circulate it, that it may be reduced into Quintessence: by that means of this *Menstruum*, the true preparation is made, that is also a Physical preparation, to wit, Subution, Putrefaction, Overflowing, Exuberation, Multiplication and Rectification; and that with the Conservative of the former Vegetable, and with the Multiplication of the force: for this is the *Menstruum* or Vegetable Water, which *Raymundus* speaketh of in this Codicil.

Therefore Silver and Gold are dissolved in radical things of their own kinde, and in the compound of the Soul of the Art: for this is the matter by which all incurable Diseases

eases are cured under the conservation of their own Nature.

Therefore this is the way to prepare it :

Gather the Vegetable Lunary of the Philosophers, in the time when the height of Goffer doth rule, which is the seventh and the first day of the Reign of Corrocay, the Ministerial Spirit of the same height, in the sixth rank, and last three hours before noon, and as many afternoon: when the day is fair, and the sky is clear, then take the Lunary it self, pure and uncorrupted, with its grains, and bray it, and put it in earthen Vessels which are new and well glassed, and which are most carefully covered to be set in a most cold place, and there to be left a whole month, or thereabouts.

After which time, opening your Vessels, you shall finde in the bottom of each of them, the sap of Lunary, which will send forth a most sweet favour : take it and put it in another most clean Vessel from the Feces : and then again you must pour it upon its Feces, and set it again, as before, for the space of eight dayes in a cold place. After which time, it must be poured out again into another Vessel : and from thence again it must be joynd to its Feces : which third time it will be done just the same manner as the second. And so you shall have the sap of Lunary prepared in the best fashion.

But because Lunary is not found everywhere, therefore, if when you shall have need of it, and it cannot be found, you shall take the

the sap of it, prepared in the common fashion, and called by *Raymond*, Black baker, then black ; but take of the best : then pour it either way prepared into a Glass - Cucurbite, which is a Great, or into a Pellican-Vessel, with handles on both sides, which is called Circulatory, and put the Vessel ; most carefully shut in a Physical Vaporary, and let it there be circulated a whole Month : which time past, take away the blind Head, put on a Lembeck, and joyn a Recipient to it; and the Joynts being well shut up, distil in *Balneo Maria*, a most subtil Spirit from it; which being first lifted up on high, is turned into the similitude of sweat, which maketh no veins : but when the Phlegm shall begin to distil like rain, take away the Cucurbite with the Recipient, and let it cool.

This being done, transfuse the Spirit from the Recipient into the Cucurbite of Glass : Loose then the first, and putting on the Limbeck's Head, distil it in *Balneo Maria*, with a most easie fire, till the Spirit be gone out, the Phlegm remaining in the Cucurbite.

Now when the whole Spirit is purified from the Phlegm, and redified, and distilled in a Recipient, The Vessel being cooled, pour out the Phlegm from the Cucurbite, how little soever it be : then pour in again into the same Cucurbite, the Spirit ; and then distil again in *Balneo* with a most easie Fire, as

of the same, as is before said, so oft till the Spirit be wholly purified from the Phlegm, and perfectly rectified: which Spirit so prepared, if it be fired, will not leave any work of moisture behinde it; nay, it will burn a cloth, being made well, and put into it.

And hitherto have I imparted unto thee the best manner of drawing out the Spirit from the Lunary: which Spirit being shut up most carefully in a Glass, must be set in a cold place: through the Glass shut, it will vanish away: it is subtil and heavenly, though the other part of the *Menstruum* or Earth of the same thing be prepared: which then being copulated with its own Spirit, maketh the vegetable *Menstruum*, which is the Basis and chief Foundation of Spagyricall preparations.

Therefore the way to prepare the Earth is thus:

After that the Spirit is drawn out by Distillation, and separated from the Lunary, you must take the Cucurbite, wherein the sap of the same thing was best, and put it into the *Balneo Marie*; and distil it with a gentle fire, till all the Phlegm be gone out; which you shall know by this, that in the degree of heat, there shall nothing more fall in the Recipient, and the matter in the bottom of the Vessel, shall be sunk down, like Honey, or melted Pitch.

Then having the Recipient, pour so much
of

of the Phlegm of the same thing upon the Mercurial part, that it swim above at least four fingers breadth; and with a wooden spatle moving the Phlegm with the thick matter, wherein is the potential *Mercury*, and also the Sulphur vegetable of Nature; mix them, and when the Phlegm shall have drawn its Tincture out into its self, suffer it to rest a little. Then afterward pour out the colourated Phlegm, but warily, lest that the Mercurial part be poured out with it, which doth not serve to our use, but only to the Tincture of the *Mercuries*, as *Raymund* saith in the Book of *Mercury*.

Here must be noted, We have called the thick Water in the bottom of the Glass, like unto molten Pitch, Mercurial; and also Sulphurial, because that the Sulphur of Nature is potentially hidden in it; which, when any will draw out of it, it is altogether necessary, that it, or rather the purest of it, be separated from the impure, and be brought to the first *Mercury* of the Philosophers: and then converted into the Sulphur of Nature, as shall be consequently taught: moreover, in the thick Water in the bottom, pour on again so much of the Phlegm, that it be covered the bredth of four fingers; and, as before, mix them together by Agitation, and then evacuate the colourated Phlegm by Inclination.

And this work must be so oft repeated, till the Phlegm hath drawn out the whole Tincture, and the Earth remaineth in the bottom of the

Vessel white as Crystal, transparent; which set out to be dried by the fire, or by a heat elemental of fire, not violent.

Then when it is dried, and made up into a Powder most subtil, put it into a Glass-Vessel, fit and clean: and pour so much of the Spirit that I have heretofore taught you, and prepare upon it, that it may stand four fingers breadth above it.

Then shut the Vessel with a blinde Head, and set it in *Balneo* to be digested the space of three dayes; which being done, take away the blinde Head, and put to the Cucurbite an Alimbeck, and joyn a Recipient unto it: and having well shut all the Joynts, put the Vessel into a Furnace; and giving it a gentle fire of the second degree, separate from hence the Spirit it self by Distillation; which inclosed carefully in a Glass, shall be kept in a cold place: for it is an animated Spirit.

Afterwards having encreased the fire with a continual course or order till all the Phlegmatick moisture, how little soever it be in the Earth, be exhaled; which Phlegm is to be cast away: for it serveth to no use at all, but unto the earth it self.

After it be well dried, and again calcined, pour again so much of the new Spirit, that it stand three fingers breath: and having glewed the blind Head upon it, put it three dayes into the Physical Vaporary; which time past, take away the blind Head, and put on a Limbeck: and

from

from thence distil an animated Spirit, which joyn to the first, and keep.

Then afterwards proceed to distil, till all the Phlegm be gone out, and cast; and those operations must be so often renewed, till the Earth appear white and flowing like Wax upon a glowing Plate of Iron: give no smoak at all. The Earth thus prepared, must of necessity be returned into a Calx, giving not a dissolving but a digesting heat of the fire. When this Truth is calcined, you shall put it in a fit Vessel of Glass, which must be set it temperate heat of the fire, the first degree: and in it unto the Earth must be poured one ounce of the animated Spirit: As for example, To one ounce of the Earth, you must put one of the Spirit: which animated Spirit I taught you heretofore to draw out of the Earth it self by Distillation.

Then shut the Vessel with a blind Head, and suffer it to be digested three dayes, or so long till the Earth hath drawn up his Spirit: then taking away the blind Head; and putting on a Limbeck, by Distillation draw out the Phlegmatick and unsavory moisture, how little soever be in it.

Then again the second time, give to the same Earth of its own Spirit the seventh part; and putting the blind Head upon it, set the Vessel on the first degree of heat, to be digested three dayes space: then taking away the blind Head, and putting on the Alimbeck, distil all the insipid moisture.

Thirdly,

Thirdly, Add to the same Earth, the sixth part of its own animated Water; and putting on the blue Head, set in digestion for three days: and after that time, removing of the blind Head, and putting on the Alimbeck, distil the superfluous humidities.

Fourthly, Add again the fifth part of the animated Spirit to his own Earth, digest it, and by Distillation, evacuate the humidity.

Fifthly, Render the fourth part of the Soul of the Body, and digest it, and draw out the moisture, as I have shewn before: and so with the fourth part of it upon the same Earth, prosecute the operation by Urivivatives, Digestion, and Distillations, till the Earth have drunk up all his animated Spirit, and both be reduced to an Homogeneal Body: then take the Earth which is withheld, and white, and put it in a Vessel of Glass, divided into three parts, which being luted, and carefully shut, must be put in a Furnace to the fire of the third degree, the space of a natural day: and so the pure part of it will be separated from the impure, and will be lifted up on high, and the impure part of the Body be left in the bottom as unprofitable, to be cast away, and the pure to be gathered: and this is called by *Raymund* and other Philosophers, *Mercury* sublimate, vegetable, *Sal Armoniack*, and set of Lunary vegetable, wherein are so many and so great virtues, that the humane tongue of man cannot express them.

Furthermore, All things being severally prepared,

pared, to wit, the Spirit and the Earth, it remaineth here to shew the way to copulate the Spirit of Lunary, with the Earth of the same prepared, that is, with the Salt or Sulphur of Nature vegetable: but out of the conjunction of these two, one organical Body, to wit, the vegetable *menstruum*, may be made up: and the way to make it is this:

Take one pound of the Salt or vegetable Sulphur new prepared, bray it very small, and put it in a Cucurbite of Glass, which is strong and thick, and upon it of the foresaid Spirit of Philosophical Lunary: then shutting the Glass most carefully with a blue Head, so that it hath no Air at all, put it in the *Balneo*, and let it purifie for the space two dayes: then taking off the blind Head, and putting on a Limbeck, and joyning a great Recipient to it; After you have stopped well all the Joynts, you shall distil it in the Ashes with a gentle heat, and all will go out by the Limbeck. Nevertheless, if any of the Salt should remain in the bottom, you shall again pour of Spirit newly distilled upon it; and distil it again from hence. And this shall you do so oft, till the whole Earth as a cleer Water be brought over the Limbeck; being done, take yet one pound of Salt, put it into the Cucurbite, and pour upon it the same Spirit lastly distilled: cover the Vessel with a blind Head, and set it to purifie; and being purified, till all the Sulphur pass over the Limbeck with the Spirit; and that being distilled,

take

take again, as before, of new Salt vegetable one pound; and adding the same Spirit, purifie; and then distil all. Fourthly, Take likewise fresh Salt one pound, and pour upon it the Spirit lately distilled, till all pass by the Limbeck, and nothing remain in the Cucurbite; and so the vegetable *menstruum* shall be made, and perfectly ended, having power to dissolve both the lights, and all other Metals, with the conservation of the vegetable form: but now it is resting to shew how the *menstruum* must be converted unto a celestial Nature or Quintessence: and the way is thus:

Take the simple *menstruum*, and pour it into a great and strong Glass-Vessel, that the fifth part of it onely be full, or at the most the fourth, and the rest be void: then shut the Vessel with a blind Head; shutting diligently all the Joynts, lest the power of the *menstruum* vanish: being shut, put it in the Physical Bath, or in the Horse-Belly, and let it circulate a whole Month: which time expired, put on your *menstruum* into another clean Vessel: and do this warily, lest the settling in the bottom by the Circulation be poured out together with the *menstruum*, but it must be left in the Circulation: so shall you have the *menstruum* purified, circulated, and celestial, which the Philosophers call, The Heaven, The Crown of Heaven, and, The Quintessence; whose brightness and transparencie doth exceed the brightness of all Lunary things, and the sweet smell of it exceedeth all other sweet

sweet favours prepared by Nature.

This Quintessence is the ground-work of all Spagyricall and Physical Preparation: for by the vertue of it, all solid Bodies are corrupted from their own Natures, and are brought to Liquors, Oyls, Spirits, Elixirs, Magisteries, Stones and Tinctures. Whence it cometh, That the Spagyrick can give to the Phisicians the best Medicines.

Of



Of the manner of dissolving Gold, and of separating the Tincture of it from the Body, or the form from the matter; and also of exuberating or multiplying the same.

THe manner of composing the vegetable being delivered; and also, of making it celestial: it remaineth that you should be shewed how the matter of the Universal Medicine, to wit, Gold, should be prepared with the heavenly menstrual, that it may exercise its vertue upon the Body of Man: the manner to prepare it is this:

Let Gold be cemented with Antimony, that every Heterogeneous thing be separated from it: then being well purged, reduce it to very small Leaves: then of the foliated or Leaf-Gold take an ounce, and put it into a little Cucurbit of Glass, and pour upon it two ounces of the heavenly *menstruum*, or of the vegetable Quintessence. This being done, put the Cucurbit closed Hermetically into a Fire of the first

first degree, and then of the second; so shall the Gold be dissolved, and the *menstruum* shall draw into it self the Tincture of it, or the colour; and it will become citrine, bright, resplendent, shining, and most acceptable to the sight: then by little and little inclining the Vessel, transfuse the *menstruum* into another clean Vessel of Glass: but do this warily, lest the Earth or Feces of Gold be not poured out together with the *menstruum* and Cucurbit: then to the golden Earth, which is settled, pour again two ounces of the *menstruum*, and shut the Glass with *Hermes* his Seal, and set it first in a fire of the first degree, and then of a second: and when the *menstruum* shall have the colour of Gold, ejaculate it into another Vessel of Glass; yet so, that the Earth be not mixed with the *menstruum*, but may remain in the bottom; and leaving the Feces of the Gold in the Vessel, pour again two ounces of the *menstruum* upon it; and shutting the Glass Hermetically, set it in the heat of the first, then of the second degree.

Then empty the golden *menstruum* into another Vessel, taking heed lest the Feces go out with it together: reiterate these operations so oft as before, till you see the *menstruum* draws no more of the Tincture of *Sol*, and that the body of it remain in the bottom white, which will be done in seven times, if you do all these things well.

Now when all the Tincture of Gold is prepared

pared from his Body, it is requisite that all the dissolutions be joyned together, and be put in a fit Vessel: then purifie.

And then lastly, having put on a blind Head: and having shut carefully all the Joynts, set it in a Furnace, and give it a heat in the second degree, and exuberate from thence the most precious Liquor of Gold: then you shall have the Tincture of Gold separated from the Body of it, and made volatile, joyned with the Heaven or vegetable Quintessence, from which it must be separated, by the way which I will shew you in the following Chapter.

The



The manner how to separate the Tincture of Gold from the Quintessence vegetable, and the way to circulate the same, that it may be converted into Quintessence, or Celestial Nature and Spiritual, and almost Incorruptible.

Hitherto we have shewed you how to draw the Tincture from the Body of the Sun, and how they exuberate it, in a clear and open speech. Now we intend to shew how the same Tincture may be separated from the *menstruum*, which is Celestial, and by Circulation is converted into a Quintessence most fragrant, and in strength most eminent, and incorruptible as the Heavens. To do this, proceed thus:

Take a Stillatory of Glass, and infuse into it the vegetable *Menstruum*, which is circulated; in which is the Soul of the Gold: then add to it of the Element of Water in the same thing, to wit, of the Lunary of the Philosophers, so

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much

much as is of the *menſtruum* it ſelf : then put your Veſſel in a Physical Furnace ; and putting an eaſie fire of the firſt degree to it, diſtil from it the vegetable Quinteſſence, and the Element of Water admixed to it : ſo the Tincture of Gold ſhall remain in the bottom like Wax melted, or like the fluid gum, and in colour moſt like unto a Ruby.

To purifie this Tincture from the ſuperfluity of the Elements, and to make it to a Quinteſſence by Circulation, proceed thus :

Take a fit Veſſel of Glaſs, and put in it the Tincture of the Sun, moſt red, exulcerated and ſeparated from the vegetable Water, and pour upon it a convenient quantity of the vegetable Quinteſſence : and having ſhut the Glaſs Hermetically, put the Veſſel in a Physical Vaporary, and with a continual heat, as of the Sun, ſuffer it to be circulated a ſufficient ſpace ; which done, you ſhall ſee in the bottom of the Glaſs an Earth like unto Slime, which muſt moſt be ſeparated from the Tincture, mixed with the vegetable, as a ſuperfluous thing ; which is done by the Diſtillation of the *menſtruum* with the Tincture in the fire of the ſecond degree : which being done, put the Veſſel, containing the Quinteſſence vegetable, mixed with the Tincture in the Physical Bath ; and putting to it the fire of the firſt degree by Diſtillation, extract the vegetable Quinteſſence : and ſo the
Tinc.

Tincture of Gold moſt beautiful, being purified from the Dregs of the Elements, and Slime of the Earth, and made ſpiritual and volatile, ſhall be ſetled in the bottom of the Circulit, converted into a Quinteſſence, and into a Celeſtial and Incorruptible Nature, to which no earthly thing may be compared in ſmell or ſweet favour, nor in vertue and excellent operations. Keep the Quinteſſence moſt carefully, as a moſt precious Treasure : for it is the true potable and mutable Gold, The true Elixir of the Sun, Power, The true Diaphoretical and Univerſal Medicine, The true *Mercury* of the Philoſophers, without which there is no Transmutation of Metals.

The



The way to reduce the liquid and volatile Quintessence of Gold into a fixed Stone, and transparent like to a Rubie, with the multiplication of Celestial Vertues.

Although I have hitherto delivered the true and perfect way to prepare *Sol*, and to convert it into a Quintessence; so that it serveth for all Medicinal effects universally, and needeth no further preparation: Nevertheless, because the vertues of it may be further augmented, I will now reveal how it may be fixed into a Stone; which by a manifold Solution, Coagulation by heavenly Influences, doth attain unto the highest degree, Perfection and efficacy to all effects both within and without the body of man.

The way to make it is thus:

Prepare a Fixatory Vessel of equal bigness with their heads, having heads equally proportionable, whose heads must be disposed, that the head of each one may enter into the belly of each other mutually, and that the mouth of the one

one Vessel may enter into its own head; but that the mouth of the other may receive within it self the mouth of its own head: then put in each Vessel one part of the Quintessence of Gold; and to each part severally, pour thirteen parts of the Quintessence vegetable; which being done, put the heads upon the Cucurbites, and joyn the Vessels together as they ought to be; and shutting the Joynts most carefully that there an Anchor; and having given a most temperate heat of the other or second degree, let the Quintessence be so long moved, till the vegetable Water hath laid off the Tincture or Colour of Gold, and shall have ascended and descended no more citrine in colour, but white like a distilled Water, which will be done in three or four weeks at the most: which time being past, and when you have seen the aforesaid sign, then suffer the Furnace to wax cool of it self, then taking the Vessel from the Furnace, open them, and in the bottom of each Glass you shall finde a Stone, like unto a Rubie or Carbuncle, which is the potable Gold, congeal'd through the vegetable vertue; and the purest of the vegetable Sulphur working upon the Quintessence of Gold: from which Stone, by the Inclination of the Vessels, you shall separate the vegetable Waters: then take out both the Stones out of both the Vessels without any moisture, and you shall put it into a fit Vessel very carefully, that it suffer no harm by the Air: and when you would have this Stone to become more pregnant and powerful in operation by Celestial Vertues, proceed thus:

Bray it in a Marble or Glass-Mortar with a Glass-Pestel; and being brayed, put it into a small Glass-Vessel, &c. to that effect; and being Hermetically shut, put it into the Physical Bath, and leave it there three dayes, in which time it will turn into a Water or Liquor, very red: which Liquor, put into the Achanor, and suffer it to be digested five dayes in a temperate heat: and then again it will be conduced, and become a stony substance red, and transparent: from thence take out again the Stone, and bray it to a powder; and then again, put it into a Physical Bath the space of one natural day, and then again it will be dissolved into a most red Liquor; which again put into the Achanor to be digested, the space of two dayes; which time past, you shall finde again a Stone most transparent and like to a Ruby, which may be melted upon a red hot Plate of Iron, and will send forth no smoak at all. Now this same so prepared, hath so many Vertues, that no tongue of man is able to express them.

