

*Aurifontina Chymica*

OR, A

COLLECTION

Of Fourteen small

TREATISES

Concerning the

First Matter

OF

Philosophers,

For the discovery of their  
(hitherto so much concealed)

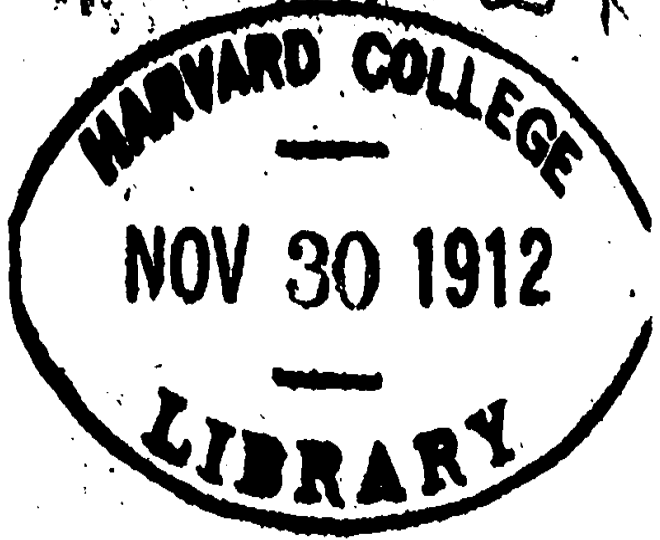
*MERCURY.*

Which many have studi-  
ously endeavoured to Hide, but  
these to make Manifest, for the  
benefit of Mankind in general.

LONDON,

Printed for *William Cooper*, at the  
*Pelican in Little-Britain.* 1680.

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*Minut found*

*Aurifontina Chymica*, or a Collection of 14 Pieces concerning the First Matter of the Philosophers Mercury.

Five Treatises of the Philosophers Stone.

*Boyle's* Effluviiums of Flame and Air.

---- his Discourse of Gems and precious Stones.

---- his Tracts of the Growth of Metals in their Ore.

*Starkey's* Pyrotechny.

---- his Liquor Alchahest.

The Art of Metals, how to find, know and refine them from their Ore.

*Godfrey's* Abuses of Physicians, in giving Preventative Physick before that People be sick.

*Geber the Arabian* his Chymical Works, in English.

*St. Dunstan* of the Philosophers Stone.

*Burgravius* his Vital or Astral Philosophy, in English.

*Thompson's* Chymical Method.

---- his *Epilogismi Chymici*.

*Willis*

*Willis* his Search of the Causes  
of Transmutation.

*Salmon's Synopsis Medicinæ.*

*Crollius* his Admonitory Preface,  
or Introduction to his *Basilica Chy-  
mica*; but not printed with the  
Folio.

*Aula Lucis*, or House of Light,  
by *Th. Vaughan*.

*Shirley's* Discourse of Petre-  
fication.

*Paracelsus* his Archdoxes, dis-  
covering the way of making  
*Quintessences, Arcanums, Magiste-  
ries, Elixirs, &c.*

--- his *Aurora*, and Treasure of  
the Philosophers; together with  
the Water-Stone of the Wise-men.

*Jac. Behmen* his *Aurora*, or the  
Root of Philosophy.

--- his Remains of his Works.

--- his Forty Questions of the  
Soul.

A Vindication of the Doctrine  
of the State of Souls departed.

*Spencer's* View of *Ireland*, fol.

A Caveat for the Protestant  
Clergy, if Popery be restored.

*The End.*

To the most High and  
Mighty Monarch

**CHARLES** the II.

By the Grace of God, King  
of *Great Britain, France*  
and *Ireland*, Defender of  
the Faith.

Most Gracious Sovereign,

**T** His Treatise prompt-  
ing us with the very  
Key, which alone is  
able to unlock the Philoso-  
phers Incharmed Castle, I  
thought it most fit, that the  
same should be presented to  
Your most Excellent Maje-  
sty, as the greatest Patron of  
all Learning and Ingenuity.  
The Philosophers Stone, or  
Elixir, hath been always  
counted, and is the highest  
Secret in Nature, which by  
A 3

## The Epistle Dedicatory.

that great Philosopher Michael Sendivogius is defined, Aurum in supremum gradum digestum: the chief and only means to perform that digestion, is its appropriate Water extracted out of that Subject, which is next of Kin unto that King of Metals. Concerning which Subject, how it is brought to light, and how reduced into such a wonderful Water, which hath both power to kill that King, and to raise him again to life, yea perfectly to regenerate and promote him to an endless life and increase, the Philosophers have written very obscurely, and strove rather to hide the Secret, than to reveal it. Only Bernhard Sendivow, and this

## The Epistle Dedicatory.

present Treatise, seem the most candid, to trace us out the way for to travel through that Labyrinth of Parabolical expressions. Here is the place set down where to find the Philosophers Water, here is the Fire unriddled, which according to Artephius and Pontanus is the first Agent, yea the carrier on and perfecter of the whole Work. Here are clearer hints given, concerning the manner of preparing this great Secret, than any where else. Here are the most charitable Caveats for avoiding of wracks in this Philosophical Navigation; which to the end those of this Nation, that are studious in this Learning, may take notice of, I thought

# The Epistle Dedicatory.

good to fix the same on Your most Excellent Majesties Throne, as the highest, eminentest and most conspicuous place for all beholders of this peculiar World: for which presumption I hope Your Majesty will most graciously pardon him, who most humbly commendeth himself and his Studies to Your Royal Majesties most gracious Patronage and Protection, and shall ever pray for Your Majesties health, happy continuance of Your glorious Government, and all other felicities both here and hereafter.

Your Majesties most Loyally  
and most Humbly devoted,

John Frederick Houpreghht

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Hydro

*Hydropyrographum  
Hermeticum:*

OR,

A Choice and most Excellent

**TREATISE**

CONCERNING

The True  $\square\cdot\Delta\cdot\Psi$  or Fiery  
Water of the *Philosophers*,  
Which *Artephius* and *Pontanus*  
call, their Fire which bringeth the  
Matter into being in the begin-  
ning, second and third Work;  
yea, which perfecteth the whole  
Work from the beginning to the  
ending.

---

Written in the *German* Tongue, by  
an Author *Anonymus*; and now  
published in *English* by *John*  
*Frederick Houprecht*, a Student  
of, and Searcher into the won-  
derful Secrets of *Hermes*.

---

*Est in Hermete quidquid querunt Sa-  
pientes: ille scilicet solus in regno Na-  
turae Trismegistus, imo apex & cul-  
men, imo promus condus mirabilium*

*Naturae.*



# TO THE READER.

**T**Here are many, which being not well grounded, do always hunt, and also lie in wait for Processes; supposing that by trying a multitude of them, they shall chance at length to bait the *Avicula Hermetis* into their Net. But the grand Masters of this Art are clean of another mind; one whereof speaketh home, saying, *Scito pro certo, quod hæc Scientia non in fortuna, neque casuali inventione, sed in reali Scientia locata est*: 'Know for a truth, that this Knowledge is not founded on chance, or casual invention, but in the real Science. And again, *Multi querunt novam naturam, novamque materiam, propterea etiam inveniunt novum recensque NIHIL, quia non ad possibilitatem nature, sed ad syllabam scripta Philosophorum interpretantur. Sine principio finem querunt.*

## To the Reader.

*Et hoc inde fit, quod non ex fundamentis, sed ex auditu & receptis circumforaneis artem assequi conantur.* 'Many hunt after new Nature, new Matter, and find in lieu thereof some fresh new Nothing; because they interpret the Philosophers according to the extent of the Letter, not the possibility of Nature: They aim at the end, without the beginning; and hence it is that they acquire their Art not out of Fundamentals, but by Hear-say, and common Receipts. Yea he goeth further; *Etiam si (sicut multoties accidit) casu ab aliquo tractatur materia Argenti vivi nostri, tunc ubi incipere debet, opus suum finit; & sic sicut casu invenitur, casu amittitur, quia nescit super quid suam intentionem fundare debeat.* 'So (as it often happens) if by any chance the matter of our Quick-silver be touched, there the Work ends where it should begin; and so as it is found, it is lost, by chance because he knows not upon what

'prin

## To the Reader.

'principle to ground his intention. Therefore let none imagine, that ever any true Philosopher that knew the Secret, betrayed the same into a Receipt, just so as how to make Butter or Cheese out of Milk; for it is not lawful for them so to do. *Vetuit enim Deus* (saith another of the great Sages) *omnibus palam fieri, quod valde paucis notum esse bonum est.* 'God denies the knowledge of that to every one, that is communicable only to a few. And if any should prove so presumptuous, as to prostitute the Virgin-Nature without a Veil, *Anathema fieret Artis.* Yea supposed, but not granted, that a man by unwearied Angling for Receipts, should at length catch all the necessary requisites and circumstances of the Secret, yet not going in by the right door of obtaining Grace and true Knowledge from above, but climbing and breaking in by the furtive sidenentry of Processes, let him be sure, that all his endeavours will prove

## To the Reader.

addle, that he will be struck blind, and for ever be thrown out and banish'd from the Royal Palace. *Clavigera seras non aperit foris, nisi intus janitor pessulum subduxerit; quod non tentat, nisi signo a throni lumine sibi dato*, saith one of our late great Masters: 'The Key-bearer without opens not the door, unless the Porter within remove the Bolt, which cannot be without a sign given him from the Throne of Light. Therefore he that is wise, will make his Address unto the giver of all Wisdom, and by fervent Prayers, and deep Meditations make his way into this mysterious Science, and flee Processes, as being but Recesses from truth. *Recipes* are no other but meer *Decipes*; and Processes make no Philosophers, but only Mountebanks in *Chymia*. Process-mongers are in the same proportion to Philosophers, as pitiful Fiddlers, that got a few Tunes by rote, are in respect of perfect Musicians, who can set Tunes by immovable Mathematical

## To the Reader.

thematical grounds. Let none think himself a Philosopher, unless he have first accurately and thoroughly acquainted himself with Philosophy; else let him avoid the Hermetick Hellcon. *Etenim sine cognitione rerum naturalium instar caeci ambulabis; & qui principia naturalia in se ipso ignoraverit, ille jam multum remotus est ab hac Arte*: 'For without the knowledge of natural things, you walk in the dark; and he that is ignorant of the principles of Nature in himself, is far to seek in this Mystery. Nature is not so easily courted, as some fancy: *Chymia est castissima Virgo, plurimos procos habet, quos nunquam in penetralia sua admittit*: 'Chymistry is a most chaste Virgin, she hath many Rivals, but few admitted into her Bed-Chamber. She hath many Waiting-women, and inferior Attendants, which she deludeth such Suiters with, as are unworthy of her: *Multas habet pessimas, quarum illecebris irretit*

## To the Reader.

*negligunt Reginam*: 'She hath many Handmaids, insnar'd by whose allurements they neglect their Mistress. There are some that are perswaded, that because they are great Politicians, and have a great measure of the Serpents subtilty and wisdom from beneath, for compassing of Worldly Interests, that therefore this Science must not escape them, but that they may easily make it their own: But let them know, that this Art is Sacred, and that the Serpents wisdom hath no share in it, there being a great Gulf betwixt them; and that none hath access unto it, but by the wisdom from above, as holy David saith, *In thy light we shall see light*. There are others that think, that because they have great acuteness in comprehending all Humane learnings, that therefore the sharpness of their wit must needs reach this also: But let them hear what one of our great Leaders saith; *Verum quid est, si in studiis Chymicis regitur*

## To the Reader.

*retur subtilis ingenii perspicacitas, & res ejusmodi esset, ut ab oculis vulgi posset conspici, satis apta vidi illorum ingenia ad indaganda talia: sed deprehendi illos philosophorum scripta longè subtilius explicare, quam Natura, quæ simplex est, requirebat: imò omnia dicta mea veridica, ipsis semper alta sapientibus; videbantur nimium vilia & incredibilia. Propterea vobis dico, ut sitis simplices & non nimium prudentes.* 'It's very true, if in the study of Chymistry a great perspicuity of wit were requisite, and the thing were of that nature, that it were perceptible to Vulgar Eyes, I have known their fancies very ripe for apprehending such things; but I have discovered them to interpret the meaning of the Philosophers much more subtilly, than Nature, which is simple, requires: nay all my Truths to them that are so wise, are but mean and incredible; therefore I advise you to be simple, and not over-

## To the Reader.

over-wise. Hence saith Job, *This is a way which the Vulture's bath not seen.* Some sober Physicians, though they have the Science in esteem, yet suppose needless for themselves to looke any further, but only for good Medicines; and therefore, they ought not to trouble themselves about the Philosophers' Elixir. But by their leaves, I do not conceive that one can be perfectus Medicus, absque perfecta summa Medicina. Et cum prima in unoquoque genere sit mensura liquorum, qui subordinata sua Medicamenta debite mensurare possunt absque prima illa Norma? imò quomodo vigor & vita inesse possit præteritis Medicaminibus, nisi ab instantia Solis illius Philosophorum? None can be an absolute Physician, without the most perfect and highest knowledge. And whereas the first in every kind, is the measure of the rest, how can their subordinate Medicines be duly measur'd without this first Rule.

## To the Reader.

Rule? Nay how can he expect life and vigour in his Applications, but from the influence of this Sun of the Philosophers? *In regno ejus (saith a great Adept) est speculum, in quo totus mundus viætur. Ex illo qui virtutes herbarum ac omnium rerum cognoverunt, optimi Medici facti sunt. Et certe nisi Medicus talis sit, ut sciat cur hæc herba talis vel talis, cur in hoc gradu calida aut sicca, cur humida sit, non ex libris Galeni aut Avicennæ, sed ex fonte Nature, fundamentalis Medicus esse non potest.* In his Kingdom is a Glass, in which all the World is seen: out of this those that know the virtue of Herbs, and all things, make the best Physicians; and indeed if the Doctor be not such as to understand perfectly why this Herb is such and such, why in this and this degree cold or hot, moist or dry, he is no Doctor: Not out of the Libraries of Galen or Avicenna, but out of the fountain of Nature, the fundamental Physician.

## To the Reader.

Physician is to be established  
As for this *Hydropyrogramm Hermeticum*, which I have stript of the  
*German*, and put into an *English*  
dress, I know that some will find  
fault with it, for finding no Pro-  
cess in it; others will be offend-  
ed at the simpleness and homeliness  
of its garb; others because it  
speaketh not quite out, and doth  
not betray the Mystery to every  
capacity. But let them weigh  
that hath been said in this Address  
to the Reader, and I am confident  
all these fumes will vanish to no-  
thing. So Farewell.



## Hydropyrogramm Hermeticum.

**D**ear Son, to point out  
unto thee succinctly a  
*Memorandum*, as it  
were, concerning the  
understanding of the true and ge-  
nuine Stone of the Philosophers,  
and the manner of proceeding in  
its preparation, I give thee this  
information, that the  
said Stone is compound-  
ed and engendred of  
two things, *viz.* Body  
and Spirit, or of Mascu-  
line and Feminine Seed, that is,  
of the *Water of Mercury*, and of the  
Body of *Sol*; whereof we find suffi-  
cient proofs and attestations in all  
true Writings of the Philosophers,  
and therefore I count it needless  
to enlarge my self by quoting of  
them.

*Lapis ex  
dubus,  
corpore &  
spiritu.*

Hyd

## Hydropyrophorus

them. The upshot of all therefore is, that first of all *Mercurius resoluendus in aquam.* Mercury be dissolved and reduced into a *Spiritual Water*, which is termed

by the Philosophers, *the first-Matter of Metals*, the juice of *Lune*, *Aqua Vite*, Quintessence, a fiery ardent Water or Brandy; by which

*Cum aqua Mercurii metalla resoluenda in primam materiam.* Water or prime Matter, Metals are unlock'd or untyed, and freed from their hard and stiff bonds, and reduced into their first and uni-

form nature, such as the Water of *Mercury* it self is. Upon this account the Philosophers presented unto us in their Books, the example of Ice, or frozen Water, which by heat is reduced into Water,

*Qualibet res redigitur in primam materiam per principia unde orta fuit.* because before its coagulation it hath been Water. Also telling us that by the very same principles, from which each thing hath its rise, it may be reduced

brought

## Hermeticum.

brought back to what it was in the beginning. And thence they infer, that it is impossible to transmute Metals into Gold or Silver, without reducing them first into their *prima materia*. Concerning

therefore the bringing about this *Regeneration of Metals*, thou must diligently heed and observe, my beloved Son, that the same is to be performed only by the

*Reductio Metallorum in primam materiam quomodo fiat.*

means of the prime Matter of Metals, that is, *the Water of Mercury*, and by nothing besides in the whole World. For this Water is

next of Kin unto the Metall'ck nature, in so much that after their mutual and uniform commixture, they can

*Aqua Mercurii metallis amica.*

never be any more parted asunder. This the Philosophers in the *Turba* and other Books signifie unto us, saying, Nature rejoyceth in its Nature; Nature sustaineth Nature; it amendeth Nature; it reduceth

#### 4 *Hydropyrographum*

Nature; Nature overcometh Nature. Consequently it is necessary to know this blessed Water, and its

*Aqua Mercurii est vapor igneus.*

preparation, which Water is a hot, fiery, piercing Spirit, the Philosophical Water, and the hidden Key of this Art.

For without this all the labour and work of Alchymy is fruitless and frustraneous. Observe therefore, my Son, and mark, that all the

*Fundamentum Lapidis.*

ground-work of the Philosophers Stone, consisteth in this, that by means of the prima materia

metallorum, that is with the Water of Mercury, we reduce and bring back the perfect body of Sol to a new birth, that it be born again by Water and Spirit, according to our Saviour's Doctrine. *Except a man be born again of Water and of the Spirit, he cannot see the Kingdom of God.* So likewise in this Art, I tell thee, my Son, unless the Body of Sol be sowed in proper soyl, your labour is in vain.

#### *Hermeticum.*

5

and it produceth no fruit; as Christ our Saviour saith, *Unless a grain of wheat fall into the ground, and dye, and rot, it bringeth no fruit.* So when the Body

of Sol is regenerated by Water and Spirit, there groweth and cometh forth a clarified, astral,

*Corpus per aquam Mercurii fit astrale.*

eternal, immortal Body, bringing forth much fruit, and able to multiply it self like unto Vegetables.

And to this purpose the Philosopher Roger Bacon speaketh, I do assure you, that if the *Astrum* do

cast and impress its inclination into such a clarified Body of Gold,

that it will not lose its power and virtue to the very last assay or judgment: For the Body is perfect,

and agreeing to all Elements. But if it be not regenerated, no new, nor greater, nor purer,

nor higher, nor better thing can come of it. He that doth not know nor understand this Re-

generation of Metals, wrought

*Regeneratione metallorum ignorantibus abstinens a Chemia,*

B



wrought in nature by the Water and Spirit of the *prima materia*, ought not to meddle at all with this Art: For in truth, without this, all is but falities, lyes, unprofitable and to no purpose; yea it is impossible to effect it otherways. Hence is that excellent saying of the Philosophers, That every thing bringeth forth its like, and what a man soweth, the same he shall also reap, and no other. And to the same purpose the Philosopher *Richardus Anglicus* saith, Sow Gold and Silver, that by the means of Nature they may bring

*Corpus Solis eligendum ad Chemicam.*

Fruit. Consequently, my Son, thou oughtest to choose no other Body for thy Work but Gold,

because that all other Bodies are rank and imperfect. And therefore also the Philosophers made choice of Gold before all other Bodies, because it is of all things in the World the most perfect, illuminating all other Bodies and infusing life into them; and

because

because it is of a fixated incombustible nature, of a constant or abiding root, and Fire proof; also, because (as *Roger Bacon* saith) the corporal Gold, as to its nobility and perfection, cannot be changed, and is the utmost bound and term of all Natural generation, and there is no perfecter thing in the whole World. The like teacheth also the Philosopher *Isaacus Hollandus*, saying, Our Stone cannot be extracted from any other but a perfect Body, yea the most perfect in the World. And if it

were not a perfect Body, what Stone could be extracted thence? in regard that it must

*A corpore perfecto res perfecta extrahitur.*

have power to quicken all dead Bodies, to purifie the unclean, to mollifie those that are hard, and harden those that are soft: And in truth, it would be impossible to extract so powerful a Stone out of an imperfect and crasie Body, for a good perfect thing is not to be got from that which is imperfect and

unclean: and although many do fancy, that such an extraction may be brought to pass, yet they erre grossly, and are very unwise.

*Sulphur rubrum est in auro.*

Therefore, my Son, observe, that the red Philosophical Sulphur is in the Gold, as *Richardus*

testifieth, and King *Calid* saith: Our Sulphur is no common Sulphur, but is of a Mercurial nature, fixated, and not flying from the Fire. The same all other Philosophers also do witness, that their red Sulphur is Gold.

It is true, my Son, that the Philosophers do say in their Books

*Aurum vulgi non est aurum Philosophorum, & quomodo hoc intelligendum.*

that the common Gold or Silver is none of their Gold or Silver, in regard that their Gold and Silver is quick & living, but the common are dead, and therefore not capable to bring

imperfect Bodies to perfection, nor to communicate unto them the least of their perfection. For

they

they should bestow some of their perfection upon others, they themselves would be then imperfect, in regard they have no more perfection, than what is needful for themselves. These words of the Philosophers, my Son, are true, and spoken upon very good ground; for it is impossible for common Gold and Silver, to perfect other Bodies that are imperfect, unless, as before taught, that the Body of *Sol* and *Lune* be born anew, or regenerated by the Water and Spirit of the *prima materia*, and thereby a glorious, spiritual, clarified, eternal, fixated, subtle, penetrant Body do grow forth, which afterwards hath power to perfect other Bodies which are imperfect. And therefore the Philosophers also said presently after, that those labours are to this end undertaken about their Stone, that its tincture may be advanced and exalted; for it is requisite, that the Stone be digested and carried on

*Auri tinctura multiplicatur per aquam Mercurii.*

By

to

## 10 *Hydropyrophum*

to a far greater degree of subtlety and excellency, than the common Gold and Silver possesseth. To this purpose the Philosopher *Bernhard* speaketh in his Book, in the words following: Though we take this Body just as Nature hath produced it; for all that it is necessary, that by Art, which in this point must imitate Nature, the same be highly exalted in its perfection, to the end that by the means of that superlative accomplishment, and its superabundant rayes, it may be able to perfect and compleat the imperfect Bodies, as to weight, colour, substance, yea as to their Mineral root and principles. But if it should have remained in that degree, wherein Nature left it, *viz.* in its simple perfection, and not rendred more perfect or exalted, what should the time of nine

months and a half we spend about it serve for? *Arnoldus* in his Epistle speaketh home, saying, *Gold and Silver*

*Aurum  
Philosopho-  
rum poten-  
tiale &  
virtuale.*

is

## *Hermeticum.* II

is in our Stone potentially and virtually, after a powerful, invisible and natural way; for if it were not so, no Gold nor Silver could come of it: but *the Gold and Silver existing in our Stone*, is better than the common, because *it is living, but the common is dead.* And for this very reason the Philosophers called it their Gold and their Silver, because it is powerful in their Stone, active in its essence, but not visible common Gold and Silver; which is also confirmed by *Euclides* in the great Rosary, saying, Nothing cometh of a perfect thing, in regard it is already perfect and compleat, being so made by Nature. Whereof we have an example in Bread; which being fermented and baked, is perfect in its degree or being, having attained to its intended end, so that it can be brought to no further fermentation, to make other Bread of it. The case is the same with the Gold, which through length

*Ex corpore  
Solis per-  
fecta nihil*

of

*fit, nisi re-ducatur ad primam materiam.* of time hath been deduced by Nature to a fixated and perfect condition : and so consequently it is impossible by the means of the simple Gold to perfect other Bodies, unless the perfect Body be first dissolved and reduced to its first Matter ; which done, it is introverted by our labour and Art, and reduced into a true ferment and tincture. Moreover the Philosophers do say, that there is no coming to a good end, until Gold and Silver be joyned together in one Body. Here, my

*Luna metaphorica.*

Son, thou must understand *Lune* metaphorically, and not according to the letter, because the Philosophers say in their Writings, that *Lune* is of a cold and moist nature, which description they attribute also unto *Mercury* : and therefore by *Lune* is understood *Mercury*, or the prime Matter, which is the Philosophers *Lune*, or juice of *Lune*, as is made plain by  
that

that excellent and deeply-fathoming piece, the *Clangor buccinae*.

And thus, my Son, thou art instructed briefly, that no profit is to be got by this Art, unless the perfect Bodies by means of the Philosophers *Fire*, or *Water of Mercury*, be reduced into their primum Ens, which is a Sulphureous Water, and not *Mercury vive*, as the Sophisters suppose. For the first

*Prima materia quid?*

matter of Metals is not *Mercury vive*, but a clammy Sulphureous Vapour, and a viscous Water, wherein the three principles, viz. Salt, Sulphur, and Mercury, are coexistent. Consequently it is necessary to know the true blessed Water of Mercury, or the Heavenly supernatural Fire, whereby the Bodies are dissolved and melted like Ice. For

the knowledge of this, is the greatest secret of all, and is wholly and only in the power of God, and is not to be obtained otherways, but by for-

*Cognitio a qua Mercurii summum est secretum.*

vent

vent prayer unto him. Concerning this the Philosopher *Rogerus* saith; God hath created Man, and placed him over Nature and all Creatures, though himself be natural, and nothing else but Nature, except the Breath which God breathed into him: The very same is to be the judge of the Works, and their nature. This divine Spirit representeth unto the senses and thoughts, in a true Vision as it were, the first principles of Nature, especially since the natural inbred Spirit discovereth some such grounds, whercupon he may surely relye, and in this Work and earnestness of the Spirit, which is of the natural Creation, the divine *Adam* representeth in us the dis-

*Ut macrocosmus corrumpatur per ignem, ita etiam microcosmus Philosophicus,*

solution of the whole World. And *St. Peter* by the kindled and burning fiery Spirit of the inbreathed Breath of God, declareth the same very clearly, saying: That the Elements shall

shall melt with fervent heat; the Earth also, and the Works that are therein, shall be burnt up, and that there will be a new World, very glorious, excellent and good, as in *Apocalypsi* is described. And hereupon the Philosopher concludeth, according to what hath been alledged out of *St. Peter*, that there shall happen a destruction of the Elementary World by Fire. Observe in this Art, that the Fire must perform the like in its type in Nature. Therefore, my Son, set thy thoughts upon this Water, wherewith the Body of *Sol* ( which, as *Rogerus* witnesseth, is a perfect created World )

*Corpus Solis corrumpendum per aquam Mercurii.*

is burnt up, and destroyed and dissolved, that it is not a common Fire, in regard the common is not able to burn or destroy the Gold: but it is a supernatural incombustible Fire, the strongest of all Fires, yea a Hellish Fire, which only hath power to burn the Gold, and to set the same free from its

stiff

stiff and hard bonds. This supernatural Fire, which hath such a power over the Gold and other Metallick Bodies, is nothing else but *the spiritual sulphureous fiery Water of Mercury*, wherein the Body of *Sol* is dissolved and burnt up, and of this dissolved and destroyed Body, a new World likewise is created and born, and the Heavenly *Jerusalem*, that is an eternal, clarified, subtle, penetrant, fixated Body, which is able to penetrate and perfect all other Bodies. Hence *Rogerus* saith, As that is to be a supernatural Fire, which is to break and melt into one another the Elements of the whole World; and as out of the broken corruptible Work of the dissolved Elements, a new Work will be born, which will be an everlasting Work; even so the Holy Trinity hath shewed and signified unto us likewise, a supernatural Fire in the Heavenly Stone. This supernatural Fire, my Son, the Philosophers have hidden in their Books in para-

rabolica

rabolical expressions, naming the same by innumerable names, and especially they term it *Balneum Mariæ*, a moist Horse-dung, *Menstruum*, Urine, Milk, Bloud, *Aqua vitæ*, and the like. Of this Fire, saith *Bernhardus*, make a vaporous Fire, continual, digesting, not violent, subtle, airy, clear, close, incombustible, penetrant and vital: and thereupon he speaketh further, Truly, I have told thee all the manner and circumstances of the Fire, which only performeth all, and therefore he bids the Reader, to consider well and often the words he said concerning the Fire. Consequently, he that is wise will easily perceive thence, that those words are not to be understood of a common, but of a supernatural Fire; which also *Mary* the Prophetess doth hint, saying, that the Element of Water doth dissolve the Bodies, and make them white. And concerning this Fire (which he

*Nomina aqua Mercurii.*

*Ignis Bernardi.*

he calleth *Menstruum*) and its preparation, *Raymund Lullie* speaketh in his *Testamentum novissimum*, in *Codice*, in *Animâ Metallorum*, *Luce Mercuriorum*, *Libro Mercuriorum*, *de secretis Naturæ*, *de Quintâ Essentiâ*, & in *Elucidario Testamenti*, c. 4. saying, that it is not Humane but Angelical to reveal this Celestial Fire, and that it is the greatest secret of all, how to attain to the knowledge of it. And moreover he saith in figurative expressions, that this Fire is composed of Horse-dung and *Calx vive*. But what is prefigured by *Calx vive*, I will expound in another place. And what is signified by Horse-dung, I mentioned before, *viz.* that by Horse-dung is meant the Water of the *prima materia*, for it is warm and moist like Horse-dung; but it is no common Horse-dung, as many ignorant persons do suppose and understand. Hence saith the

*Loci Lullii de aquâ Mercurii.*

*Venter equinus Philosophorum est aqua Mercurii.*

the Philosopher *Alanus*, the Philosophers called the moist Fire *Horse-dung*, in which moisture is kept the occult heat, because it is the property of the Fire existing in the Horse belly, not to destroy Gold, but by reason of its moisture to increase it. To the like purpose speaketh *Alchidonius*: Our Medicine must be hidden in moist *Horse-dung*, which is the Philosophers Fire. And *Alanus*: Dear Son, be careful in the work of Putrefaction or Destruction, which is to be performed in a gentle heat, that is, in moist *Horse-dung*. *Arnoldus de Villâ novâ*, in the 9th. chap. saith, that the heat of *Horse-dung* is their Fire. So likewise *Alphidius*: it is digested and buried in the heat of *Horse-dung*. And *Aristotle*: the Earth or Body will enjoy no virtue, unless it be sublimed by the means of *Horse-dung*. And therefore, saith *Hermes*, roast and cook it in the heat of *Horse-dung*. And *Morienus*: if thou do not find in *Horse-dung* what thou lookest for, thou

*Hermes.*

thou hadst best to save thy charges. With these agreeth *Arnoldus*, saying: Let none seek for any other Fire besides this, for it is the Fire of the Wise, the melting Furnace of the Wise, and their Furnace for calcining, subliming, reverberating, dissolving, and performing of Coagulation and Fixation; for this Water dissolveth all Metals, and calcineth them, and melteth it self together with them, both into red and white. In like manner also the *Turba* and *Senior* speaketh: Our Water is a Fire, and our Water is stronger than any Fire, for it reduceth the Body of Gold into a meer Spirit, which the natural Fire is not able to do, though the natural Fire must likewise be had. For then our Water enters into the natural Bodies, and changeth it self into the primigenial Water, and afterwards into Earth or Powder, which doth more forcibly burn the Gold than the natural Fire;

*Aqua  
Mercurii  
est Ignis  
Philosopho-  
rum.*

Fire; and accordingly *Calid* saith, It is truly a Fire, which burneth and grindeth all things.

But the manner of preparing this Philosophick Water or Fire, that is, the *Aqua Mercurii*, the Philosophers have concealed; however *Raymund Lullie* of all hath written best of it, though in dark expressions. Accordingly, first of all it will be requisite, to purge Mercury from its extraneous humidity and terrene terrestriety, yet so, as not by means of corruptible things; for by such its noble, fruitful, viridescent and generating Nature would be marred. *Avicen*, *Arnoldus*, *Geber*, *Raymundus*, in *Codicillo*, and other Philosophers besides, say, that Mercury is best cleansed by subliming it from common Salt, which done, the sublimate to be thrown into warm Water, which will dissolve and sever the Spirit of Salt from it; afterwards the sublimate being dried and mixed with Salt of Tar-

*Aqua  
Mercurii  
quomodo  
preparan-  
da.*



tar, and forced through a Retort, it will revive again, and this to be done divers times, and by this proceeding Mercury will be freed somewhat from its extraneous moisture and feculency; and *Bernhardus* towards the end of his Epistle saith, that this purgation doth not hurt Mercury, in regard that the hot Water and Salt do not penetrate into its substance. But it is to be noted here, my Son, that in regard that Mercury is of an uniform indivisible substance, it cannot be truly and perfectly cleansed by such an extraneous means, especially because *its terrestrial impurity lies hid in its inmost center*, which by no Sublimation is to be severed thence, as many ignorant men, though in vain, attempt. And therefore other means must be used to free Mercury vive from those bonds, wherewith Nature hath tyed him uniformly in the bowels of the Earth, and to reduce

*Preparatio  
aqua Mercurii  
difficilis.*

him

him into its primum Ens, which is a Sulphureous spiritual Water, which must be done without addition of any heterogeneous thing, as *Rogerus Bacon* under the title of Mercury testifieth; and *Raymundus* in the *Theoricâ* of his Testament saith, that if it be not putrefied and opened after the foresaid manner, the *Menstruum* will not be worth a Fig. But when the quick Mercury without any extraneous thing is set free from its bonds, and dissolved into the primogeneal Water, then and but then we are capable to cleanse his inside, and by distillation to sever the Spirit from the Water, and terrene terrestriety; concerning which Separation the Philosophers have writ in an occult stile, such as no conceited person will easily apprehend, but especially they described it figuratively in the distillation of

*Mercurius  
in aquam  
Sulphuream  
reducendus  
absque hetero-  
geneis.*

*Mercurius  
solutus po-  
test pur-  
gari.*

Wine.

*Exemplum de vini distillatione.* Wine. For in the distillation of Wine appeareth evidently, that the Spirit of Wine is mixed with a great deal of Water, and terrene terrestriety: but by means of an artificial distillation, the dry Spirit of Wine may be severed from all the phlegmatick humidity and terrene terrestriety, in so much that all the Spirit is severed from the Water existent in Wine, and the Water from the Earth, and then remain the Lees, out of which a white Salt is extracted, and joyned again with the Spirit, and then the Spirit is distilled and cohobated divers times, until all the Salt be gone over with it, whereby the Spirit is hugely fortified and acuated. And in truth, this is a notable typical description represented unto us by the Philosophers, which in the preparation of the Water of Mercury we ought to imitate; for after its dissolution we ought in like manner (as hath been taught of the Wine) by Sublimation sever

the Water or Phlegm from the Spirit, and the Spirit from the Earth, and to rectifie the Earth, and joyne and distill it together with the Spirit, untill all together come over the Helm. Of which preparation of this Water, none of all the Philosophers hath written more clearly nor better than Raymond Lullie, viz. in Testamento novissimo, as also in the first Testament, in libro Mercuriorum, libro 2. Essentie, &c. where he doth plainly enough declare, that after the Putrefaction, Separation, Distillation of the Philosophical Spirit of Wine, the Spiritual Water is to be mixed again and distilled with its own Earth, that it come over with it; he declareth also, how this Philosophical Wine or *Menstruum* is fortified and acuated with its own Salt. And further it is to be noted, that this Water, *Menstruum*, or Philosophical Spirit of Wine,

*Lullius peritissimus est in preparatione aqua Mercurii.*

*Mercurius solvus solvit summa cor. us.*

## 26. *Hydropyrographum*

being thus prepared, doth dissolve or open its own Body, or Mercury vive, into the primum Ens, or primogenial Water, whereby it is multiplied without end, by means of Putrefaction and Distillation. But what is said of the Extraction of this Water, is confirmed by *Arnoldus de Villâ novâ*, saying: It is a substance full of Vapours, which containeth in it self a fat humidity, whereof the Artist severeth the Philosophers humidity, such as is fit for the Work, and is as clear as the tears of eyes; wherein dwelleth the Quintessence in a Metallick Nature, very proper for the Metals, and therein is the Tincture to bring forth an intire Metal: for it containeth the nature both of *Argent vive*, and also of *Sulphur*. *Resarius Philosophorum* saith concerning the distillation of this *Menstruum* or Water, that great industry and care must be had, and that the Vessels to be used for the cleansing of

*Vasa bene  
claudenda  
in preparatione  
aqua  
Mercurii.*

## *Hermeticum.* 27

of this Spirit, must be of Glass, and exactly closed, to the end that the Spirit may find no vent nor place to fly through, it being very forward to make its way through any hole it findeth: And if the red Spirit should be gone, the Artist will lose his labour: the Philosophers call the red Spirit *Bloud*, and *Menstruum*; therefore be very careful to have good Vessels, and to have the *joynts well luted*, that you may get the dry Spirit with its *Bloud into the Receiver by it self*, without evaporation of its Virtue, and keep it, until thou have occasion to work with it. But concerning this distillation, the ocular inspection goeth beyond writing, and none can be a Master, before he have been a Scholar or Apprentice. Be provident therefore and discreet in thy Work, lay on a Receiver, and first distill by a gentle Fire the Element of Water, which being over, put it aside, and lay on another Receiver, and close

*Processus  
in distilla-  
tione aqua.*

the joynts exactly, that the Spirit may not vapour away, increase the Fire a little, and there will rise in the Helm a dry yellow Spirit: Continue the same degree of Fire, so long as the Spirit cometh yellow. But when the Alembick beginneth to be red, then increase the Fire very gently, and keep it going on thus, until the red Spirit and Bloud be quite come over, which in its ascending and going through the Helm will appear in the form of Clouds in the Air: And so soon as the red Spirit is distilled over, the Helm will be white, and then cease quickly; and thus you have in the Receiver the two Elements of Air and Fire, having extracted the true dry Spirit, and severed the pure from the impure. Loe now you have the *prima materia Metallorum*, wherein the Bodies are reduced. For all the Metals have their rise from Water, which is a foot of all Metals. And therefore they are reduced

*Omnia metalla ex aqua.*

duced into Water, like as the frozen Ice by heat is reduced into Water, because it hath been Water before. Do not marvel at it, for all things upon Earth have their root and rise from Water. O how many there are that work and never think upon the root, which is the Key to the whole Work: it dissolveth the Bodies readily; it is Father and Mother; it openeth and shutteth, and reduceth Metals into what they have been in the beginning. It dissolveth the Bodies, and coagulateth it self together with them; the Spirit is carried upon the Water, that is, the Power of the Spirit is seen there operating, which is done when the Body is put into the Water. Whereupon the Philosopher saith: Look upon *that despicable thing*, whereby our Secret is opened. For it is a thing which all know well, and he that knoweth it not, will hardly or never find it: *the wise man keepeth it, and the fool*

*Effectus aqua.*

fool throws it away, and the reduction is easie to him that knows

*Resolutio  
Mercurii  
maximum  
secretum.*

it. But, my Son, it is the greatest secret to free this Stone, or *Mercury vive*, from its natural bonds, wherewith he is tyed by Nature, that is, to dissolve and reduce it into its primigenial Water; for without this be done, all will prove but labour lost: for else we should not be able to sever and extract the true Spirit or Watry substance, which dissolveth the Bodies.

*Omnes Philo-  
sophi oc-  
cultarunt  
confectio-  
nem aqua.*

And this Solution hath been concealed by all the Philosophers, who left it unto God Almighty's disposing, anathematizing that man that should openly reveal it. And therefore they spake very subtilly and concisely concerning the solution of this crude Body, to the end that it

*Resolutio  
Mercurii  
non fit abs-  
que medio.*

may remain occult unto the unwise. But, my Son, thou art to take notice, that the solution

of Mercury vive will hardly be performed without a means, but none such are to be used as are Sophistical, as many rude, unwise and ignorant fools use to do, who by strange extravagant ways reduce Mercury into Water, supposing that to be the right Water. They sublime Mercury with Corrosives, with all sorts of Salts and Vitriols, from which the sublimed

*Modi falsi  
resolutionis  
Mercurii.*

Mercury attracteth the Salty Spirits, and then afterwards they dissolve the sublimate into Water in Balneo, or in the Cellar, or divers other ways. Item, they reduce it into Water by Salt-Armoniack, by Herbs, Sope, Aquafort, by means of strange kinds of Vessels, and many the like Sophistical proceedings, all which are but gross fancies, foolish and frustraneous labours: Some also conceive to sever those things afterwards from the Water of Mercury, and that then it shall be the true Water, which the Philosophers do desire.

*Causa errorum in confectiōne aqua.* The reason of their Errors is, that they consider not the words of the Philosophers, who plainly do say, that it ought not to be mixed with any heterogeneous thing in the whole World. And *Bernhardus* saith in his Epistle, that so soon as *Mercury* is dried up by the Salts, Aquafort, and other things, that thenceforward it is unfit for the Philosophick work; for being dried up by the Salts, Allums, Aquaforts, it is not able to dissolve. But, my dear Son, observe what now I tell thee, and what information concerning this point the Philosophers left behind them in their Books; *viz. that this Water is not to be prepared by any heterogeneous means whatever in the whole World, but only by Nature, with Nature, and out of Nature.* These words are all plain to the understanding, which I will not now openly unfold, but reserve the same for a peculiar Treatise, how-

however for a Memorandum, I will set down these following Rhimes.

*Take fresh, pure, quick, white and clear,*

*Tye him bands and heels so near,  
With a most puissant cord and yoke,  
That he may be mortified and choakt.*

*Reduce him by his like homogeneous Nature,  
To his first Being, or primigeneous feature,*

*Within the close Chamber or House of Putrefaction,  
According to Dame Nature's indication:*

*Then you will have a living spiritual Fountain,*

*Flowing bright and clear from Heaven's Mountain,*

*Feeding on its proper flesh and bloud,  
Therewithall increasing to an endless Floud.*

Let him, that by Divine assistance obtaineth his blessed Water, render thanks unto God, for he hath

*Aqua clavus artis.* hath the Key in his hands, wherewith he may open the fast Locks of all Metallick Chests, out of which Gold, Silver, Gems, Honour, Power, and Health are to be had. This blessed Water is by the Philosophers called, *the Daughter of Pluto*, having all the Treasures in her Power. It is also termed the white, pure, delicate, undefiled Virgin *Beja*, without which no generation nor increase can be effected. And therefore the Philosophers espoused this delicious pure Virgin unto *Gabricius*, to the end they may raise up Fruit: and when *Gabricius* lay with her, he dyed, and *Beja* out of excessive love swallowed and consumed him, as *Aristeus* in *Turbâ Philosophorum* speaketh of it. And *Bernhard* in his *Practica* saith: the Fountain is as a Mother unto the King, for she doth attract him, and causeth him to dye, but the King by her means riseth again, and uniteth himself so firmly unto her, that no man can

can hurt him. And therefore the Philosophers say, although *Gabricius* be costlier, dearer, and more esteemed by the World than *Beja*, yet he alone can bring no Fruit. This Virgin and blessed Water the Philosophers named in their Books with many thousand names; they call it Heaven, Celestial Water, Celestial Rain, the dew of Heaven, *May-dew*, Water of Paradise, parting Water, *Aqua Regis*, a corrosive *Aqua fort*, sharp Vinegar, Brandy, Quintessence of Wine, growthful green Juice, a growing *Mercury*, a viridescent Water, and *Leo Viridis*, Quick-Silver, *Menstruum*, Bloud, Urine, Horse-piss, Milk, and Virgins Milk, white Arsnick, Silver, *Lune*, and juice of *Lune*, a Women, Feminine Seed, a sulphureous vapouring Water and Smoak, a fiery burning Spirit, a deadly piercing poyson, and Basilisk that killeth all, a venomous Worm, a venomous Serpent, a Dragon, a Scorpion devouring

*Varia appellationes aquæ Mercurii.*

vouring his Children, a hellish Fire of Horse-dung, a sharp Salt, and Salt-Armoniack, a common Salt, sharp Soap, Lye, a viscous Oyl, Estrich's Stomach which doth devour and concoct all, an Eagle, Vulture, Bird of *Hermes*, a Vessel and Seal of *Hermes*, a melting and calcining Furnace, and innumerable other names of Beasts, Birds, Herbs, Waters, Juices, Milk, Blouds, &c. And they writ figuratively in their Books of this Water, to be made of such things, whereas all the unwise, which sought it in such like things, have not found the true desired Water. Know

therefore, my dear Son,  
that it is only made of  
Mercury vive, and of  
no other heterogeneous

thing in the World; and that the Philosophers therefore gave it so many Names, that it might not be known to the unwise. And with this *Item* I will conclude this Treatise, whereby thou mayst understand and learn, that without this

*Aqua  
Mercurii  
undefiat,*

this Fire all the labour of the whole World is meerly lost, all Chymical processes false, lying and useles. The great *Rosary* faith, there is no more but one Receipt; and with this one Lock all the Philosophers Books both particularly and universally are lock'd up, and walled about, and fenced as it were with a strong Wall; and he that knows not the Key, nor hath it in possession, is not able to open the Lock, nor to obtain Fruit. For this Water is the only Key for to open the Metallick Walls and Gardens. And this Water is the strong *Aqua fort*, of which *Isaacus* in his particular Work is to be understood; wherewithall he dissolveth and spiritualizeth the Bodies. And therefore it is very diligently to be noted, that without this Water nothing can be effected in *Chemia*, and without it all are but falsities and lyes, both in Metals and Minerals, as also in Vegetables and Animals. Whether they dissolve,

*Abque  
aqua nihil  
fit in Che-  
mia.*



dissolve, sublime, distill, calcine, extract, mix or compound with any other thing whatsoever; whether they dissolve *per deliquium*, in *Balneo*, in Horse-dung, in Aquafort, and all sorts of strong Liquors, which seem to promise some probability, and according as the pretended processes of Alchymists do teach or may be invented: whether there be made Oyl, Water, Calx, Powder, black, white, yellow and red; whether it be burnt, melted, or done any thing about it, which the Alchymists Receipts do teach and vent for true, whereby to make Gold and Silver, all proveth but false and a cheat in the event. For my self with my own hand have experimented all such things to my damage and loss, not believing them to be false before I tryed them. Therefore be

*Sophista in  
Chemia  
vitandi.*

Impostor the Devil, and avoid them

them as carefully as a terrible burning Fire, and Poyson; for by such Sophistry, and sweetly insinuating false Alchymy, a man runs the hazard of Body and Soul, Reputation and Wealth, yea this Imposture is worse than the Devil himself. For though a man should spend a whole Province or Kingdom upon such deceitful processes, yet all would be consumed in vain, and no firm truth thereby be obtained. Wherefore open thy eyes, own and acknowledge the only Key, and flee from all falsity; for it is impossible else to speed, or do any good.

F I N I S.

**THE  
PRIVY SEAL  
OF  
SECRETS,**

**WHICH**

**Upon pain of Damna-  
tion is not unadvised-  
ly to be broken up, nor  
Revealed to any but with great  
Care, and many Cautions.**



THE  
PRIVY SEAL  
OF  
SECRETS.

**T**O omit circumstances, the first Matter out of which the Philosophers Stone is to be had and taken, is a subject common and poor in outward appearance, and therefore it is called a little thing, and it is in every Mine, yet is nearer in some things than in others, and in a word in the Mineral Kingdom you must have it, in the most excellent work of the Mineral Hierarchy; therefore not Animals or Vegetals. Know ye then, (although I deny not *Raymonds* Canons to be true) that the lively Nature being constrained with

with the strength of Gold, in the most subtle heat, the Tincture may be made well easily, and in a short time, which will convert all Metals into perfect Gold; but the way of the Philosophers in the Universal Work, was out of the Mineral Kingdom: leaving therefore Animals and Vegetals, I will acquaint you with the Universal Subject. Know that all Philosophers affirm, that the Matter is but one thing, and a vile thing which costeth nothing, cast in High-ways and trodden upon, which is the hope of Metals, or a thing containing all things needful for the Work within it self; and albeit curious Wits hold all these to be *Ænigma's*, yet are they true according to the letter. Briefly, to manifest the truth, you shall know that in all Mines whatsoever there doth lye certain Beds, of a lutinous or clayish substance, under the Earth, which in some places is harder than in others, the deeper the Mine is, the more unctuous to the Clay; and

this Clay is the Mother of the Metals, the feeder of the Mines, for in it lies hid the Spirits, or the three Principles of Metals, (*viz*) *Salt* the Body, *Sulphur* the Soul, and *Mercury* the Spirit, not common nor running, but a white Vapour which resolves it self into a white Water; I say, invisibly in this confused lump of Clay, lies hid the aforesaid Principles.

And this is the true Matter or Subject of the Philosophers; and mark how that it agreeth with that I said before: First, that it is one thing, which yet containeth three; Secondly, that it is a vile thing, and yet is not so, for it is a lump of Clay; Thirdly, that it is so vile and common, that Workmen throw it out of their Mines, and tread on it, as a thing of no value: I have seen High-ways paved with it in *Hungary*, and it is no other in other Countries. And is not this a Chaos or confused Matter? is not this the hope of Metals? be you judge. I took my Matter in *Hungary*

gare out of the Mines of *Sol*, and so I was taught, because more decocted, and riper or hotter Spirits are there, than in any other Mines. *Paracelsus* out of it wrought his *Elixir*, but the Philosophers generally took their Matter (which is the same in shew and substance, but not so ripe) out of the Mines of *Saturn*, and that is their *Saturn* so often mentioned in their Books; not Ore of *Saturn*, nor *Mercury* of *Saturn* but the Sperm, where the Vegetable Spirits are not specified to Lead, but lye hid in the lutinous lump of Clay.

Now the difference between that which is taken out of the Mine of *Sol*, and that which is had out of the Mine of *Saturn*, is this; in *Sol* the Matter is so prepared, you shall have need but of one Putrefaction, but in that taken out of the Mine of *Saturn*, you must have three Putrefactions, which indeed is the great and universal Work. And thus I have fully and plainly revealed the Matter, the Work is  
*case, viz.*

*The*

*The Practice.*

**T**ake this lutinous Clay out of *Sol* or *Saturn*, (for the working in either the Preparation is alike) I say, take that which is most clammy or unctuous, and when you gather it, keep it from the Air, as close as you can in a Glass or Earthen Vessel, for it will (which I have admired) in an instant indurate and harden. But put it in a Glass Vessel, and in that digest it, being well stopped in *B. M.* or in a Blind Head which is better; but let three parts of the Vessel be empty, and let the heat of your *Balneum* be such, as you may easily hold your hand in it. Some Philosophers digested this a Philosophical month, which is six weeks, but then their Matter was not fresh; for if it be fresh, then sixteen or twenty days is sufficient. After Digestion alter the head, and distill, and you shall have the Philosophers Oyl; which being come, pour it on the Matter again, and  
 this

this till you have so much Vinegar as will swim four fingers over the Matter; then let it stand twenty four hours, and it will be tinged yellow; pour that gently off, and distill away your Vinegar till it come to a gummy substance; then pour this Vinegar on the Matter again, and it will be tinged yellow: distill and reiterate this until your Vinegar be no more tinged yellow, then hath it sucked out all the Spirits out of the Clay: then from the yellow Liquor distill away all the Vinegar, and you shall have a gummy substance like *Saccarum Saturni*: digest this two days, then distill away all the Flegm in *Balneo*, then let it cool, and put it in a Retort, with a great Receiver well luted to it as can be; put it into an Ash Furnace, and distill it again, and by degrees you shall have all your Receiver become as white as Milk, which is crude *Mercury* of Philosophers, or the Virgin Milk: continue Distillation, and a bloud red

Oyl

Oyl shall ascend, which is *Sulphur* of Philosophers incombustible and unctuous: continue still no more will come over, with so violent a heat for twelve hours, that you do almost melt the Glass; then let it cool, and take off that Receiver, and stop it up very close: break the Retort, and the Feces will be as black as Pitch, and hard, which grind small on a Marble, then Reverberate it in an Earthen Calcining-pan, close covered for three days, (but make not the Matter red-hot) and lay it two fingers thick in the Pan: then take it out, and either with your Vinegar rectified from its Feces, or with Rain-water distilled, I have tried and found it being well Reverberated, that it will take up the Salt, but I held the Vinegar the best and most proper; digest it therefore with Vinegar twenty hours, then philter and distill it in *B. M.* till it be dry; dissolve it again in that Vinegar, but first rectifie it: let it settle, philter and distill, and re-

D . . . . . iterate

iterate until the Salt be Crystalline and white, then put it in a white glass Body, pour thereon this red Oyl which is the *Sulphur*, and also the white Water which is incorporated therewith: lute on close and well a Blind Head, and digest in *Balneo* three days, and it will be all one thing or pap: but then distill away all the humidity that will arise, and then put it in an Egg-glass with a short neck, nip it up without heating the Matter, let the Egg be but a fourth part full.

This is the gross Conjunction and Preparation, without adding any more than Natures proportion: put the Glass in an *Arbano*, in a gentle heat, and the Matter shall dissolve, putrifie, and perform all the Work by vertue of Count *Trevisan's* Fire, which is the Spirit ever working within the Glass, beginning visibly before the Matter begins to putrifie, for then it continually ascends and descends until Congelation. Be not

too curious, only pray to God, and he will direct your Work, and bring it to a period, which I judge to be sixteen months, a bloud-red Powder impalpable in the conclusion of the Work, be patient and you cannot erre. *Note*, I was never taught to multiply, but by increasing with his own Oyl and Salt, that is, with ten parts of Oyl and one of Salt depurated, and so increasing the Medicine you shall bring it as high as you will. I know not any more than this, neither can any more large or more plainly. Serve God, and you cannot erre.

Know also, that you may with this Fire-Stone, which is the red Oyl, and this Salt prepared from the white Water, increase *Precipitate of Sol and Mercury*, elevated together and then mixed, or upon a subtle Calx of *Sol* alone, but not so suddenly. The manner is, to pour on the Calx the red Oyl, till it be like pap; then lute it, and set it in Ashes to circulate in a

52 *The Privy Seal, &c.*

Circulatory, that if any Mercurial Spirit should remain, it may still arise and not hinder the fixation of the Matter: continue the Fire till it be a dry Powder, then increase more and more, till it be in an Oylie substance fixt, which turns *Luna* into perfect *Sol* with great profit. And thus you may increase with the Oyl of *Antimony*, as I have shewed you.

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F I N I S

A  
LETTER

Communicated by the  
most Serene Prince

FREDERICK

Duke of

*Holsatia and Sleswick,*

Concerning an *Adept,*

AND

Relates things strange  
and unheard-of.





The following Letter was communicated by the most Serene Prince Frederick Duke of Holsatia and Sleswick, and relates things strange and unheard-of.

*My Friend,*

**Y**OU have desired of me an account of the Life and Death, Inheritance and Heirs of my Master B. J. of happy memory: I return you this Answer in *Latine*, as yours to me was, though I be not exactly skill'd in it.

He was by Nation a *Jew*, by Religion a *Christian*, for he believed in *Christ* the Saviour, and openly made profession of the same: He was a man of great Honesty, and gave great Alms in secret: He lived chastly a Bachelor, and took me when I was about twenty years

of Age, out of the House where Orphans are maintained by the Publick, and caused me to be instructed in the *Latine, French, and Italian* Tongues; to which I afterwards by use added the *Jewish* or *Hebrew*. He made use of me, so far as I was capable, in his Laboratory, for he had great skill in Physick, and cured most desperate Diseases. When I was twenty five years of Age, he called me into his Parlour, and made me swear to him; that I would never marry without his consent and knowledge; which I promised, and have religiously kept.

When I was thirty years of Age, on a morning he sends for me into his Parlour, and said very lovingly to me, My Son, I perceive that the Balsm of my Life, by reason of extreme old Age coming on, (for he was eighty eight years of Age) is well-nigh wasted, and that consequently my Death is at the door: wherefore I have writ my last Will and Testament, for the use and benefit

benefit of my Brothers Sons, and of you, and have laid it upon the Table of my Closet, whither neither you nor any mortal ever entered; for you durst not so much as knock at the door, during the hours set apart for my Devotion. Having said this, he went to the double door of his Closet, and daubed over the joynings thereof with a certain transparent and Crystalline Matter, which he wrought with his fingers till it became soft and yielding like Wax, and imprinted his Golden Seal upon it; the said Matter was immediately hardened by the cold Air, so that without defacing the Seal, the door could no way be opened.

Then he took the Keys of the Closet, and shut them up in a small Cabinet, and sealed the same as before with the said Crystalline Matter, and delivered the said Cabinet, after he had sealed it, into my hands, and charged me to deliver the same to none but his

Brothers Sons, Mr. *Jesse*, *Abrah*, and *Solomon Joelha*, who at that time lived in *Switzerland*, the eldest of them being a Bachelor.

After this he returned with me into the Parlour, and in my presence dropped the Golden Seal he had made use of, into a Glass of clear Water, in which the said Seal was immediately dissolved, like Ice in hot Water, a white Powder settling to the bottom, and the Liquor was ting'd with the pale red of a Provence Rose. Then he closed the said Glass Vial, with the above-mentioned transparent Matter, and charged me to deliver the said Vial, together with the Keys, to Mr. *Jesse*.

This being done, he repeated upon his bended knees some of *David's* Psalms in *Hebrew*, and betook himself to his Couch, where he was used to sleep after Dinner, and commanded me to bring him a Glass of Malaga, which now and then he sparingly made use of: As soon as he had drank off his  
Wine,

Wine, he bid me come to him, and leaning his head upon my shoulders, he fell into a quiet sleep, and after half an hours time fetched a very deep sigh, and so yielded his Soul to God, to my great astonishment.

Upon this I according to my promise writ into *Switzerland*, to give notice of his death to his Nephews; and to my great wonder, the very day after my blessed Master died, I received a Letter from Mr. *Jesse*, wherein he enquired whether my Master were dead or alive, as if he had known every thing that had passed; as indeed he did, by means of a certain Instrument, of which hereafter I shall make mention.

A little after his Nephews came, to whom I gave an account of what had passed: all which Mr. *Jesse* heard with a smile, but the other Brother not without astonishment and wonder. I gave him the Keys, together with the Glass in which was the aforesaid Golden Seal.

Solution; but they refused then to meddle with any thing that day, being tired with their Journey, but on the morrow, after I had carefully shut all the doors of the house, and none but they and I being present, Mr. *Jesse* took the Glass Vial, and broke it over a China-dish, which might receive the inclosed Liquor, and took some of the said Liquor and put it upon the transparent Matter, with which the Cabinet was sealed, and immediately the Matter which before was hard as Chrystal, was resolved into a thickish Water; so he opened the Cabinet, and took thence the Keys of the Closet.

Then we came to the door of the Closet, where Mr. *Jesse* having seen the Seal, he wetted it as formerly with the forementioned Liquor, which immediately gave way; and so he opened the said double door, but shut it again, and falling down upon his knees, prayed; as we also did when we entered, and shut the doors

doors upon us. Here I saw great Miracles.

In the midst of the Closet stood a Table, whose Frame was of Ebony; the Table it self was round, and of the same Wood, but covered with Plates of beaten Gold: before the Table was placed a low Footstool, for to kneel upon; in the midst of the Table stood an Instrument of a strange and wonderful contrivance, the lower part of it or Pedestal was of pure Gold, the middle part was of most transparent Crystal, in which was inclosed an incombustible and perpetually-shining Fire; the upper part of it was likewise of pure Gold, made in the form of a small Cup, or Vial.

Just above this Instrument hung down a Chain of Gold, to which was fastned an artificial Crystal, of an Oval form, filled with the aforesaid perpetual Fire.

On the right side of the Table we took notice of a Golden Box, and upon the same a little Spoon; this

this Box contained a Balsom of a Scarlet colour.

On the left side we saw a little Desk of massie Gold, upon which was laid a Book containing twelve leaves of pure beaten Gold, being tractable and flexible as Paper; in the midst of the leaves were several Characters engraved, as likewise in the Corners of the said leaves, but in the space between the Center and Corners of the leaves, were filled with Holy Prayers.

Under the Desk we found the last Will of my deceased Master; whilst we were in the Closet, Mr. Jesse kneeled down, leaning upon the Desk, and with most humble devotion repeated some of the forementioned Prayers, and then with the little Spoon took up a small quantity of the aforesaid Balsom, and put it into the top of the Instrument which was in the midst of the Table, and instantly a most grateful Fume ascending, which with its most pleasing odour did

did most sensibly refresh us: but that which to me seem'd miraculous was, that the said Fume ascending, caused the perpetual Fire enclosed in the hanging Chrystal, to flash and blaze terribly, like some great Star or Lightning.

After this, Mr. Jesse read the Will, wherein he bequeathed to Mr. Jesse all his Instruments and Books of Wisdom, and the rest of his Goods to be equally divided between him and his Brother; besides he left me a Legacy of 6000 Golden Ducatoons, as an acknowledgment of my fidelity.

And accordingly first enquiry was made for the Instruments and Books of Wisdom; of those that were on and about the Table, I have spoke already: in the right side of the Closet stood a Chest of Ebony, whose inside was all covered with Plates of beaten Gold, and contained twelve Characters engraven upon them.

From thence we went to view a large Chest, containing twelve

Looking:

Looking-glasses not made of Glass, but of a certain wonderful unknown Matter; the Center of the said Looking-glasses were filled with wonderful Characters, the Brims of them were inclosed in pure Gold, and between the said Brims and Center they were polished, Looking-glasses receiving all opposite Images.

After this we opened a very large Chest, or Case, in which we found a most capacious Looking-glass, which Mr. *Jesse* told us was *Solomons* Looking-glass, and the Miracle of the whole World; in which the Characterisms of the whole Universe were united.

We saw also in a Box of Ebony, a Globe made of a wonderful Matter; Mr. *Jesse* told us, that in the said Globe was shut up the Fire and Soul of the World, and that therefore the said Globe of it self performed all its motions, in an exact Harmony and Agreement with those of the Universe.

Upon this Box forementioned stood

stood another, which contained an Instrument \* resembling a Clock-Dial, but instead of the Figures of the 12 hours, the Letters of the Alphabet were placed around

\* See this Instrument described in a Book called *Ars Notoria*, Printed in Latine or English, pag. 136.

this, with a Hand or Index turning and pointing at them. Mr. *Jesse* told us, that this Instrument would move of it self, upon the motion of a Corresponding and Sympthetick Instrument which he had at home, and that by means of this Instrument, my happy Master had signified to him his approaching death; and that after this signification, finding that his Instrument remained without motion, he concluded my Master was dead.

Last of all we came to the Books of Wisdom, which he opened not: near the said Books was placed a Box of Gold, full of a most ponderous Powder of a deep Scarlet colour, which Mr. *Jesse* smiling took and put up.

Near

Near to the Clofet where we were, was another Clofet adjoining, which we entred into, and there found four large Chests full of small Ingots of most pure Gold, out of which they gave me my Legacy of 6000 Golden Ducatoons in a double proportion. But Mr. *Jesse* refused to take for himself any of the said Gold; for he said, that those things which were afore bequeathed to him, did fully content him, for he was skill'd in my Masters Art, and therefore ordered his part of the Gold to be bestowed upon several poor Virgins, of kin to them, to make up their Portions. I my self married one of these, and had with her a good Portion out of the said Gold; she embraced the Christian Religion, and is yet alive.

Mr. *Jesse* packed up all his things, and carried them home with him into *Switzerland*, though since that he hath chose himself a quiet and well-tempered place in the *East-Indies*, from whence he

writ to me last year, offering me to adopt my eldest Son, whom I have accordingly sent to him.

During the time we were in the Clofet, I saw strange Miracles effected by the motions of the said Instruments of Wisdom, which I neither can nor dare set down in writing. Thus much, my intimate Friend, I was willing you should know, more I cannot add.

*Farewell.*

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**FINIS.**

A  
TREATISE  
OF  
MERCURY  
And the  
Philosophers Stone.

BY  
Sir GEORGE RIPLEY.





A  
 TREATISE  
 OF  
 MERCURY  
 And the  
 Philosophers Stone.

**I** Will, my dearest Son, instruct thee in this Blessed Science, which was hid from the Wife of old, to whom God was pleased to shew so much favour. Know therefore, that our Matter is the chiefest of all things in the Earth, and of least estimation and account, as will hereafter more plainly appear. For if Water incorporate it self with Earth, the Water will be lowest of all, and will (if it be not kept down) with Fire, ascend

ascend higher; and thus it may be seen, how Water will be highest and lowest. Yet true it is, that it is of least estimation, for in our Earth and Water, and in that drossie Earth, you may find some very pure and clear, which is our Seed and fifth Essence, and then that foul and drossie Earth is good for nothing else, and of no estimation. But that Water, as I said, is the chiefest, will appear many ways: Know, Son, that without Water we cannot make Bread, nor any thing else, which God hath created in Nature; and hence you may easily perceive, that Water is the first Matter of all things which are born or generated in the World: for certainly 'tis manifest unto thee, that nothing grows or receiveth increase without the four Elements; therefore whatsoever is Elementated by the virtue of the four Elements, it must of necessity be, that the original of all things that are born or grow, should be of Water: Yet ought you not to under-

stand, this before spoken of Water, but of that Water which is the Matter of all things, out of which all Natural things are produced in their kind. Know therefore, that first of all Air is engendered of Water; of Air, Fire; of Fire, Earth. Now will I more familiarly and friendly discourse with thee; I'll further manifest this Mystery unto thee by degrees, lest by too much hast it happen to us according to the Proverb, That he that makes too much hast, oftentimes comes home too late. Now therefore that I may satisfie thy desire, I will discourse of the first Matter, which Philosophers call, *the fifth Essence*; and many other Names they have for it, by which they may the more obscure it. It is for certain are four Elements, pure in their Exaltation: Know therefore, that if you would have the fifth Essence, Man, you must first have Man, and you must have nothing else of that Matter; and so that you observe this well.

This I say, that if you desire to have the Philosophers Stone, you must of necessity first have the fifth Essence of that same Stone, whether it be Mineral or Vegetative; joyn therefore *species* with *species*, and Gems with Gems, and not the one without the other, nor any thing contrary, which may be other than the *species* or proper Gems; beware therefore of all that is not Essential: For of Bones, Stones cannot be made, neither do Cranes beget Geese; which if you will consider, you'll find the profit of it, by the help of Divine Grace; by the assistance whereof let us farther proceed to speak of this blessed Water, which is called the Water of the Sun and Moon, hidden in the concavity of our Earth. Concerning which Earth know, that all that is generated must of necessity have Male and Female, from which action and passion arise, without which Generation never is. But you will certainly never receive profit from things differ-

differing in kinds. Notwithstanding, if you have this Water of the Sun and Moon, it will draw other Bodies and Humours to its own kind, by the help of the virtue and heat of the Sun and Moon, and will make them perfect. As an Infant in the womb of its Mother, decoction of temperate heat helping it, turneth the Flowers into its nature and kind, that is, into Flesh, Bloud, Bones, and Life, with the other properties of a living Body, of which 'tis needless to say any more. And hence you may understand, that our Water changeth it self into a perfect kind, with things of its own kind: For first it will congeal it self into a substance like Oyl; then it will change that Oyl, by the means of temperate heat, into Gum; and lastly, by the help of the perfect heat of the Sun, into a Stone. Now therefore know, that out of one thing you have three, that is, Oyl, Gum, and a Stone. Know also, that when the Water is turned into Oyl, then you have a

perfect Spirit; when the Oyl is turned into hard Gum, then you have a perfect Spirit and Soul; and when the Spirit and Soul are turned into a Stone, then you have a perfect Body, Soul and Spirit together: which as it is called the *Philosophers Stone* and *Elixir*, and a perfect Medicine of mans Body; so also that which is leavened with its *genus*, and the *fifth Essence*. Know, Son, that *fifth Essences* are divers, one whereof is to Humane Bodies, another to *Elixir*, and to the imperfect Bodies of Metals; For you must consider, that the generation and growth of Metals, is not as the growth of mans Body; for a *genus* agrees with its *genus*, and a *species* with its *species*. Moreover, know that the first Matter of man, which begetteth the Flesh, Bloud, Bones and Life, is a Spermatick Humour, which causeth generation, through a vital Spirit included therein: And when the Matter is generated and congealed into a Body, extract thence the *fifth*

*fifth Essence* of that Body, wherewith you may nourish the Body. Yet Son, will I tell thee moreover, that Water, or Matter, or Seed whereof Man is begot, is not the augments of the Body. Know, Son, that if the Body be fed with its natural food, then its first Matter will be increased, and also the Body, (*viz.*) the first Matter in quality, and the Body in quantity; the first Matter is that which is called the *fifth Essence*. Yet know, Son, that the *fifth Essence* is one thing, and the Matter of augmentation is another: and, as I said before, the increase of Metals, is not like the increase of mans Body. Although the *fifth Essence*, which causeth the augmentation of Metals, may be a fit Medicine for Humane Bodies; as also the *fifth Essence*, which causeth the augmentation of mans Body, may be a fit Medicine for the Bodies of Metals: and therefore, as before is said, the *fifth Essence* is one thing, and augmentation another. You see

therefore for what reason our Water is called, *the first Matter and Seed of Metals*, viz. because of it all Metals are generated. Therefore you will have need of it in the beginning, middle, and end, for as much as it is the cause of all generation, because by its Congelation it is turned into all sorts of Metals, to wit, into the first Matter of the sorts. Thence it is called; *the Seed of Metals*, and the

• So it is in the Latine, though perhaps the words should be *Vita Metallica*, that is, the Water of Metallick Life, that is, of the Life of Metals.

\* *Metallick Water of Life*: because it affords Life and Bloud to sick and dead Metals, & joynteth in Matri-

mony the Red man with the White woman, that is, the Sun and the Moon. It is called also *Virgins Milk*; for as long as it is not joynd with the Sun and the Moon, nor with any thing else, except only those which are of its own kind, so long it may be called a Virgin. But when it is joynd with

a Male and Female, and marrieth with them, then is it no longer a Virgin, because it adhereth to them, and becomes one with them to whom it is joynd, that is, with the Sun and Moon, whom it joyns and is joynd with to generation. But as long as it remains a Virgin, it is called *Virgins Milk*, the *Blessed Water*, and the *Water of Life*, and by many other Names.

And now, my Son, that I may say something of the Philosophers *Mercury*, know that when thou hast put thy *Water of Life* to the Red man, who is our *Magnesia*, and to the White woman, whose name is *Albifica*, and they shall all have been gathered together into one, then you have the true Philosophers *Mercury*. For after that in this manner all is joynd with a Male and Female, then it is called the *Philosophers Mercury*, the *Philosophers Water of Life*, the *Bloud of Man*, his *red Flesh*, his *Body and Bones*. Know therefore, that there are many sorts of Milk; (viz.)

Virgins Milk, Womans Milk, and also Mans Milk: For when first they are joyned in one, and she is big, having conceived, then the Infant must be nourished with Milk: But then you may know, that this Milk is not Virgins Milk, but rather the man and the womans Milk, wherewith it is always to be nourished, till it is grown to that strength, that it may be brought up with stronger and fuller food. That food which I mean is the leavening of it, which gives it form, that it may perform Virile work: For until the Infant, that is, this our Stone, be formed and leavened with its like, the Bloud of the green Dragon, and the red Bloud of the red Dragon, whether it be the white Stone or the red, it will never do a perfect work. Know therefore, Son, that the first Water is that Water *Rubar*, which God made of Nature, and it is the cause of Generation, as I said before; but when after the conjunction which ariseth from

the Marriage, it begets the Water of Life, and the Philosophers Milk, with one of which, or both, you must augment and feed your Stone perpetually.

Much more could I say to thee, Son, concerning this first Matter, but let this suffice, that setting aside impertinencies of words, we may now, Divine Grace favouring of us, proceed to the practice it self of the Philosophick Stone. See therefore, my Son, that thou diligently puttest all these Matters (which though they are three things, yet are they but one only) in a Glasse Vessel; and lettest them quietly putrefie: then put an Alembick upon your Vessel, and by distillation draw out all the Water, which may be thence distilled. Try this first in *Marries Bath*. Then place the Vessel in Ashes, and make a gentle Fire for 12 hours: then take the Matter out of the Vessel, grind it well by it self, without the foresaid Water, then put it again into the Vessel with

Water, and stop the Vessel close. Put it in the Bath for three days, and then distill the Water as before in the Bath, and the Matter will be more black than before. Do thus three times over, and then grind it no more; but afterwards as often as you distill it, so oft pour Water on the top: but between each distillation give it so much Fire for six hours or more, till it become indifferent dry; then pour Water on the top again, and dissolve it again in the Bath under a blind Alembick. Also in every distillation separate the Flegm, by casting away six or seven drops of Water in the beginning of each distillation. And observing this order, cause it to drink its proper Water, till it hath drank of it seven times its weight which it had at the first. But then it will be of a white colour, and so much the whiter, by how much the more of its own Water it hath drank. This is white *Elixir*.

Moreover, this our Water is called

called *Homogeneous*, and by many other names. Besides, know that this Water and Matter generate as well the Red Stone, as the White: Know also, when this first Matter is brought to its compleat whiteness, then the end of one, is the beginning of the other; that is, of the Red Stone, which is our Red *Magnesia*, and Virgins Brass, as we said at first: Son, see thou well understand these words. Our Virgins Brass, is our Gold; yet I do not say, that all Brass is Gold: also our Brass, is our Live Brimstone; but all live Brimstone, is not our live Brimstone: also *Quicksilver*, is *Mercury*; but I do not say, that common *Quicksilver*, is our Silver: as I said before, that Water of Life which is our Seed and first Matter, is our *Mercury* and our Spirit of Life, which is extracted out of the blessed Land of *Aethiopia*, which is called *Magnesia*, and by many other names. Besides, my Son, know that there is no perfect generation, without cor-

corruption; for corruption causeth cleanliness, and cleanliness corruption. Consider therefore, Son, our dying poison, which dyeth and is dyed perpetually; and this is our Body, our Soul, and our Spirit, when they are joynd together in one, and become one thing, which with its parts ariseth also out of one thing, besides which there is not any other, neither ever shall be. Wherefore, my Son, great folly it is for any one to believe, that any other Medicine can be turned into Gold or Silver; which Medicine will little profit thee of it self, except it be mingled with a Body, for then shall it perfect its work according to its form to which it is born: For it is never born that it may of it self become a Body. Moreover, know that there is as much difference between the first Matter, which is called the *Seed of Metals*, and the Medicine, as is between the Medicine and Gold: For the Seed will never be the Medicine without a Body, neither will

the

the Medicine ever be a Metal without a Body. Much difference also there is between *Elixir* and the Medicine, as between Masculine and Feminine Seed, and also an Infant which is generated of those in the *Matrice*. Now you may see, that the Seed is one thing, and the Infant another; though they be one and the same in kind, one thing, one operation, the Vessel finally one, though it be called by divers names: For of a Man and Woman, is an Infant born, when as yet the Man is one thing, and the Woman another, though they be one and the same in kind: which you ought to understand in our Stone. But what I said before, that corruption is the cause of generation, and of cleanliness, is true: For, you must know, that every thing in its first Matter is corrupt and bitter, which corruption and bitterness is called *dying poison*, which is the cause of Life in all things, as will be sufficiently manifest, if you with right reason do weigh

weigh



weigh the Natures of things. Consider well, O Son, that when *Lucifer* the Angel of Pride, first rebelled against God, and prevaricated the Command of the most High, be assured that this was made corrupt, bitter, and harsh to him: No less was the fall and prevarication of our first Parents *Adam* and *Eve*, whom death and condemnation followed, made to them corruption and bitterness, and likewise to us in whom the same corruption is propagated. Many more like examples I could recite, if need were: But setting aside these, to come to what is proper to our discourse; consider well, that of all precious Fruits which grow out of the Earth, their first Matter is bitter and harsh, as still retaining some footstep of the former corrupt ion and putrefaction; which bitterness, by the means of continual action of natural heat, is with great virtue turned into sweetness. Now therefore, Son, if thou wilt be ingenious, this little will

will suffice whereby to find out much more, and to perceive my meaning: Consider therefore well, Son, that according to the old Proverb,

*He sweet deserves not, who no bitter tastes.*

But now to speak something more of our Brass; know, that Brass signifies continuance, or continuing Water: But what is farther to be considered in the nature of the name of Brass, you may easily gather from its *English* Tetragrammate name, that is, its name consisting of four letters, to wit, *B. R. A. S.* First therefore, by *B.* is signified the Body of our Work, which is sweet and bitter, our Olive and our Brass continuing in its form: by *R.* is signified the Root of our Work, and the Spring of continuing Radical Humours, which is our Red Tincture, and Red Rose which purifies all in its kind: *A.* signifies our Father *Adam*, who was the first man,

out of whom was born the first woman *Eve*; whence you may understand, that therein is Male and Female. Know therefore, that our Brass is the beginning of our Work, our Gold and Olive, for it is the first Matter of Metals, as Man is the first of Man and Woman. S. signifies the Soul of our Life, and Spirit of Life, which God breathed into *Adam*, and all the Creatures; which Spirit is called the *fifth Essence*. Moreover, Son, by these four Letters, we may understand the four Elements, without which nothing is generated in Nature. They also signify *Sol* and *Lune*, which are the causes of all Life, Generation, and augmentation of all things born in the World. In this name therefore of four Letters, consisteth our whole Work: For our Brass is Male and Female, of which ariseth he who is called *begot*. Therefore, Son, take good notice what is signified by our sweet Brass, what is called our *Sandiver*, or the Salt of our *Nitre*,

or

or *Nitre*; what also by the Bloud of the Dragon, what *Sol* and *Lune*, our *Mercury*, and our Water of Life, and many other things, concerning which Philosophers have spoken darkly, and in Riddles. Know therefore, Son, that our first Matter is neither Gold, nor common Silver, nor is it of corrosives, or such like outward things, which *Demigrators* groping in the dark now-a-days do use. Take heed therefore, Son, that by no means you admit any thing contrary in kind; for be assured, that what a man shall have sowed, the same shall he reap. Moreover, know that when our Stone is compleated in its proper kind, then it will be a hard Stone, which will not easily be dissolved; yet if you add his Wife to him, he will be dissolved into Oyl, which is called the Philosophers Oyl, incombustible Oyl, and by many other names. Know therefore, Son, that there are divers leavenings, as well Corporal as Spiritual. (viz.) Corporal is

quants

quan-

quantity, and Spiritual in quality: Corporal leavening increaseth the weight and quantity of the Medicine, yet is not of so great power as the Medicine it self, as is Spiritual leavening; for it only increaseth the Medicine in quantity, not in virtue: but Spiritual leavening increaseth it in both; and where the Corporal ruleth above an hundred, the Spiritual above a thousand. Moreover, as long as the Medicine is leavened by Spiritual qualities, so long it is called the Medicine; but when it is leavened with the Corporal substance, it is called *Elixir*. There is therefore a divers manner of leavening, and a difference between the Medicine, and the *Elixir*; for the Spiritual is one thing, the Corporal another. Know also, that as long as it is Spiritual leavening, it is liquid Oyl and Gum, which cannot conveniently be carried about from one place to another; but when it is Corporal, then it will be a Stone which you may carry about

about in your Pocket. Now therefore you see what is the difference between the Medicine, and the *Elixir*; nor is the difference less between *Elixir*, and Gold and Silver, for Gold and Silver are difficult to melt, but *Elixir* not so, for it easily dissolves at the flame of a Candle: thence you may easily perceive, how various the differences of our composition and temperament are. Lastly, that we may say something concerning their food and drink, know that their food is of airy Stones, and their drink is drawn out of two perfect Bodies, namely, out of the Sun and Moon; the drink that is drawn out of the Sun, is called liquid Gold, (or Potable, that is, that may be drank;) but that out of the Moon, is called Virgins Milk. Now, Son, we have discoursed plainly enough with thee, if Divine Grace be not wanting to thee; for that drink that is drawn out of the Sun, is red, but that out of the Moon, is white; and therefore

one is called liquid Gold, but the other Virgins Milk; one is Masculine, the other Feminine, though both ariseth out of one Image, and one kind. Son, ponder my words, otherwise if thou wanderest in the dark, that evil befalls thee from defect of light: See therefore that thou beest diligent in turning the Philosophick Wheel, that thou mayst make Water out of Earth, Air out of Water, Fire out of Air, and Earth out of Fire, and all this out of one Image and Root, that is, out of its own proper kind, and natural food wherewith its Life may be cherished without end. He who hath understanding, let him understand.

*Glory to God Omnipotent.*

**F I N I S.**



*Colours to be observed in the Operation of the Great Work.*

**Y**OU must expect to have it exceeding Black, within 40 days after you have put your Composition into the Glass over the Fire; if it be not black, proceed no further, for it is unrecoverable: it must be as black as the Ravens Head, and must continue a long time, and not utterly to lose it during five months.

If it be Orange colour, or half Red, within some small time after you have begun your Work, without doubt your Fire is too hot; for these are tokens that you have burnt the Radical humour and vivacity of the Stone.

Know ye not, that you may have Black of any thing mixed or compounded together with moisture

sture: But you must have Black which must come and proceed of perfect Metalline Bodies, by a real Putrefaction, and to continue a long time.

As for the colours of Blew and Yellow, they signifie that the Solution and Putrefaction is not yet perfectly finished, and that the colours of our *Mercury* are not yet well mingled with the rest.

The Black aforesaid is an evident sign, that in the beginning the Matter and Composition doth begin to purge it self, and to dissolve into small Powder, less than the Motes in the Sun; or a glutinous Water; which feeling the heat, will ascend and descend in the Glass: at length it will thicken and congeal, and become like Pitch, exceeding Black; in the end it will become a Body, and Earth, which some call *Terra fetida*; for then by reason of the perfect Putrefaction, it will have a scent or stink like unto Graves newly opened, wherein the Bodies are

not

not thorowly consumed. *Hermes* doth call it *Terra foliis*, but the proper name is *Leton*, which must be blanched and made white.

This blackness doth manifest a Conjunction of the Male and Female, or rather of the four Elements.

Orange colour then doth shew that the Body hath not yet had sufficient digestion, and that the humidity (whereof the colours of Black, Blew, and Azure do come) is but half overcome by the dryness.

When dryness doth predominate, then all will be white Powder: It first beginneth to whiten round about the outward sides of the Glass; the *Ludus Philosophorum* doth say, that the first sign of perfect whiteness, is the appearing of a little hoary circle passing upon the Head, shewing it self round about the Matter on the outward sides of the Glass, in a kind of Citrine colour.

The same

**THE SAURUS,**

*Sive*

*Medicina Aurea:*

A plain and true

**DESCRIPTION**

OF THE

**Treasure of Treasures,**

OR THE

**Golden Medicine.**



# THE SAURUS,

*Sive*

*Medicina Aurea.*

**M**Any and great are the Secrets of Nature, and concerning them and the way to attain them, the wise Philosophers have writ much, but in a very dark and Ænigmatical stile, so that very few are those that attain to any thing of their desires by them; but on the contrary, after much time, labour, and cost in vain expended in the search of them, are forced to give over at last, and surcease their further inquiry, and instead of the desired satisfaction, conclude from their lost labours, that the Books of the Philosophers are only fabulous, and writ to deceive

the unwary, and thoſe that thiſt after ſo great a Treafure. But I vow unto thee by Almighty God, that what they have wrote is a real Truth, though delivered in ſo dark and dubious a way, that few are able to underſtand and receive benefit from them. I do therefore atteſt the truth of their Medicines, as well for the tranſmutation of the baſer and imperfect Metals into Gold and Silver, as for the benefit of Humane Bodies, and healing all Bodily Diſeaſes, till God calls for the Soul; and this above all the Medicines of *Galen* and *Hippocrates*. But becauſe many great lovers of Knowledge, and this Science, have ſo often failed of obtaining the end of their deſires in theſe Myſteries of Nature, and not only failed as to the Accompliſhment of their deſires in full, but alſo came ſhort of knowing the principal ſubject, and ground of Philoſophical Secrets: I have therefore thought fit to help them by this ſmall Script, as

much

much as I may, and ſave them the troubles of that ſearch; and by telling them in plain terms and words the true Matter, enlighten and encourage their dubious minds to the farther ſearch after what they deſire.: for let them aſſure themſelves, it is no ſmall advantage to be aſſured of the true Matter and ground-work, or Baſis of ſo great *Arcana's*, and hereon great and innumerable bleſſings do depend. I do therefore moſt faithfully aſſure thee, that the true Subject of this Art is *Quickſilver*, in a double manner, *viz.* either *Quickſilver* Natural, or *Quickſilver* of Bodies, *viz.* the Bodies of *Sol* or *Luna*, reduced to *Mercury vive*; for many and ſtrange things may be performed by either, ſingly of themſelves, or elſe conjoynd. The conjunction of the *Mercury* of Gold or Silver, with the common *Mercury*; or the Bodies, or the Oyl of Gold and Silver, diſſolved in the *Aqua Mercurii*, doth much haſten the operation



ration of Medicines for Metals: But we need not (as absolutely necessary) any more than the common *Mercury* or *Quick-silver*, dissolved lightly, either for *Elixirs* or precious Stones; only small Natural Stones must be dissolved in the Mercurial Water, so shall you have such Stones again as you dissolve, and those of what bigness you please, far exceeding Natural ones.

The next great Secret of Philosophers, is the preparation of common *Quick-silver* or *Mercury*; for common *Mercury*, as Nature produceth it, is not fit for such operations, nor can they any way be performed by it: for our *Mercury* is not the common *Mercury* or *Quick-silver*, but is made of it, by a true Philosophical skill; it is not the white *Mercury* or *Quick-silver*, but its subtle, spiritual, airy and fiery parts, the earthy and watery being prudently separated. For the manifestation of our *Mercury*, the true *Mercury* of Philo-

Philosophers, first prepare the common *Mercury* by a due Philosophical preparation, until thou hast separated and purged him from his two extremes or excrements, Earth and Water: dissolve it then, after its purification, into a Milkie, Crystalline, and Silver Liquor or Water, which in three or four months is to be done: being once dissolved, thou mayst ever after dissolve more and more *Mercury* in fully forty days, for *Mercury* once dissolved, dissolveth it self ever after infinitely. And having dissolved it, distill it perfectly, until it have no Fæces in the *Cornue*; after Distillation, bring it again to Putrefaction, and when it is blackish, distill it again: so shalt thou have two Oyls, a white Silver Oyl, and thickish, and at last a very red or Bloud-like Oyl, which is the Element of Fire. The white Oyl serveth for Multiplication, or multiplying the white *Elixir*, and for the making of all precious Stones, by dissolving of

small precious Stones in it, for it will presently dissolve them: then in a gentle heat of Ashes congeal them again, and they far exceed any Natural ones, both in lustre, and virtue, and hardness. The red Oyl is for the multiplying the red *Elixir*, even to an infinite height in projection; which when it is by often multiplying or multiplication, brought to a fixt Oyl, then thou mayst do several Magical, yet Natural and strange Operations by it.

To make the *Elixirs* thou must proceed thus: When thou hast dissolved rightly the common *Mercury*, which cannot be done before it be duly prepared for such a Philosophical dissolution, when it is dissolved into a Milkie, Silver, CrySTALLINE Liquor, it will in the distillation leave some *Fæces*, in which remains its more fixt part or Salt, which thou must warily and wisely, after a gentle and Philosophical Calcination, extract and purifie to the highest Purification, by

by which means it will be very white and clean: then take seven ounces of the white Mercurial Oyl, and dissolve in it as much of this Salt as it will dissolve, until it will dissolve no more: having so done, put thy Liquor into a Philosophical Egg, sealing it Hermetically, and by due degrees of Fire congeal and fix it: being fixed, it is the white Medicine, which fermented with Silver, may be cast upon purged *Venus*, which it will transmute into most fine Silver: multiply it with the white Oyl, &c. If thou wouldst have it be a red *Elixir*, put to it some of the red Oyl, and by requisite degrees of heat congeal and fix it as before: ferment it with Gold; multiply it by the red Oyl, and the aforesaid white Salt dissolve in it: dissolve it, congeal and fix it often, until it will congeal no more, so will it remain an Oyl, which in its projection is almost infinite. Endeavour not to multiply it any farther, for fear thou lovest it; it is

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then so fiery, that it will vanish  
out through the Glafs reddish, or  
Rubic-like. Make projection with  
it on what Metal thou wilt, and  
thou shalt have most fine Gold,  
better than the Natural Gold.  
*Laus Deo, &c.*

*Mercurius albus & rubens  
ex Mercurio vulgi (per se)  
soluto fieri potest tanquam  
ex Mercurio Universali:  
Age Deo & mihi gratias.  
E. B. &c.*

TRACTATUS  
DE  
LAPIDE,

*Manna Benedicto, &c.*

Tracta-



*Tractatus de Lapide, Manna  
benedicto, &c.*

**I**N this Book thou hast a most faithful and plain Manuduction to the greatest and most noble Secret of Nature: Enjoy them in silence; bless God, and do good unto thy Neighbour and Successor, as I do hereby to thee, thou finder of this Book.

I have resolved with my self to write this short Treatise, having been not only an eye-witness, but also an actor of such high Mysteries of Nature, as the World is not worthy of, and the Wise of the World do scarce believe. Which discourse may be of singular use to such as God shall please (out of his infinite mercy) to bestow the knowledge of this Stone upon, to make the Stone of the Wise men so called, or the *Philosopher's Stone*, which shall be of much use and benefit

benefit to those who are not yet capable of making the Stone itself, for it shall illuminate the understanding of all that read it, more than all the Books they shall read : For it shall set down the Basis and Foundation wherein the wisdom of all the Philosophers doth lye, (I except none;) yet not so as to name that (which no man durst) in so plain words, that every fool or lewd fellow may understand it, as he may his *A. B. C.* when he reads it, for that were to make my self accur'd. Whosoever thou be that readest this, let me advise thee rather to fix thy mind and Soul on God, in keeping his Commandments, than upon the love of this Art; which although it be the only, nay all the wisdom of the World, yet doth it come short of the Divine wisdom of the Soul, which is the love of God in keeping his Commandments. Yet let me tell thee, he that shall have the blessing to make the Stone, and find this Writing,

ing, he shall see such Mysteries in Nature, as shall make him of a wicked, a good man, or else a very Devil incarnate. But I am perswaded it shall never be permitted to come to the hands of any but whom God knoweth fit for it, and such as shall never abuse it. Hast thou been covetous, prophane? be meek and holy, and serve in all humility thy most glorious Creator; if thou resolve not to do this, thou dost but wash an *Aethiopian* white, and shalt waste an Earthly Estate, hoping to attain this Science. There is no Humane Art or Wit can snatch it from the Almighty's hand; nor was it ever, nor I am perswaded ever shall be, given but to such as shall be of upright hearts. Remember what King *David* saith, *The fear of the Lord, is the beginning of wisdom,* a good understanding have they that do thereafter: and so if thou think to attain this wisdom, which is the top of all wisdom, and indeed Angelical wisdom, and yet dost

do not fear the Lord, thou dost give King David, and in him the Holy Spirit the Lye, which be far from every Christian heart. But let me conclude my Preface with this; If God bless thee with the Stone, and thou have the enjoyment of this little Script, and dost make that use of it that here is set down, thou shalt see that which is not fit to be written, yet I have set down in part what thou shalt see hereafter: as thou shalt read, pray and study; pray with a faithful and earnest heart, study with an honest heart, and leave the issue to God, to whom be Glory. *Amen.*

The folly of the Students in this Noble Science and Art, is this; they set their minds and intentions on nothing but making of Gold and Silver, and so they fall into this error, that Gold and Silver must be the ground-work of this goodly piece; but that is false: yet will I not now stand to disprove it, for that were tedious;  
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it is sufficient that I vow upon my Soul, it is not so, nor any such matter: yet it is true, that it hath a true Golden and Metalline Nature. But to proceed, briefly know, that the changing of imperfect Metals into Gold and Silver, as it is the chief intent of the Alchemists, so it was scarce any intent at all of the Ancient Philosophers; and although it be to be done by this Art, yet it is but a part, and indeed the least part of the benefit that cometh by the Art: yet I deny not but the possession of Gold and Silver is a great blessing, especially got in this way, because it freeth a man from want, and being beholden to others; as also that a man may do good to others, to the poor and oppressed; nay it is a happiness in this World to possess much, but yet I affirm it the least happiness that cometh by the Philosophers Stone, if the full use thereof be known. Gold and Silver are goodly things, and the enjoyment of them very delightful  
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to covetous and wicked-minded men, who do not trust in God, and know him as they ought; but a true searcher of this Wisdom, is content, as the Apostle saith, with meat, drink, and cloaths, viz. a competency. I have a little exceeded in my exclamation against Riches, because I know it befits not a wise man to love them: when thou hast read all that I have set down, thou wilt not value Wealth, as thou wilt other Knowledge herein set down and contained; for by the full knowledge of it, the whole wisdom of Nature is to be grasped and embraced; yea not only infinite Wealth, and perfect Health, (a far greater blessing than Wealth) but also the knowledge of all Animals, Vegetables, Minerals, the Radix and Root of all which, is the true Root of all Philosophy; nay more, of all the seven Liberal Sciences, which in their full perfection are to be known by the knowledge of this Art, and without it not one

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can be perfected; nay more, the artificial making of all precious Stones, better than the Natural, and of what greatness you please, as Rubies, Carbuncles, Diamonds, Jacinths, Pearls, Topases, Saphirs, Emeralds, &c. But this is not all, for by the perfection of this Art, which very few have attained unto, all Natural Magick may be known, all that Spirits can do (except velocity) may be performed by a true Philosopher, though to ignorant men it seemeth supernatural; all that is natural may be done by this Art, wicked Spirits may be commanded and driven away; in a word, whatever is sub-lunary may be done by it. All these things were known to *Adam* in his Innocency, who had this Art in the highest perfection. This man, our first Father, was in his inward parts, or internal man, made according to the similitude of God; and to tell the plain truth, (which when thou hast tryed what is here set down, thou wilt know

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know it to be so) was of the same Substance and Matter, that the Angels were made of, I mean the blessed Angels. The Soul of man is an Angel, and so was called the Son of God; but for his Body and Spirit, whence that came, and what they are, I will set down by and by that which concerneth that. Man was the Son of the great World, or *Macrocosm*, and participeth of all the influences and virtues of the superiour and inferiour Worlds, yea of all Creatures good and bad, and that for this cause, because he was made of that very Matter and *Chaos* whereof all the World was made, and all the Creatures in it: which is a most high Mystery to understand, and must, nay is altogether necessary to be known of him that expecteth good from this Art, being the ground of the wisdom thereof. Foolish men, nay they that the World holds for great Doctors, say and tell it for truth, that God made Man of a piece of Mud, or Clay,

Clay, or Dust of the Earth; which is false, it was no such Matter, but a Quintessential Matter which is called Earth, but is no Earth. The Fall of Man depraved all things, yea all the Creatures suffer'd in it, and himself most of all; for as soon as he had sinned himself, and his Wife, his Wife first, both of them turned into Monsters in respect of what they were in their Innocency, *Adam* had another Body before his Fall, than what he had after; and so far different, that if we should behold *Adam* as he was in his Innocency, we should admire the glory of him, and tremble at the sight of him, as at the sight of an Angel. I say nothing of the Body of our blessed Saviour, save only this; such a Body as he brought from Heaven with him, such a Body shall we arise with, and with such Bodies shall our Souls be endowed with flesh and blood; otherwise men should not differ from Angels, for this flesh and blood is put upon us by the Holy



Holy Ghost, that is, by Regeneration: nor doth this cross Sacred Writ, if it were rightly understood. I speak nothing likewise of our blessed Lady, what Body she had; but when thou shalt have examined what I shall set down, then wilt thou find what I say is true, and understand them in a plain manner: but I forbear to speak of those Mysteries, known to so few; he that liveth according to the written Word of God, shall be saved; but he that liveth to be blessed with this Art, shall glorifie his Creator, and know him more than any man can do; but before the end of the World, all will be known. But to my former purpose: Man, the *Microcosm*, or little World, from the Astres or Stars received Spirit, from the great World his Body, and from God immediately his Soul, so here is an illucidation of the blessed Trinity; of these three Man consisteth, of these he is compounded, thus he had his production from the World. For what

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concerns his Body, or Humane part, let us now (as fully as we may) say something of the production of the great World out of nothing: when there was neither time nor place, did God create a certain *Chaos*, invisible, intangible, which the Philosophers called *Hyle*, or the most remote Matter; out of this he made an Extract, or second Matter or *Chaos*, which the Philosophers know, not by speculation, but by sense: that Matter was and is visible and tangible, in which were and are all the Seeds and Forms of all the Creatures, superiour and inferiour, that ever were made: from this God divided the four Elements; in a word, did make all things celestial and terrestrial, the Angels, Sun, Moon, and Stars. The knowledge and practice of the Philosophers upon this *Chaos*, brought them to the knowledge of all wisdom, and from hence (next God) seek thou and find all wisdom. This is not a fancy or conceit that I tell thee,

but

but what I know and have proved, it is such a thing and substance, as with the bare knowledge of it, makes thee know the generation and preservation of all things, and yet this *Chaos* is since the Fall likewise corrupted. Thus briefly have I discoursed of such things as perhaps thou dost not believe, or never heardst of before; but if thou be'st ordained to know this Science, I have trod the path for thee, but I fear thou understandest me not: yet have I said more than wisdom would I should, but I know it shall be to his good only, to whom God appoints it. My intent is, for certain reasons that I have, not to prate too much of the Matter, which yet is but only one thing, already too plainly described; nor of the Preparation, by what means it is to be done, which is the second and greatest Secret: But I have constituted these lines for the good of him that shall make the Stone, if it fall into the hands of such a one; for to him

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It shall shew and set down in plain terms, as plain as possibly my Pen can write to the very letter, such Magical and Natural uses of it, as many that have had it never knew nor heard of; and such as when I beheld them, made my knees to tremble, and my heart to shake, and I to stand amazed at the sight of them. I do therefore charge thee, whosoever thou be that shalt be blessed with the enjoyment of this Treatise, that as thou wilt answer the contrary at the great day, thou let no man see it, but him that hath the Stone perfect; for if thou shalt meet with such a one, (which is hard to do) and that he hath brought it to the full perfection, thou by imparting such Magical and Physical things, and other rare Secrets which are here set down, and by the Stone to be done, he shall not only give thee Gold sufficient, but also shall shew thee the true and right way, and the Matter with all things belonging to it, to make it full and perfect.

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fect: for let me assure thee, I have known many that have had it, that never knew more than the bare transmutation of Metals; and by the Books of the Philosophers it appears; that some of them, (nay more than that) many of them have kill'd themselves by taking it, for the want of the knowledge of the use of it. Never doubt therefore, but thou shalt obtain what thou wilt of him that hath it; by demonstrating the truth of what I here write; therefore again and again I charge thee, not to part with it, nor to tell any man of it, although none can make use of it; but he that hath the Stone in the highest degree of perfection. And I will now shew thee the several uses of it: The first, for Health, and the manner how to use it; the second is for Multiplication, which cannot be done without a Master; Thirdly, the making of all manner of precious Stones artificially, better than the Natural; Fourthly, to turn all Metals into running;

Quick-

Quick-silver; Fifthly, several Magical Operations of several kinds, which are past belief, till thou seest them, and which indeed are above all the rest. And here I promise, that I will in such plain words set down what I have intended, that thou canst not in doing err, or do amiss, provided thou have the Stone both red and white, although there be more works out of it than I dare set down; and indeed Angelical wisdom is attained by it. But I proceed.

*For Health, the use of it thus.*

**I**N the use of this Medicine, many great Philosophers themselves, after they had obtained this wonderful blessing, desiring to have perfect Health, have been so bold as to take a certain quantity of it, some no more than a quarter of a grain, some less, some more, but all that did so with it, instead of Health, took Death it self; for there is no small skill to use it for

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Medicine, though every fool think if he had it, he could cure all diseases, and himself too, and set the Elements at unity, which few men have known, neither is there but one way to it with safety; if this be not known, more hurt than good may be received by it. For the method of Health, it is thus: Take the quantity of four grains, I do not mean the grains of Wheat, or Barley grains or corns, but four grains of Gold weight, and dissolve them in a pint of White or Rhenish Wine, but in no hot Wine, as Sack, &c. put it into a great clean Glass, and instantly it will colour all the Wine almost as red as it self was, which is the highest red in the World: let it stand so, close covered from dust, four days, for in respect it is an Oylie substance, it will not presently dissolve in Wine; then add to this a pint more by degrees, until it be not so red, stirring it with a clean stick of Wood, not of Metal, nor Glass, and so continue the pouring on of fresh

fresh Wine, until it be just of the colour of Gold, which is a shining yellow. Beware there be no redness in it; for so long as there is any redness in it, it is not sufficiently dilated, but will fire the Body, and exhaust the Spirits: neither is it sufficiently brought to yellow, until the Wine have round about the sides a ring like Hair, of a whitish film, which will shew it self plain when well dissolved, if it stand but four hours quiet. As soon as you see that whitish film, then let it run through a clean linen Cloth, or Paper, so the white film will stay behind and look like a Pearl on the Paper, and all the rest will be yellow like Gold. This is the token of truth, that you cannot wrong your self by this Liquor; and without this token, it will be either too weak, or so strong that it will fire the Body. Know this to be a rare Secret. Of this Golden Water, let the party (of what disease soever he be sick of) take each morning a good  
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large spoonful, and it shall expel the disease whatsoever it be, by a gentle sweat; for it purgeth not, nor vomiteth, nor sweateth so much as to make faint, but to corroborate: I say, it strengthens the party; and if the disease be of many years continuance, or a Chronical disease, it will then be perhaps twelve days, otherwise but twenty four hours, or two or three days at most. Thus it must be used for all diseases internal: But for all external diseases, as Ulcers, Scabs, Botches, Sores, Fistula's, *Noli me tangere's*, &c. the place must be anointed with the Oyl of the Stone it self, not dilated in Wine; and after this manner it must be done nine or ten days, and be it whatsoever it will, it will cure all outward and inward diseases. And more than this, whosoever carries this Stone about him, no evil Spirit can or will stay in the place; nay bringing or giving it to a party possessed, it drives away and expels the evil Spirits: for it

is a Quintessence, and there is no corruptible thing in it; and where the Elements are not corrupt, no Devil can stay or abide, for he is the corruption of the Elements. This Medicixe taken nine days as aforesaid; and the Temples of the Head anointed with the Oyl of the Stone each day in the morning, it will make a man as light, as if he could flie, and his Body so aereal it is not to be credited, but by him that hath experienced it. These most admirable qualities it hath, perfect health it giveth, till God calls for the Soul; and perfect knowledge it giveth, (if the use be known:) but even this part hath been known but to a few that have made it, for it is a Divine, and as it were an Angelical Medicine. The white is not to be used for any disease but Madnes, in the same proportion, and way or preparation that the red Stone was: And so I proceed to the second, which is Multiplication.

*The way to Multiply.*

**M**Any have made the Stone both white and red, that never knew how to multiply it, for the white Stone will be red, by continuing it in the external natural Fire; but never make projection higher than one upon ten, neither white, nor the red: few have known this, for if they be not armed rightly, it will kill them; but do thus, and thou shalt multiply it infinitely, that it shall not congeal to Powder any more. When thou hast made the *Mercury* of the Philosophers, (which in 40 days is to be done) a Water it is, and no Water, clear as the Heavens, then as thou didst make it, reduce it back again into Putrefaction, *E. F.* which it will quickly do in a Body with a blind Head, and never put into it above twelve ounces, and lute it with such lute as I will direct here-under, for in a Glass nipt up it will not work.

When

When it is like Pitch, take out thy Glass, and remove it to a common fire of Ashes in a Furnace, and when thy Glass hath stood cold 24 hours, arm thy self thus: Make thee a Case for thy head and face with Hog-skin, lined with Cotton, and before thy face have Spectacles of Glass, and from thy mouth let go a large Tunnel of Glass, covered with Leather, and let it be eyed under thy Girdle and touch thy Ancles; let the bore of the Glass be as big as a Walnut, and tye the Hyde of Hog-skin fast about thy Neck under thy Chin, but so as thou be sure no Air come in there, to which purpose lap it over with more Hog-skin, basted with Latex: and thus art thou well armed, for otherwise it would kill thee. Thus armed, take off thy blind Head, and put on a distilling Head, and a Receiver long and large; lute the Receiver and joynts of the Head with this lute, (*viz.*) to one ounce of Powder of Egg-shells, calcined 24 hours, and

G 5 ground

ground like Meal, take two ounces of Enamel, such as the Goldsmiths use; grind that with the Eggshells, and add the white of an Egg to make it into paste, but the white must be well beaten first: then smear this upon Bladders made supple, and herewith anoint the Joynts of the Receiver three times double; let it dry 24 hours. Put thy Glass in Ashes but six fingers above the Matter thus putrified, and let the head of the Glass be very cold, and with a gentle heat you shall see a white fume arise, and make all the head of the Receiver like Milk; increase easily that Fire, till no more will come, then let all cool, and these white fumes fertle to a white Water thickish; this is that white Mercury to multiply the white Stone: then put a new Receiver, luted as before; put in as many Coals as the Furnace will hold or bear, till the Pot be red hot, then shall you see the yellowish fume arise, and instantly will it increase redder and

and redder. Continue the Fire until an Oyl come redder than Bloud into the Receiver, and it will be also thickish; this is the red Mercury, wherewith the red Stone must be multiplied: each of these must be new rectified, in a new Body and Head, till they let no Faeces, which will be in seven times, and then stop them close with the same lute till you use them; and when they are cold, they are white and red Oyl flowing in the bottom, which will melt with an easie Fire, and being cold, be as a Salt: these are the three principles of Salt, Sulphur, and Mercury, a plain Elucidation of the blessed Trinity. Now when the white Stone is made, it will not melt, but is like white Sand, but impalpable, and will tinge no Body but Venus into Lead. To three parts of the white Stone, take one part of white Mercury rectified, but first dissolve in that white Mercury one third part of white Salt; then imbibe the white Stone, which will presently take it, and

and be like Pap; then close your Egg (for so is your Glafs Multiplier) with the aforesaid lute, and set it in your first Fire, *H. E. I. E. F.* and it will in 40 days putrifie, and pass all the colours, and be white fixed, and project one part upon an hundred: repeat that with more white *Mercury*, as before, keeping the same proportion and the same Fire, and it will multiply each time ten, at the third time it will be a thousand, then ten thousand, then a hundred thousand, so you may bring it to a white Oyl, like the Moon pale in the dark; then it will multiply no more, neither will any Glafs hold it. If you make projection with the white Stone, then melt fine Silver a tenth part, then cast in the Stone; keep it 24 hours melting, and this is Fermentation. The first time the white goeth only upon *Venus*, the second time upon all Bodies, the third time upon common *Mercury*, and then it is *Elixir* of Spirits. As you did with the white, so do with  
the

be red exactly; but take the red *Mercury*, and white Salt, and so that goeth one upon ten on *Luna* the first time, the second upon an hundred, and so to an infinity; and so it will be a red Oyl like a Carbuncle, and will shine in the darkest night with admirable splendor, and from it will flie all evil Spirits. And this they must have, before they cure all diseases, and give that exaltation to man, to make such Magical works as I shall set down.

*To make Stones.*

**H**AVING made *Mercury* of the Philosophers, and out of it the two *Mercuries* white and red, if thou wilt of small Pearls make great and Oriental ones, do thus: Take white Seed Pearls, and dissolve them in the white Water, which will instantly of it self dissolve them: when it is like Pap, that thou mayst work them with thy hand, make it into Pearls; and  
have



have a round mould of pure Silver, put thy Pap into the mould, but first anoint thy mould with the white Stone, which is an Oyl: when they have layn three or four days, open it, and lay the Pearls in the Sun, but not too hot, and they will grow hard, and more Orient than any Natural ones.

*To make Diamonds.*

**T**ake the whitest Flint Stone you can get, beat off the outside, and dissolve the rest, as much as thou wilt, in the white Water: when it is dissolved to clear Water, not to Pap, put it into a little Vial, stop it close, and set it in warm Ashes, and in twelve days it will congeal to a hard gray Stone: then increase the Fire, that the Glasse may be red hot, then let it cool; take it out, and it will be like a Flint; but polish it, and thou never sawst such a sparkling Diamond, nor so hard: but it will be better if thou dissolve little  
Dia-

Diamonds. All Stones that you dissolve in the white Water, the same colour they were of, the same will they be of; but for Rubies and Carbuncles, and all red Stones, they are made of the red Mercury, and of Crystal; and for a Carbuncle, you must add to ten parts of Crystal, dissolved in the white Mercury, one part of the red Stone brought to the highest, and so as before congeal it with Fire, and being polished it shineth in the dark beyond all whatever.

*To turn Metals into Quick-silver.*

**D**O thus in the operation of the Stone white and red: when the white Stone first is made, never after thou shalt perceive lye under the glistering Powder; but thou canst not perceive it, till thou tak'st out the Glasse; a grayish light subtle Powder, and the proportion is about ----- of the Matter put in. Put any Metal what thou wilt into a Silver Basin,

(ex-

(except Gold or Silver) and make a Plate as thick as you will, and in the middle a hole like a Barley corn, and in that hole put the Powder; to each pound of the Metal, six grains of the Powder, and no more; and as soon as it is hot, the Powder will eat into the Metal, and turn it all into Quick-silver: then pour it into Water, and the scurf will remain behind. For Gold and Silver, hold them so used over the Fire, till they turn to Quick-silver, then hold them over a wooden dish; this Powder is the *Terra damnata* of the Stone. Now I will shew thee that which is above all, certain Magical operations with the Stone, such as thou wilt wonder at, and bless thy Creator, when thou shalt see them: Wonders above wonders, nor wilt thou believe till thou hast done it.

The Creation.

**T**ake Ordinary Rain-water a good quantity, ten gallons at

at the least, stop it up close in Glasses forty days at least, and it will stink, and set a Faeces at the bottom; pour off the clear, and set it in a Vessel of Wood, made round like a Ball, cut off in the midst, and fill the Vessel one third part full of it, and set it in the Sun at Noon-day, in a private place: that done, take one drop of the red blessed Stone, and let it fall into the midst of the Water, and presently thou shalt see a mist and thick darkness upon the face of the Water, as it was in the first Creation: then put into it two drops more, and thou shalt see the second light come out of the first darkness, or rather light come out darkness; and then by degrees each half quarter of an hour put in three, four, five, six drops, and then no more, and thou shalt see appear before thy face on the surface of the Water, by degrees one thing after another, all things that God did create in six days, and the manner of it, and Secrets not to be

be spoken of or revealed; which to reveal I have no power, nor strength, nor dare set down. Be on thy knees from the beginning of this operation, let thine eyes be judge, for thus was the World created: You cannot but tremble when you shall see it; let all alone, it will vanish away in half an hour after it begins. By this you shall know and see plainly those Mysteries of Divinity, which now you are ignorant of as a Child, although you thought yourself a wise man, and that you did understand *Moses* his Writings of the Creation, but I say no more. You will now see what Body *Adam* and *Eve* had before their Fall, and what after their Fall; what the Serpent was; what the Tree was, and what Fruit they did eat; where and what Paradise is, and what it was, you will know: What Bodies the Just shall rise in, not these we received from *Adam*, but that flesh and bloud which is born and begotten in us by the Holy Ghost  
and

and Water, such as our blessed Lord brought from Heaven. But I have done.

### The Heavens.

**Y**ou shall take seven pieces of Metals, of each of the Metals named after the Planets, and on every one of them you shall stamp the sign or character of the Planets, in the House of the Planet, and let each piece be as big as a Rose-noble, only let *Mercury* be of a quarter of an ounce, and no impression on it: Then put them (as they stand in order in the Firmament) into a Crucible, and close all the windows in the Chamber, and let it be dark, and in the midst of the Chamber; then melt them all together, and drop in seven drops of the blessed Stone, and presently (out of the Crucible will come a fiery flame, and spread itself round about the whole Chamber; fear it not, it will not hurt you) the whole Chamber will shine brighter

brighter than the Sun and Moon, and you shall see over your head the whole Firmament, as it is above the Starrie Skie; and the Sun, Moon and Planets will go all round in their course, just as it is in the Heavens. Let it cease of itself; in a quarter of an hour it is gone to its proper place.

### *Fellowship.*

**M**ore then this, if thou take the Stone each Full Moon, when it is over the Horizon where thou art, and go apart in a Garden, and take some of the clear Rain-water, as thou didst in the first operation, and drop of thy white Stone as thou didst of thy red, and there shall presently even to the Orb of the Moon ascend Exhalations in a strange manner; and if thou observe this every month at the due time, there is no Philosopher in the Horizon where thou livest, that hath the knowledge of the Stone, with the use of it.

but at the same time goeth out and looketh East and West, North and South, and finding such an Apparition, (as he soon seeth it) he knoweth it is done by some Artist or other, that desireth acquaintance with those that have the same Art, and will presently in the same manner answer thee, when thine is done: thus shalt thou know all that have the use of the Stone. To meet with thy fellow Philosophers, do thus; anoint thy temples with the white Stone that night, and earnestly pray to know what that party is; lay under thy head three Bay-leaves newly gathered, and fix thy Imagination upon thy desire to know him, so repose thy self to sleep; and when thou dost awake, thou wilt presently remember thy Vision, as the Person, his Name, and the place of his abode: if thou go not to him, he will come to thee, for perhaps he thinks thou dost not know this Secret. The reason why this should be thus, is this; the universal Spi-

rit of the Air, which is inclosed in the Stone, causeth it. Thus mayst thou accompany thy self with all the wise men in the World, who shall appear unto thee rather Beggars, than Rich men, and perhaps can teach thee more than I can, or have done by this; for indeed all things that are Natural are done by it, a Volume would hardly contain them: As to command and converse with Spirits, which I forbear to set down, I mean good Spirits, is not this Angelical wisdom to know these things? Astronomy, Astrology, and all the Arts of the Mathematicks, are easily known in their perfection, this being done that I have told thee; nor is Scholarship required, it is the gift of God. You must know, before you do these things, you must take the Stone nine days, as I prescribed first, and it will make thee have an Angelical understanding; thou wilt despise the World, and all in it: then thou wilt know how to serve God, and understand the Scriptures.

I have written that which was never writ before; think whether they be not Secrets and *Arcana's* and whether thou ought'st to shew this or not to any man, but to him that hath the Stone. I have now done, charging thee to have a care of this Writing, commanding thee to serve God; for without thou do that, thou wilt never have good of this Art: serve him in Spirit and Truth, and so to God I leave thee, to direct thee in his ways.

*Glory to God in the Highest.  
Amen.*

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*Nickolas*

*Nicolas Flamme's*  
**SUMMARY**  
**OF**  
**Philosophy.**

**H**



# Nicolas Flammell's

## Summary of Philosophy.

**H**E that desireth to know how Metals are transmuted, he must know from what Matter they are, and how they be formed in their Minerals; and lest herein we err, we must see and observe the transmutations as in the Veins of the Earth, Minerals out of the Earth may be changed, if they be before spiritualized, that they may come into their *Sulphur* and *Argent vivo* Nature; these are the two Sperms, the one Masculine, the other Feminine complexions, and these are composed of the Elements: the Male *Sulphur*, is nothing but Fire and Air; and true *Sulphur* is as a Fire, but not the Vulgar, which is of no Metallick substance; the Feminine

H 2      Sperm,

Sperm, called *Argent vive*, is nothing but Earth and Water. These two Sperms, old wise men called *two Dragons*, or *Serpents*, the one is winged, the other not; *Sulphur* not flying the Fire, is without wings; the winged Serpent, is *Argent vive* born up by the Wind, therefore in her certain hour she flieth from the Fire, being unconstant in it; but if these two Sperms, separated from themselves, be united again by triumphing Nature in the Book of *Mercury*, which is the Fire Metalline, then united it is called of Philosophers *the flying Dragon*, because the Dragon kindled by his Fire, while he flieth, by little and little spreadeth his Fire and poisonous Vapours into the Air: the same thing doth *Mercury*, which placed upon an exterior Fire, being in his place in a Vessel, setteth on fire his inside, which is hidden in his profundity; and then may any one see how the external Fire doth inflame the natural of *Mercury*.

and shall see a poisonous Vapour to break out into the Air, which shall be of such a stinking and pernicious poison, which is nothing else but the Head of the Dragon, which speedily went out of *Babylon*. But other Philosophers having compared this *Mercury* with the *flying Lyon*, because a Lyon devoureth many Creatures, and recreates himself with his voracity, these things excepted that resist his violent fury; so also doth *Mercury*, which hath in himself such an operation, that it spoileth a Metal of his form, and devoureth it: *Mercury* too much inflamed, devoureth and hideth Metals in his belly; but which of them soever it be, it's certain it is not consumed in his belly, for in their Nature they are perfect, and more than he indurate: but *Mercury* hath in him a substance of perfecting *Sol* and *Luna*, and all imperfect Metals come from *Mercury*, therefore the Ancients called it *the Mother of Metals*; thence it



followeth, where he is formed to any thing, he hath in him a double Metallick substance.

And first the substance of the interior, then of the *Sun*, which is not like the other Metals; of these two substances *Mercury* is formed, which in his Body is spiritually nourished: so soon therefore as Nature hath formed *Mercury* of the two mentioned Spirits, then it laboureth to make them perfect and corporeal; but when the Spirits are of growth, and the two Sperms awakned, then they desire to assume their own Bodies: which done, *Mercury* the Mother must dye, which being thus naturally mortified, cannot quicken it self again as before.

Some arrogant Chymists endeavour in obscure words to affirm, that we ought to transmute perfect and imperfect Bodies into running *Mercury*; but a Serpent lieth in the Herba: its true, that *Mercury* may transmute an imperfect Body, as Lead, or Tin, and may

without labour multiply in a quantity, but thereby it loseth its own perfection, and may no more for this reason be *Mercury*; but if by Art it might be mortified, that it might no more vivifie it self, then it would be changed into any thing, as in *Cinabar* or *Sublimate* is done; for when it is by Art coagulated, whether sooner or later it be done, then his two Bodies assume not a fixed Body, neither are like to conserve it, as we may see in the pores of the Earth. But lest any one should err, there are in the Veins of Lead some fixed grains of *Sol* or *Lune*, in substance or nourishment: the first coagulation of *Mercury*, is the Mine of Lead, and most fit and commodious it is to bring him unto perfection and fixation; for the Mine of Lead is not without a fixed grain of Gold, and which grain Nature did impart: so in it self it may be multiplied, whereby it may come to perfection and plenary virtue, as I have tried and may affirm.

Also so long as it is not separated from his Mine, that is, his *Mercury*, but well kept, for every Metal that is in his Mine, the same is a *Mercury*, then may it multiply it self, so it may have substance from his *Mercury*; then will it be like some green immature Fruit on a Tree, which the Blossom being past, is made into Fruit, and then the Apple: but if any should crop away the immature Fruit; then his first forming would be corrupted, because man knows not how to give substance or maturity, as internal Nature, while the Fruit yet hangs on the Tree, and may have substance and nourishment from Nature; for so long as maturity is expected, so long the Fruit draws sap or liquor, and that by augmentation and nourishment, till it comes to perfect maturity. So is it with *Sol*, for if by Nature a grain be made, and it is reduced to his *Mercury*, then also by the same it is daily after an incessant manner sustained and reduced

reduced into his place, *Mercury* as he is in himself; and then must you expect till he shall obtain some substance from his *Mercury*, as it happens in Fruits of Trees: for as the *Mercury* of both perfect and imperfect Bodies is a Tree, so they can have no more nourishment, otherwise than from their own *Mercury*: If therefore thou wouldst gather from *Mercury* Fruit, which is shining *Sol* and *Lune*, if it be that they be not far disjoyned, so that it be without long delay, then think not you as Nature did in the beginning, you will again conjoyn and multiply, and may without change augment them.

For if Metals be separated from their Mine, then they (like the Fruit of Trees too soon gathered) never come to their perfection; as Nature and Experience makes it appear, that if a Pear or Apple be once plucked from the Tree, it would then be a great folly, if any should again fasten it to the Tree,

and thence expect maturity; for Experience witnesseth, the more it is handled, the more it withereth. And so it is with Metals, for if any would take *Vulgar Sol* and *Lune*, and endeavour to reduce them into *Mercury*, he would altogether play the Fool, for no subtile Art is there to be found, whereby he might not deceive him; although many Waters and Cements, or infinite things of that kind he should use, he would daily err, and that would happen to him; that doth them who would tye unripe Fruits to their Trees. Although some Philosophers have said well and truly, if *Sol* and *Lune* by a right *Mercury* be rightly conjoyned, that then they will make all imperfect Metals perfect; yet in this most men have failed; who having these three, Vegetables, Animals and Minerals, which in one thing are conjoyned; for they regard not, that Philosophers speak not of *Vulgar Sol*, *Lune*, and *Mercury*, which are all dead, and receive

receive no more substance from Nature, but remain in their own Essence, and can help none other into perfection: they are Fruits plucked off from their Trees before their time, and are therefore of no account, they having nothing more than what they want. Therefore seek the Fruit in the Tree that leadeth you straight unto them, whose Fruit is daily made greater with increase; so long as the Tree holdeth it forth; and this work seen, is great joy; by this means any may transplant this Tree, without gathering his Fruit, and then transport him into moister, better, and more fruitful places, which in one day may give more nourishment to the Fruit, than it received otherwise in an hundred years.

In this therefore it is understood, that *Mercury* the much commended Tree must be taken, who hath in his power indissolvably *Sol* and *Lune*, and then transplant him into another Soyl nearer the Sun, that

that thence he may gain amicable utility, in which thing Dew doth abundantly suffice; for where he was placed before, he was so weakned by wind and cold, that little Fruit was expected from him, where he long stood and brought forth no Fruit at all.

For indeed, the Philosophers have a Garden, where the Sun as well morning, as evening remaineth with a most sweet Dew without ceasing; with which it is sprinkled and moistned; whose Earth bringeth forth Trees and Fruits, which from thence are planted; who also receive descent and nourishment from the pleasant Meads. And this is done daily, and there they be both corroborated and quickned, and do not fade; and this more in one year, than in a thousand where the cold infects them.

Take them therefore, and night and day cherish them in a Stillatory upon the Fire; but not with a Wood Fire, or Coal Fire, but in

a clear transparent Fire, not unlike the Sun, which is never hotter than is requisite, but should be always alike; for a Vapour is the Dew and the Seed of Metals, which ought not to be altered.

We see Fruits if they be too hot with no Dew, they abide on the boughs without perfection; but if heat and moderate moisture sustain them on their Trees, then they prove elegant and fruitful: for heat and moisture are the Elements of all Earthly things, Animals, Vegetables and Minerals.

Therefore Coal Fires and Wood Fires help not Metals; those are violent Fires, that nourish not as the heat of the Sun doth, which also conserveth all corporal things, because it is natural which they follow.

But a Philosopher doth not what Nature doth, for Nature hath created all Vegetables, Animals and Minerals in their own degree, where Nature reigneth: I will not say that men, after the same sort,

by

by Art make Natural things; when Nature hath finished these things, then by Humane Art they are made more perfect. After this sort old Philosophers, for our information, laboured with *Lune*, and *Mercury* her true Mother, of which they made the *Mercury of the Philosophers*, which in his operation is much more strong than Natural *Mercury*; for this is serviceable only to the simple, perfect, imperfect, cold and hot Metals; but the Philosophers Stone is useful to the more than perfect and imperfect Metals. Also that the Sun may perfect and refresh them, without diminution, addition or immutation, as they were created of Nature, so he leaveth them; neither doth he neglect any thing. I will not now say the Philosophers conjoyn the Tree, for the better perfecting their *Mercury*, as some unskilful of things and unlearned Chymists do, who take common *Sol* and *Lune* and *Mercury*, and so ill-favour'dly handle them; till they

they pass away into Smoak: and they endeavour to make the Philosophers *Mercury*, but they never attained to that; that is, the first Matter of the Stone, and the first *Minera* of the Stone. If they will come thither, and find any good, then to the Hill of the seven, where there is no Plain, they would betake themselves, and from the highest they have need to look downwards to the sixt, which they shall see afar off.

In the height of this Mountain, they shall find a Royal Herb triumphant, which some have called Mineral, some Vegetable and Saturnal; but let the Bones be left, and let a pure clean Broth be taken from, and thus the better part of thy work is done. And this is the right and subtle *Mercury of the Philosophers*, and is to be taken of thee, and first the white work he will make, and after the red: if thou have well understood me, both of them are nothing else, as they call them, but the Practick, which

which is so light and so simple, that a Woman sitting by her Distaff may perfect it; as if she would in Winter put her Eggs under a Hen and not wash them, because Eggs are put under a Hen to sit upon without washing them, and no more labour is required about them, than that they should be every day turned, that the Chickens may be the better and sooner hatched; to the which enough and more than enough is said. But that I may follow the example, first wash not the *Mercury*, but take it and with its like (which is Fire) place him in the Ashes, which is Straw, and in one Glass, which is the Nest, without any other thing, in a convenient Alimbeck, which is the House, and then thence will come forth a Chicken, which with his Bloud shall free thee from all Diseases, and with his Flesh shall nourish thee, and with his Feathers shall cloath thee, and keep thee warm from cold.

There-

Therefore have I written unto you this present Treatise, that you may search with the greater desire, and walk in the right way; and I have comprehended this small Work in a Summary, that you might the better comprehend the sayings of the Philosophers, which I perswade my self you will better understand hereafter.

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**FINIS.**

**CLAVICULA,**

OR,

A little Key of *Raymond*  
*Lullie Majoricane*;

Which is also called

**APERTORIUM,**

(the Opener)

In which all that is requi-  
red in the Work of

**ALCHYMY**

Is plainly declared.



# CLAVICULA,

OR,

A little Key of *Raymond  
Lullie Majoricane.*

**W**E have called this our Work *Clavicula*, or the Little Key, for without this Work none is able to understand what we have wrote in our other Books, in which we have fully declared the whole Art, although with obscure words, by reason of the Ignorant. I have written many and large Books, under divers Sections and obscure terms, as appeareth in our *Testament*, where we have handled of the Natural Principle, where all things are set down that belong to this Art, yet under the Hammer in the proper phrase of Philosophets. *Item*, in our Chapter in the *Philosophers*



*sophers Argent vive*, and in the second part of the *Testament of the Exuberation of Physical Mines*, and in our *Book of the First Essence*, of the *Quintessence of Gold and Silver*; afterwards in other Books also made by me, where the whole Art is compleatly set down, but we have hidden the Secret as much as we could. But seeing that no man without this Secret can enter the Mines of the Philosophers, nor make any thing that can profit him; therefore by the help of the Almighty, whom it hath pleased to reveal unto me this Secret, I will declare this whole Art without any fiction: And therefore see that you do not reveal this Secret unto the wicked, but unto your entire Friends; though you ought not to give it to men, being it is the gift of God, who will give it to whom he pleaseth, and whosoever shall have it, shall have an everlasting Treasure. Although *Luna* receiveth her clearness from *Sol*, of these two the whole Mastery de-

pendeth; but seeing Metals cannot be transmuted (as *Avicen* witnesseth) in the Minerals, unless they be reduced into their first Matter, which is true, viz. that unless you reduce them into *Argent vive*; not Vulgar, that is, not volatile, but fixt; for the Vulgar is volatile, and full of flegmatick coldness, and therefore it needeth to be reduced by *Argent vive* fixed, more hot and dry, in qualities contrary to *Argent vive* Vulgar. Therefore I counsel you, O my Friends, that you do not work but about *Sol* and *Luna*, reducing them into the first Matter, our *Sulphur* and *Argent vive*: therefore, Son, you are to use this venerable Matter; and I swear unto you and promise, that unless you take the *Argent vive* of these two, you go on to the Practick as blind men without eyes and sence; therefore, Sons, I beseech you walk in the light, with open eyes, and fall not into the ditch of Perdition as blind men.

## C.H.A.P. I.

Of the difference between Argent vive Vulgar, and Argent vive Natural.

WE say, that *Argent vive* Vulgar cannot be the *Argent vive* of the Philosophers, whatever Art it be prepared with, for the Vulgar cannot be detained in the Fire, but by another *Argent vive* corporeal, which is hot and dry, and more digested there: I say, that our Nature is of a more fixt and hotter Nature, than the Vulgar, and that therefore because our *Argent vive* corporeal, is turned into *Argent vive* current, not teynjng the fingers; and when it is mixed with the Vulgar, they are joyned, and embrace one another with the bond of Love, so that they never part from one another, as Water mixt with Water, for THUS it pleaseth Nature: But our *Argent vive* doth cover and mix it self actually with the other

other Vulgar, drying up its flegmatick humidity, and taking away the coldness from the Body, making it black as a Coal, which afterward it turneth into Powder. Note therefore, that *Argent vive* cannot shew forth such Operations, as our Physical or Natural, which in all its qualities hath the heat of Nature, and of true temperature, and therefore it turneth the Vulgar into its temperate Nature; nay it doth moreover somewhat else, for after its transmutation, it turneth it into pure Metal, that is, into *Sol* or *Lune*, according as it is extended; or from *Sol* and *Lune*, as is shewed in the second Chapter or Part of our Practick: Besides this, it hath somewhat greater, for it changeth and converteth Vulgar *Mercury* into Medicine, which Medicine can transmute the imperfect Metals into perfect: besides it turneth the Vulgar into true *Sol* and *Lune*, better than those of the Mine. Mark again, that one ounce of our Vulgar Natural

tural Mercury, can make an hundred Marks, and so until infinity, with *Argent vive*, so that the Mine shall never fail. Besides this, I will have you know another thing, that *Vulgar Mercury* is not rightly nor perfectly mixed with the Bodies; for the Spirit cannot be mixed with the Bodies perfectly, unless they be reduced into the kind of Nature: And therefore when thou wilt mingle *Luna* and *Sol* in *Mercury Vulgar*, then these Bodies must be reduced into the kind of Nature, which is called *Argent vive Vulgar*, through the bond of natural Love, and then the Male is joyned with the Female; for our *Argent vive* is hot and dry actually, *Argent vive Vulgar* is cold and moist passively, as a Female which is kept in her houses with temperate heat until the *Eclipsis*, and then are made black as Coals, which is the Secret of our true Dissolution: after they are at last truly knit together one with another, so that they never

part

part from one another, and they become a most white Powder, which are the Males and Females engendred by true bond of Love; but the Children will multiply their kinds to infinity, for of one ounce of this Powder, thou shalt make infinite *Sol*, and reduce to *Luna*, better than any Metal of the Mine.

CHAP. II.

The extraction of Mercury out of the Perfect Body.

R. TAKE one ounce of Calx of *Luna*, let it be calcined in that manner as is said in the end of the Work of our Mastery; which Calx or Slime must be ground into subtile Powder upon a *Porphy*, which Powder ye shall imbibe twice, thrice, or four times in a day. with the best Oyl of *Tar-tar*, made in that manner as shall be said in the end of our Mastery, drying it in the Sun until the said Calx shall drink up of the said

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Oyl,

Oyl, four or five parts more than the Calx it self was, grinding it always upon the *Porphyrie*, as is said: And in the end, let the Calx be dried up well, that it may well be reduced into Powder; and when it is well pulverized, let it be put into a Boulds-head with a long neck: put of our stinking Menstrual made of two parts of Red Vitriol, and one part of Salt-peter, and let the said *Menstruum* first be distilled seven times, and let it be well rectified, by separating the Earthly Fæces, in so much that the said Menstrual be altogether Essential. Afterwards let the Boulds-head be well luted, and put to the Fire of Ashes, with a little Fire of Coals, until you see the said Matter boyl and be dissolved: afterwards distill it upon Ashes, until it loseth the *Menstruum*, and the Matter be altogether cold; and when it is cold, let the Vessel be opened, and the Matter which is cold be put into another Vessel that is very clean, with its Cap or  
Head

Head on, well luted to a Furnace upon Ashes; and when the lute is well dried, let the Fire be made by degrees in the beginning, until you get all its Waters: afterwards augment the Fire until the Matter be dried, and the stinking Spirits exalted to the Cap or Head, and in the Receiver; and when you shall see such a sign, let the Vessel be cooled by diminishing the Fire: And after the Vessel is cooled, let the Matter be taken out and made into subtil Powder upon the *Porphyrie*, so that the Powder may be impalpable, which must be set in an Earthen Vessel well luted and well glazed: afterward put upon this said Powder common Water boyling, stirring always the Matter with a clean Stick, until the Matter become thick as Mustard; and stir the said Saltish Matters with a Stick, until you see appear grains of *Mercury* from the Body, and that a great quantity of the said quick *Mercury* appear, according as you have put in of the  
I 3 perfect

perfect Body, that is of *Luna*; and until you shall have a great quantity, pour upon it boyling Water, and at length stirring it until all the Matter be resolved into a Matter like unto *Argent vive* Vulgar: let the terrestriety be taken away with cold Water, and dried up by a cloth; afterwards let it give through a Leather, and you shall see wonders.

### CHAP. III.

#### *Of the Multiplication of our Argent vive.*

*In the Name of God, Amen.*

**R.** OF pure Silver three grostes, made into thin Plates and make *Amalgama* with four grostes of *Argent vive* Vulgar, well washed; and when the *Amalgama* is made, then let it be put into a little Boulds-head, with a neck one foot and a half long. Afterwards **R.** three groste of our *Argent vive*, formerly extracted and reserved from the *Lunary* Body, and let

let it be put upon the *Amalgama*, made of the Body and *Argent vive* Vulgar: let the Vessel be tited very well with the best lute, and let it be dried, when this is done, stirring the Vessel exceeding well, that the *Amalgama* may be well mingled; and thus the *Argent vive* may be well mixed with the Body. Afterwards put the Vessel in which the Matter is, in a little Furnace, to a little Fire of Coals, and let its heat not exceed the heat of the Sun, when *Sol* is in the Sign of *Leo*, for another heat exceeding that would destroy the Matter, and the one would fly from the other: and let such a Fire be continued, until the Matter become black as Coals, and thick as Pultis; and let the Fire continue in this degree, until the Matter be changed into a gray brown colour; and when the gray appeareth, increase the Fire in one point or degree, and let this second degree continue until the Matter begin to become white, to

the most purest whiteness; afterwards augment the Fire to the third degree, continuing it until the Matter become whiter than Snow, and be converted into pure Powder, whiter than Ashes: and then you have *Calx vive*, or the quick Slime of the Philosophers, and its Sulphury Mine, which the Philosophers have so much hidden.

## CHAP. IV.

*The Property of the said Calx, or Slime.*

**T**He said Calx converteth Mercury Vulgar into most white Powder infinitely, which can be reduced into true Silver, with some of the Bodies of Luna.

## CHAP. V.

*Multiplication of the Calx.*

**Rx.** **T**He Vessel with the Matter, wherein put two ounces of *Argent vive* Vulgar, well washed and dried; afterwards

lute

lute the Vessel well, and put it where it was before, governing and administering to it the Fire of the first, second, and third degrees, as before, until the Matter be reduced into a most white Powder, and so you may multiply to infinity.

## CHAP. VI.

*The Reduction of this Calx viva, into Luna.*

**W**Hen thou thus hast gotten a great quantity of our *Calx viva*, or of our Mine, take a Crucible not covered, in which put one ounce of pure *Luna*, and when it is melted, put thereupon four ounces of thy Powder in small Pills, let thy Pills be the weight of the fourth part of an ounce: let them be put upon the middle *Luna* by degrees, always continuing the Fire strong, until all the Pills be projected and melted, together with the *Luna*, and in the end make a strong Fire, until it be in-

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corpo-

corporated: afterward project it in an Ingot, and thou shalt have five ounces of Silver more pure than the Natural: and thus thou mayst multiply thy Philosophical Mine as thou pleasest.

## CHAP. VII.

*Of our great Work to the White, and to the Red.*

**R**educer the *Calx viva*, as is said before of *Luna*, into *Argent vive*, which is our Secret: Take therefore four ounces of our *Calx*, and reduce them into *Argent vive*, as thou didst with *Luna*, of which *Argent vive* thou mayst have at least three ounces: put this in a little Eoult-head with a long neck, as thou didst before; afterwards make *Amalgama* with one ounce of true *Sol*, with three ounces of *Argent vive* Vulgar, and put upon it *Argent vive* of *Luna*, moving it strongly with thy hands, that all may be mingled together: afterward put the Vessel, well luted

luted as before, in the Furnace, making the Fire of the first, second, and third degree: in the first degree thy Matter will become black, like to a Coal, which then is called the *Eclipsis* of *Luna* and *Sol*, and there will be a true commixtion, whereby is begotten the *Sun* and *Sulphur*, which is full of temperate bloud; after the appearing of his colour, continue the Fire of the second degree, until the Matter become gray, then continue the third degree until the Matter appear most white; afterwards augment the Fire to the fourth degree, continuing so that the Matter may appear red as *Umbar*, and the Ashes become red: this *Calx* you may reduce into the finest *Sol*, as is said before of *Luna*.

**F I N I S.**

# SECRETS DISCLOS'D.

*One Friend to another; as  
Bloomfield suppose,  
The Philosophers Stone the  
Secrets doth disclose.*

**I** Shall tell it to you openly: Our  
Medicine is a Stone, that is no  
Stone; and it is one thing in kind,  
and not divers things, of whom all  
Metals be made; and so it is no  
Salts, nor Waters, nor Oyl com-  
bustible, nor mans Hair, nor mans  
Bloud, nor Iron, nor Goats horns,  
nor Herbs, nor none such things  
that discord from Metals, as ma-  
ny Fools devise: But he is two  
things, for he is Water and Earth;  
not Water of Clouds, nor of Cor-  
rosives, nor Water of Salts, but  
Water of the Sun and the Moon,  
that burns our Earth more than  
any

any Fire. And it is three things,  
that is, Body, Spirit, and Soul;  
and it is four things, Earth, and  
Water, and Air, and Fire; and  
therefore he is found in every  
place, and in every time. And he  
is also unstable in colour, as a  
shame-fac'd Woman that changeth  
her colour for dread of her Love,  
that reproverh her of untruth; for  
now she is pale, now green, now  
red: so our Stone is turned to all  
colours, for he is black, and white,  
and pale, and blew, and green, and  
red; of this Matter our Medicine  
is made that we call *Ixir*, and  
*Elixir*, that is, the *Philosophers  
Stone*. Take this Stone, and put  
him in a well-closed clear Vessel,  
that thou mayst see his working;  
and when thou hast Water of Air,  
and Air of Fire, and Fire of Earth,  
then it is done, for the Spirit is  
departed from the Body, and lea-  
veth the Body dead and black:  
But if the Sepulchre be well closed,  
he will come in again to the Body,  
and make him rise again to life,  
and



and then the Body and the Soul shall ever be together.

And therefore take a Red man, and a White woman, and wed them together, and let them go to Chamber both, and look that the door and the windows be fast sparr'd, for else the Woman will be gone away from her Husband: And if she lye with him right warm on Bed, then beware that she go no where out, for if she do, he shall never overtake her, if he were as swift as a Faulcon; for if she may no where out, she will come to him again, and lye with him on Bed; and then she shall conceive and bear a Son, that shall worship all his Kin, and then will she never after go away from her Husband.

For this Man and this Woman getteth our Stone: But the Man must be fell and quaint to make her to abide with him with meekness, and not with sturdiness; for if he be boisterous to her in the beginning, she will flee away from him,

and if he be easie with her in the beginning, she will be his Master a good while. This is a hard marriage, nevertheless one comfort this is, after that she hath born a Child, and known somewhat of disease, she will be the more sober, and never leave him after. But shortly, all our working is no more but take our Stone, and make him rotten in Herse-dung, and then seeth him in his own Water, and afterwards fry him in his own Grease, and then roast him till his Grease and his Water be all dried up, and then burn him all to Powder, and then bake him on an Oven till he will melt Wax, and then thou hast an end. And then thank God that this Work is so easie, for thy Stone is but one thing, and all one vessel, and all one working, from the beginning to the ending: but look that thy Fire be easie and soft in the Putrefaction, and in the Solution, and the Distillation, till it be black; but then strengthen it always.

always rill in the Desiccation, and the Imbibition, and in the Sublimation, and in the Coagulation, and the Congelation, and fixing of the Spirits, and in the Calcination, and in the Incineration; but in the Citrination, and Rubification, and Inceration, and Liquefaction, is all their strength. But if thou understand not this, Friend, meddle thou not of this Art, until thou have gone better to School; and hold this in Counsel for my love, as I shall trust to you hereafter.

*Farewell.*

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## Philosophical Riddle.

**A** *Strife late rose in Heaven,  
yet undecided,  
and the chief Deities were by pairs  
divided:*

*Saturn and Luna one Opinion held,  
Which Jove and Mercury (com-  
bin'd) refell'd:*

*Venus and Mars, that still have lo-  
ved either,*

*Gainsaid them all, and would assent  
with neither.*

*In this dire brawl, 'tween these  
three pairs begun,*

*To Judge and Umpire, they all chose  
the Sun:*

*Therefore amidst them all, his place  
is still,*

*With power t' advance and grace  
which part he will,*

*By all their joynt assents; for as his  
might*

*Great is, so clearest is of all his  
Light;*

*And*

186 *A Philosophical Riddle.*

*And those with whom he holds must  
needs as best*

*And worthiest, bear the Glory from  
the rest :*

*And since he needs must joyn with  
one (for odds)*

*Cannot remain long amongst agree-  
ing Gods.*

*Shew me (some man that can) with  
which of these*

*Three pairs the God consents, and  
best agrees ;*

*And (on the New Lights word)  
I that before*

*Knew nought, will rest and ask no  
Question more.*

THE

THE  
ANSWER

OF

*Bernardus Trevisanus,*

TO THE

EPISTLE

OF

*Thomas of Bononia,*

Physician to

*K. CHARLES the 8th.*



*The Answer of Bernardus  
Trevifanus, to the Epistle  
of Thomas of Bononia,  
Physician to King Charles  
the Eighth.*

*Reverend Doctor, and Honoured Sir,*

**W**ith the tender of all possible Respects and Services be pleased to understand, that I have received your very large and copious Letter by Mr. *Awdry*, together with the Stone of your most secret Work; which truly is a remarkable argument of your Friendship, by which the confidence you put in me appears manifest and very great, and with how great and piercing a Wit also you are illustrated. Now then I shall very willingly Answer unto your Epistle: Some things I shall approve, which you have written learnedly  
and

and ingeniously, other things) I shall briefly touch, and refute strictly and Philosophically, but not arrogantly, and thoroughly discuss them with submission and respect unto your Honour, and request: For in this sacred and secret Art, as in others, the truth of the Theory ought to be confirmed by Practical experience. Now therefore, Reverend Doctor, let us visit one another with such Returns and Treatises, since we may not be bodily united. But it is your wisdom (as you very well know) to know and inspect things by their Causes, for Experience is deceitful when not guided by a previous understanding. There is necessary to the Students in Philosophy, a strong and discreet meditation, that the Work they undertake may be conveniently brought on to its utmost perfection: For contingent errors happen unto them who will fall to work, omitting or neglecting the judgment of a mental practice, which

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the Theory frameth in the mind before the operations proceed to the composition of any Work: For Work must attend Nature, and not Nature follow Work. He then that would effect any thing, must prepare his mind with the knowledge of the Natures and eventual Accidents of things, and afterwards he may safely put his hands to the Work. And indeed I clearly perceive your mind to be highly instructed in these things, by your Experiment set down fully in your Epistle: For as Water which is cold and moist, if it be well mixt with Vegetables, assumes another quality, and in decoction takes to it and puts on it the quality of the thing wherewith it is thoroughly mixt; so also *Quick-silver* assumes different natures and qualities in things familiar unto it, and thoroughly mixt with it: as if it be joyned to the *Sun*, the qualities of the *Sun*; if to the *Moon*, those of the *Moon*; if to *Venus*, of *Venus*: and so in other kinds of Metals.

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Their kinds therefore ought to be decocted therein, and *Mercury* is their Water, in which by a mutual alteration it assumes in a convertible manner their mutations. And this Water contracts unto it self from them a Nature in a resemblance to Vegetables, decocted in simple Water: though these kinds are not altered in their colour outwardly, under the form of fluidity, in respect of the thickness of the Matter and Earth immersed in, and united proportionably to the Water of *Mercury*; but we find it otherwise in other diaphanous humidities: For this altered, Nature is altered, and its colour outwardly is hid under the appearance of *Mercury*, and is not manifest to the sight. And this you at large discuss and shew, how simple River Water is the first Matter and nourishment of Vegetables, and consequently of all living and sensitive Creatures: therefore if any of them all be decocted in it, it assumes and puts on it self the vir-

ue and propriety of their Nature: wherefore being in it self cold in the highest degree, yet by means of things decocted in it, it works in us the effect of a thing hot in the first degree, that I may use your words. Moreover, there is nothing that nourisheth more than the Broth or decoction of good Flesh; and if the Water in which Flesh and Herbs are boyled, or the things boyled in Water, be eaten moist, or the simple Water after boyling be taken or drank, it hurts not at all, yea it will profit and help much, although before in its simplicity and nature it would have been hurtful. Now this comes to pass because that Water is not such, as it was before. In like manner *Quick-silver* is the Matter of all Metals, and is as it were Water, (in the Analogy betwixt it, and Vegetables or Animals) and receives into it the virtue of those things which in decoction adhere to it, and are thoroughly mingled with it; which being most cold,

may yet in a short time be made most hot: and in the same manner with temperate things may be made temperate, by a most subtle artificial invention. And no Metal adheres better to it than Gold, as you say, and therefore as some think Gold is nothing but *Quick-silver*, coagulated by the power of *Sulphur*, &c. And thence you would conclude, as I think, and well, that if Gold be decocted and dissolved rightly in the natural way of Art, *Quick-silver* it self will obtain the natural properties of that Gold. But the way of this decoction and solution of Metals, is known to very few, and it manifestly appears: for the cause of this Solution is the moistness of *Mercury*, restrained by the compactness of an Homogeneous Earth, and contrarywise, the coldness of the Earth, restrained by a Water Homogeneous to it self, the Homogeneousness of qualities remaining: So that there is in it a single dryness, and double coldness, a

simple

simple moistness, but under a disproportion of immaturity to the anatical proportion of the ripe digested Sun. The dissolver therefore differs from the dissolvend in proportion and digestion, and not in matter: because Nature might make this of that, without any additional mixture, as Nature doth wonderfully and simply produce Gold of *Quick-silver*, as you have learnedly discoursed in your Epistle. For in Vegetables, the moisture of simple Water is taken for an intrinsic dissolution, that things congealed by Art, might diffuse into it their effects; and the dissolution of things come about with the coagulation of Water, and the coagulation of Water with the dissolution of things, and contrarywise: and so it is likewise in the Mineral Water, and things of its kind. He therefore that knows the Art and Secret of Dissolution, hath attained the secret point of Art, which is to mingle thoroughly the kinds, and out of Natures to

extract Natures, which are effectually hid in them. How hath he then found the truth, who destroys the moist nature of *Quick-silver*? as those Fools who deform its kind from its Metallick disposition or dissolution, and by dissolving its radical moisture, corrupt it, and disproportion *Quick-silver* from its first Mineral quality, which needs nothing but purity and simple decoction. For example, they who defile it with Salts, Vitriols, and aluminous things, destroy it, and change it into some other thing, than is the nature of *Quick-silver*. For that Seed which Nature by its sagacity and clemency composed, they endeavour to perfect by violating and destroying it, which undoubtedly is destructive to it, as far as concerns the effect of our Work. For the Seed in humane and sensitive things, is formed by Nature, and not by Art, but it is joyned by Art, and well mixed; but nothing is to be taken from it, nor added to it, if the same *species*

must be renovated by the procreation of its own kind: so the same Matter must abide and continue, that the same Form may follow, which it doth not otherwise. Wherefore, excellent Doctor, false and vain is all their doctrine, which altereth *Mercury*, which is the Seed, before the Metallick *species* be joyned with it: For if it be dried up, it dissolves not. What then can it do in the solution of things of its own *species*? For if it be heated beyond its natural digestion, it will not cause nor generate in the Metalline *species* a Feverish heat as it were, and will impertinently turn cold into hot, and passive into active; and the error from thence will be incorrigible, and labour lost. For example, Fools draw corrosive Waters out of inferiour Minerals, into which they cast the *species* of Metals, and corrode them: For they think that they are therefore dissolved with a natural Solution, which Solution truly requires a



permanency of the dissolver and dissolved together, that a new *species* might result from both the Masculine and Feminine Seed: I tell you assuredly, that no Water dissolves any Metallick *species* by a natural Solution, save that which abides with them in matter and form, and which the Metals themselves being dissolved, can recongeal: which thing happens not in *Aquafortis*, but rather is a defilement of the Compound, that is, of the Body to be dissolved, Neither is that Water proper for Solutions of Bodies, which abides not with them in their Coagulations; and finally *Mercury* is of this sort, and not *Aquafortis*, nor that which Fools imagine to be, a lympid and diaphanous *Mercurial* Water: For if they divide or obstruct the homogeneity of *Mercury*, how can the first proportion of the Feminine Seed consist and be preserved? Because *Mercury* cannot receive Congelation with the dissolved Body, neither will the true kind be reno-

novated afterwards in the administration of the Art, nay but some other filthy and unprofitable thing. Yet thus they think they dissolve, mistaking Nature, but dissolve not: For the *Aquafortis* being abstracted, the Body becometh melleable as before, and that Water abides not with, nor subsists in the Body, as its radical moisture. The Bodies indeed are corroded, but not dissolved; and by how much more they are corroded, they are so much more estranged from a Metallick kind. These Solutions therefore are not the foundation of the Art of Transmutation, but the impostures rather of Sophistical Alchymists, who think that this Sacred Art is hid in them. They say indeed, that they make Solutions, but they cannot make perfect Metallick *species*, because they do not naturally remain under the first proportion or kind, which *Mercury* the Water allows in Metallick *species*. For *Mercury* is corrupted with Metals by way of

alteration, not dissipation : because Bodies dissolved therein are never separated from it, as in *Aquafortis* and other corrosives, but one kind puts on and hides another, retaining it secretly and perfectly : so *Sol* and *Lune* dissolved, are secretly retained in it. For their nature is hid in *Mercury*, even unto its condensation, of which they lying hid are the cause, in as much as they are latent in it : and as *Mercury* dissolves them, and hides them in its belly, so they also congeal it, and what was hard is made soft, what was soft, hard ; and yet the kind, that is, *Metals* and *Quick-silver*, abide still. He therefore who thus dissolves, congeals rather, and the corrupted *species* conjoined, receive their old-form by an artificial decoction : Notwithstanding this dissolution makes several colours appear, because the *species* remain as it were dead, yet their intrinsical proportion is permanent and entire. So the Lord in the Gospel speaks by way of similitude

tude of Vegetables, Unless a grain of corn fallen on the earth do dye, it abides alone ; but if it dye, it brings forth much fruit : Therefore this alterative corruption hides forms, perfects natures, keeps proportions, and changes colours from the beginning to the end : For when the Water begins to cover the Earth, the black colour begins to be hid under the white ; when the Air covers the Water and the Earth, the citrine colour appears ; which is turned to red, when the Fire covers the Air, or the other three Elements. And these last colours abide hiddenly and intrinsically, and appear under the shew of a white Spirit in liquid *Mercury*, until it be recondensed in the Powder which is in the Bodies : because the Soul lies hid in the Spirit, as in the condensation the Spirit and the Soul lie hid in the Powder or Body. For there is a corruption in the things to be altered, but no dissipation of parts, unless some superfluous parts be

to be rejected as unprofitable for generation, whereupon the Artificer purifies his Work, that digestion may succeed better. This is manifest by example in Grain, for of two grains of Wheat, if the one be cast into good ground, there it putrifies, dies, and loses its external form, but nothing thereof is dissipated, yea in its time it increases into a multiplicity of Fruit, and there is indeed made a corruption only of the form, and not any dissipation of the matter: But if the other grain be cast into the Fire, then both matter and form are corrupted, and the whole is dissipated, and that corruption is unprofitable for generation. Wherefore Water dissolves not Bodies, but those only of its own kind, and by which it may be condensed: nor can Bodies be at all nourished to generation, but by their like, which can preserve the *Species* destroyed by that transmuting Body, through the artifice of the Work: though Vegetables are

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nourished by things of different kinds, yet before they nourish them, they are assimilated (the dissolution of them being first made) according to the proportion of the things which suck and draw them to them. It must be noted therefore, that the Solution of Metals may be made by different ways: one, which Fools know, as is abovesaid, with Foreign things, which abide not with the dissolved Metals, which is rather to be called a corrosive destruction and defilement of the Compound. The second Solution is made by the power and force of Fire, which is no true Solution, but a melting rather of the colligated Elementary parts: for the outward heat of the Fire, in dissolving the Compound, finds out its intrinsical, natural or native Fire within, which internal and proportional Fire dwells in the Air, therefore it dissolves the Air it self. But that dissolved Air resides and dwells in the Water, and the Water in the Earth,

Earth, and the Water it self dissolves the Earth, so that it melts both the active and passive; but this melting is no true Solution, yea it is a dissipation, because the Elements there being homogeneous to one another, and proportionably fixed, by digestion are mixt, and one of them educed out of the power of another generally: And therefore this falls out even in pure Bodies, in which the Elemental natures are fixed. Wherefore in them the flame of Fire causeth melting, and dissolves that whole Body to fluidity, and not to a separation; because Fire cannot flow, unless the Air consubstantial to it flow; neither doth the Air flow, unless the Water be dissolved; nor doth the Water flow, unless the Earth flow: and contrariwise, as the Earth is dissolved by the Water, so on the contrary side the Water retaineth the Air, and congealeth it: and in the same manner ascending upwards, the Air retaineth the Fire in Congela-

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tion, because the more fixt and fixing Elements cause fixation, by acting together on one another; as Earth and Water, and in a contrary manner Fire and Air, act together each on other unto Solution. But this Solution is called a melting of the Compound, and not properly a Solution of it, because the parts separable from one another in the generation of the Compound, are not dissolved, as is done in the third and truly Philosophick Solution, when the Compound is dissolved in the manner aforesaid, and yet the parts abide unseparated, though separable; so that the virtue of the most digested Elements may be extracted from things to be dissolved by the dissolver, that is, *Quick-silver*, and the grosser parts in such a dissolution acquire some latitude of subtilty, because the Body is turned into Spirit; and contrariwise the Spirit into Body; fixed things are turned into volatiles, and volatiles to fixed. For this Solution is possible

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ble and natural, that is, by Art of Nature subserving thereto; and this is sole and necessary Solution, in the Work of the Philosophers, which can be done by no other thing than *Quick-silver* only, with a prudent proportion: so as a good Artificer knowing from within the natures and proportions, ought to make the proportion from his first entrance upon the Work. For these two, Sir, are sufficient for this Work, and nothing else enters it, nor generates and multiplies, as we have said. Besides, you say that Gold, as most think, is nothing else than *Quick-silver* coagulated naturally by the force of *Sulphur*; yet so, that nothing of the *Sulphur* which generated the Gold, doth remain in the substance of the Gold: as in an humane *Embryo*, when it is conceived in the Womb, there remains nothing of the Father's Seed, according to *Aristotle's* opinion, but the Seed of the Man doth only coagulate the *menstrual* blood of the Woman:

in the same manner you say; that after *Quick-silver* is so coagulated, the form of Gold is perfected in it, by virtue of the Heavenly Bodies, and especially of the Sun. But by your good leave, and with respect I must tell you, we must not think so: For being we are Philosophically perswaded, that Gold is nothing but *Mercury* anatized, that is, equally digested in the bowels of a Mineral Earth; and the Philosophers have signified, that this very thing is done by the contact of *Sulphur* coagulating the *Mercury*; and by reason of its operation, that is, from *Mercury* being digested and thickned by a proportionate heat. Wherefore we must know, that Gold is *Sulphur* and *Mercury* together, that is, the coagulant and the coagulated in one: and nothing added from without thereto, but only a pure digestion or maturation, which multiplies qualities; and excites one Element from another out of their pure possibility into act; no other

other thing whatsoever being superadded. But this digestion or maturation is produced actively, from the superiour Elements, that is, the Fire and Air, which are not actually but potentially in *Mercury*; which yet being excited and assisted by an external heat, and by the proper and natural digesting heat, the passive Elements in *Mercury* are by them subtilized, being not only potentially existent, but actually, towards Water it self, and the Water is subtilized towards Air, and Air follows to Fire; and in this proportionable action of Nature, and digestion of *Mercury*, the Male and Female abide together in closed Natures; the Female truly as it were Earth and Water, the Male as Air and Fire: which Earth and Water the Philosophers do mingle in Gold, but called the Air and Fire a *Sulphur* as it were therein; neither is there any other Foreign addition in the bowels of the Earth. And therefore in Art above ground neither

is there found any Foreign addition, to digest or condense *Mercury* into the nature of Gold, or other species of Metals. Therefore the Philosophers have said, that *Sulphur* and *Mercury* make *Sol*, that is, its corporeity and permanency: And therefore it is not hence concluded, that the external artificial heat, stirring up and assisting the proportional intrinsic heat, to digest and ripen the other two less digested and immature Elements in *Mercury*, namely its Water and Earth, is of the substance of the Compound. For the external heat is not permanent within, with the quantity and weight of the Matter, nor adds any thing thereto: But the intrinsic proportionate natural and simple heat is permanent, with the quantity and weight of the *Mercury* digested by it; because that heat is an intrinsic and essential part of *Mercury* it self; to wit, the two more active Elements in it, namely Air and Fire. Therefore Fools do ill and ab-

absurdly understand that saying of the Philosophers, that *Sulphur* and *Mercury* beget *Sol*; because, as is sufficiently known, as neither Air nor Fire in the first *Mercurial* composition, nor afterwards in the natural Metallick digestion, depart nor are severed from Water and Earth, so neither doth *Sulphur* (which is no other than Air and Fire) depart nor is separated from *Mercury*, which is the same with Water and Earth. And he is not a natural Philosopher who imagines or asserts the contrary: for the digestion of Gold happens and is made of the first *Mercurial* proportion, without any addition made thereto by Nature under, or Art above ground, as is said. Neither is that repugnant to what we have said, that a pure *Sol* and clean *Mercury* must in this Art be conjoyned, because this is not done to that intent to affirm, that there is one *Sulphur* in *Sol*, and another in *Mercury*, or that there is one *Mercury* in *Sol*, and another in *Mercury*,

try, but because the digestion is more mature and perfect in *Sol*, than *Mercury*. And also in the Sun the *Sulphur* is more mature and digested, and therefore more active than in *Mercury*: whence the Philosophers have affirmed *Sol* to be nothing else but *Quick-silver* matured. For in *Mercury* there are only two actual Elements, to wit, Water and Earth, which are passive; but the active Elements, Air and Fire, are only potentially therein. But (as it is known) when those Air and Fire in a pure *Mercury*, are deduced from possibility into act, that is, to a due digestion and proportionable concoction, then it becomes Gold. Wherefore in Gold there are four Elements conjoyned in equal and anatical proportion, in which therefore there is actually a more ripe and active *Sulphur*, that is, Air and Fire, than in *Mercury*: Wherefore Gold is by Art dissolved with *Mercury*, that the unripe may be holpen by the ripe, and so Art decocting,

cocting, and Nature perfecting, the Composition is ripened by the favour of Chrirt. Whence the cause may be derived, why by the help of the Philosophick Art, more perfect, noble, and by many degrees more elevated Gold is made, sooner and in less time, than by the work of Nature. Because Nature doth act and work this by boyling and digesting *Mercury* alone in the bowels of the Earth, without any assistant: which cannot be brought on to the due proportion of Gold, or any other Metal, in a little time. But our Art helps the work of Nature, by mingling with *Mercury* ripe Gold, in which is a *Sulphur* excellently digested, and therefore maturing and quickly digesting *Mercury* it self, to the anattick proportion of Gold, by subtilizing its Elements: whereupon there follows by Art a wonderful abbreviation of this natural Work. Wherefore, my Doctor, I return to the former points; we must not imagine, according to their

their mistake, who say, that the Male Agent himself approaches the Female in the coagulation, and departs afterwards; because, as is known in every generation, the conception is active and passive: Both the active and passive, that is, all the four Elements, must always abide together, otherwise there would be no mixture, and the hope of generating an off-spring would be extinguished. For in every man, the Masculine Seed to the end of his life is called in him the Agent, when it is first mingled with the Feminine; and whether it be shed out, or consumed in him, Nature for its sake doth vegetate, and is wonderfully increased and nourished, and makes to it self in the same mans loins the like specifick Seed. The like is to be judged of the Feminine Seed in the Women; wherefore both these Seeds abide always, and are to be esteemed for original Agents, and first Patients. Yet there is a various or different nativity or generation



ration of Mixts and Vegetables: For they are called Simple Mixts, which grow under ground, out of our sight, or about the surface thereof, by the commixture of the Elements alone compounded one with another: or from their first Solution; because they grow not as Vegetables, but how much soever of matter was compact and mixt in them, so much of their first weight is reserved in the same Compounds. For example sake: how much soever at first a mass of some *Mercurial* substance doth weigh in its Mineral disposition in the bowels of the Earth, so much weight of Gold will abide digested therefrom: and the *Scoriae* and *Fæces* rejected from it, will rather be diminished than multiplied, because they receive no nourishment. But there are manifold degrees of this first and simple natural mixture: The first is, the naked concretion and composition of the four Elements, and that immediate, in which there is not yet any change

change made, or exaltation of one Element into another: but a simple union of a symbolizing composition of them, persevering and abiding; of which sort Stones are. The second degree follows upon the first, because from the aforesaid Stones, Minerals (about which we discourse) are generated, and the more noble subterraneous *Species* emerge and arise from hence: because in these begin the action of Elements, and their mutual transmutation, though their action is not in so great vivacity and virtue as in Vegetables and Sensitives, because they have neither growth nor sense, as we have said before. The third degree is that which comprehends precious Stones and Gems, because in them is found a perfect and compleat action, from the virtue of the Elements compacted and acting mutually, as I have declared more largely in my *Philosophy*: where I have perspicuously manifested this third degree, together with the

the second, to be a mean betwixt the first and second composition of Natural things. Then another nativity or generation is that which is not accounted to be of Simple Mixts, but Compound Vegetables: which are truly divisible into four kinds, or Classes, as I have discoursed more largely in my other Book which I sent you. For there are Vegetables, but Sensitives more especially, which for the most part beget their like, by the Seeds of the Male and Female for the most part concurring and commixt by copulation; which work of Nature the Philosophick Art imitates in the generation of Gold. No man can artificially perfect any humane Seed, but we can by Art dispose a man to a productive generation of his like: For the vital Seeds are only digested in a vegetable manner by Nature, in the loins of both Parents; but we can by coition mix the Parents Seeds in natural Vessels, which copulation is as it were an

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Art disposing and mingling those natural Seeds, to the begetting of Man. For example sake; the Seed of the Man, as more ripe, perfect and active, is by this artifice joyned with the Seed of the Woman, more immature and in a sort passive; which Seed of the Man, because it actually contains in it the working Elements, to wit, the Air and Fire, is therefore more ripe and active for digestion. But the Female Seed doth more actually contain the undigested and passive Elements, and which therefore are to be digested; as the Earth and Water, which being shed out and mingled together in the natural Vessels of the Female, no Foreign thing being added thereto, (but the external heat of the Woman exciting and helping the proportionable inward heat of the Mans Seed) the active Elements of the Mans Seed, digest and ripen the Feminine Seed, and thence a Man is generated, complete and perfect according to his

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Nature. So it is in our Philosophick Art, which is like this procreation of Man; for as in *Mercury* (of which Gold is by Nature generated in Mineral Vessels) a natural conjunction is made of both the Seeds, Male and Female, so by our artifice, an artificial and like conjunction is made of Agents and Patients. For the active Elements which obtain the name of the Masculine Seed, are naturally conjoined with the passive Elements, which are as it were the Feminine Seed; but herein the due natural proportion is always to be observed. Now this first *Mercurial* digestion is called Conjunction, in which the act riseth out of the possibility, that is, the Masculine from the Feminine, namely the Air and Fire, from the Earth and Water, by means of a pure digestion and subtilization of them. But the Philosophers and ingenious Artificers imitating Nature, besides this natural digestion of the Seeds in *Mercury*, have by a most subtle inven-

vention made another conjunction and digestion, whence they have not generated simple Gold only, but some other far more noble and perfect thing. For they commanded Gold (in which the Elements are more active) as the Male Seed, to be joyned with *Mercury*, (in which the passive Elements are existent) that it might be duly dissolved, excluding all Foreign things, save that they used an outward heat, which by helping doth excite the internal natural heat of Gold, to digest actively and ripen *Mercury*. And so, as a Man is generate by Nature, so Gold by Art: Although notwithstanding their Sperm and Seed cannot be generated by Art, because Art knows not proportion of the mixture necessary to procreate Seed; and in Man it knows neither composition, nor mixtion or first proportion, nor the causes of subterraneous things, which flow out from the Earth, where is the proper and natural place of their

generation. But those Seeds produced by Nature are artificially conjoyned, that out of them in a way of composition, that which is to be generated may be produced, in which both the Seeds abide together well mingled, although *Aristotle*, as you write, seem to think otherwise. Wherefore the Masculine Seed of *Mercury*, or our *Sulphur*, goes not away after coagulation, as some falsely affirm; and that this falls out in *Mercury*, by the force of the Sun especially, and that by its heat chiefly the form of Gold is perfected, as some think in subterraneous places: Yea rather by the force of the motion of its Globe, or of its Orb, and of the whole Heaven universally, because the *Solar* Rays do only heat the surface of the Earth, and not inwardly those its deep places, in which the generation of several kinds of Metals is brought about; and neither do the influences of Heaven, brought down by the Rays, reach unto those lower-

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most parts, although the subterraneous motion of the Elements proceed first from the motion of the Heavens, and not from its Rays of light, nor from their heat, nor other influence save motion: but how this comes about, and what is the cause of this motion of subterraneous things, I believe your Reverence is not ignorant, and therefore I forbear it at present. Therefore the Sun is not the principal cause of Gold, or of its form, though there be a resemblance in names betwixt them; because as the Sun is hotter than the rest of the Planets, so Gold is hotter than any of the Metals, with the like difference of proprieties. The rest of the Planets also have obtained like names, whence this error of Fools doth arise: For they believe that every one of the seven Planets, generally and specially by its influence doth beget one special kind of Metal, whereunto by a certain propriety it agrees, and is in its nature resembled. But it hap-

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Pens otherwise in subterraneous things, than in Vegetables, in which Heaven or the Sun is the cause of their generation or augmentation, not only by its motion, but also by reason of the heat of its Rays: For the Sun heats the Vegetables themselves, and the superficies of the Earth, the Elements being very strongly reflected by its Rays to the surface of the Earth, because that its Rays can proceed so far. To instance: for that from the twelfth Heaven which obtains the utmost degree of height, proceeding to descend lower, there follow always thicker or less subtle Orbs, till you come to the concave of the Orb of the Moon, where alterable things have their place, or the mixt Elements begin, and are terminated under the Hemisphere of things generable and corruptible. And therefore the more subtle and simple Fire is there found, though not altogether pure: because a simple pure Fire cannot be found apart amongst  
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the alterable sorts of things, nor any one of the other Elements, albeit in every Compound thing simple Fire may be found, mixed with other simple Elements, else there would not be many Elements, but one only. Therefore the Rays of the Stars of Heaven, of the Sun especially, pass through the fore-said Regions unrefracted, until they descending farther downwards, are reflected in the Fire by reason of its thickness; afterwards descending farther through the Sphere of the Fire, they by moving it reflect the Fire it self into the Air which is thicker. And in like manner the Rays proceeding perpendicularly to lower things, through the Sphere of Air, into the Water thicker than the Air, from which they are reflected back into the Air. And so after its manner they are reflected back by the Water moved by them, which also is much better perceived in the Earth, with its thickness above other Elements. By this decoction

and reflection the Elements are moved invisibly, though not unperceivably: because we perceive heat by the motion of the Heavens, and it is always reflected from the superiour and subtler Element, into the inferiour and thicker, unto the surface of the Earth, by means of the Rays of the Stars descending perpendicularly from aloft to the lowest things; and things thus reflected being moved, and by the Rays of the Sun reflected, accidental heat is produced in the *medium*, though sometimes by the Rays of other Stars, other qualities are produced here below, as dryness and coldness, as is manifest in Astronomy; not that the Rays are in themselves hot, but that they are the cause of heat in such manner as we have said. Now that these things are true, is manifestly known from Astronomy and Perspective, whence it is understood how generations happen in Vegetatives and Sensitives, thus much there-

therefore may suffice. But vain Astrologers have other conceits, and think that the influences of Heaven are from the virtue of its activity, and not from the virtue of its motion: which is false, because the Rays of Heaven produce or effect nothing in the superiour Orbs. For such Rays cannot be reflected on the aforesaid Orbs, nor be mixed with them, as they are reflected in the Elements and mingled with them, not by composition, but by a moving reflection and mixture of the same Elements, as hath been said: but in the supercelestialls there is no capacity to receive new qualities, or Foreign impression, although the Rays themselves produce wonderful qualities in the Elements, moved by their reflection. Wherefore, my Doctor; the Sun in particular is not the cause of the generation of Gold, nor yet is it by means of its heat the cause of Vegetables either above the Earth, or of Minns about its superficies,

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which namely we know to be heated by the Rays of the Sun, as we have said, which is also agreeable to Astronomy. But the knowledge of these things, need not any longer disputation, wherefore I pass on to what remains; for if you apply your mind to those things which we have said, you will understand and you will find it true, that by the activity of *Sulphur* digesting and coagulating *Mercury*, its form from Gold is specially perfected; but yet you must not think that from any other Metal, or any Star, this may be done, as you have written in your Epistle. That which we have said, is also to be understood of other Metals, in their kind and manner; but with difference, because in other Metals there is a double *Sulphur*: One which is superfluous, and may be separated, the form of the Metal still remaining: Another *Sulphur* is an essential part of the Metal, but united to its *Quick-silver*, and not separable, so that

that the form of the Metal continues: yet that imperfect and Sulphurous Metal may be perfected by a Medicine corrupting the form of that Metal, and introducing another. But what we are to think of the duplicity of this *Sulphur*, which you assert in this Philosophick Art; I pray you, my renowned Doctor, without violating the Law of our Friendship, or your Authority, that you would be pleased to consider. This duplicity of *Sulphur* is not so distinct in *Mercury* coagulated into diverse Metals, that one of them should intrinsically and essentially appertain to the generation of the Metal, and be esteemed an essential part thereof; and the other be ascribed to corruption. But there is in every Metallick species, equally as in Gold and Silver, a simple and single *Sulphur*; which is termed *Quick-silver*, from the first *Mercurial* composition, as hath been declared in the generation of Gold: Because *Sulphur*, and *Quick-*

*Quick silver* are nothing else but the four Elements in *Mercury* itself, so or so proportionally disposed, as this or that Metallick *Species* requireth. But that which is reputed a second *Sulphur*, and to be rejected, is a certain *Scoria* and feculent part in the Metals, contracted in the coagulation of the *Mercury*; or a certain superfluity, which being unclean and impure, would not in the digestion of the *Mercury*, endure a congelation to the form of a Metal: because it was not of an homogeneous and proportionable Nature of *Mercury*, apt to be congealed and digested into a Metal. But some Philosophers have called this *Scoria*, a combustibile *Sulphur*, because it cannot subsist, but vanisheth in the testing of Metals, or is separated from them into *Fæces*. And here I may bring this example: the blood in Sensitives, and sap in Vegetables, in their coagulation have several and different offices; because some parts of the blood

blood have a conformity unto *Flesh*, and therefore may be coagulated and turned into *Flesh*, and retain the uniform nature of *Flesh*, and obtain the name of *Flesh*. But some parts thereof residing in the pores, are of a superfluous humour, which can in no wise be converted into solid *Flesh*, and therefore are ejected by *Sweat* and *Medicines*, and separated from the true *Flesh*. But in the Sanguine complexion there are many fewer superfluities, than in others: So we may conclude by way of resemblance, that it is in *Gold* and other kinds of Metals; that the purer or impurer *Mercury*, in its first coagulation, contained or contracted more or less superfluities, or natural impurities. Wherefore the difference is made in the coagulation of *Mercury*, which specifics and causes divers Metals; and whatever *Mercury* there is in any sort of Metal, is termed incombustible, and inseparably permanent, though in fixed Bodies it is made



volatile by Art, yet by Nature it remains inseparable in an Elemental proportion. But what dross forever was contracted in the *Mercury*, and mixed with it from the beginning, (that is, in the congelation of *Mercury* in its first composition, by heat digesting it to a Metallick kind; and therefore it is by the test taken away from the *Mercury*, that is, the homogeneous *Mercurial* nature, and separated from the Metallick kind as rejectaneous and heterogeneous) this is not properly called a *Sulphur*, but a dross and certain superfluity: because *Sulphur* is nothing else but a pure act of Air and Fire, warming and digesting, or decocting, the Earth and Water in *Mercury*, proportionable and homogeneous unto it. But the dross is that which in the first composition was not pertinent unto the nature of *Mercury*, nor had a proportion to any Metallick kind in the composition and digestion of the first Elements in *Mercury*. From these things

things it is known, that there are not in other sorts of Metals any distinct or more *Sulphurs*, than are in Gold and Silver, but one only and simple *Sulphur*; though there are in them more and greater superfluities, than are in Gold. From hence the truth of your saying is known, that Gold, of all Metals, cleaves most unto *Mercury*. Now this comes to pass by reason of the purity of both, because in them is less dross, dregs, or superfluity, than in others: For every thing doth naturally desire, by a through mixture and union, to be joyned to a thing of like nature to it, and proportionable in homogeneity, rather than with a thing unequal and unlike to it, as we know; like as Water very easily and without contradiction is quickly joyned to another Water, with an identative and uniting mixture. Now in Gold there is nothing but *Mercury*, therefore being there is in it little dross, (which is not of a *Mercurial* nature, as we have

have shewed) there is therein no great resistance, but that a pure *Mercury* may more easily adhere to Gold and Silver, than to other Metals, in which many superfluities and dross do forbid and hinder other Metals, or their coagulated *Mercury*, any contact, or through mingling with crude *Mercury*. For those superfluities, as we have already said, are not of the first composition of *Mercury*, nor of the same natural or proportional homogeneity: and if happily they be of its composition, yet they are not of its proportion; for whatever is of any things proportion, is not superfluous. Wherefore they cannot be inseparably thoroughly mingled, neither with *Mercury* to be coagulated by Art, nor with *Mercury* coagulated, which in the nature of its Mineralness is joyned with them in the same kind of Metal; being such dross is combustible by Fire, and therefore separable. What wonder is it then if in those Metals to which they are

are accidentally superadded, they hinder their natural commixtion, and permanent union with coagulated *Mercury*, or other crude *Mercury*? For this very cause Gold itself, though never so pure, can far more difficultly abide with, be joyned and adhere to an unclean and drossie *Mercury*, coagulated or not coagulated, than with a pure and clean one. Because a simple Nature doth rejoyce in the society of, and is perfected by a simple Nature, that is like to it, and same with it in its first homogeneity and Elemental proportion: but Gold, as hath been said, is nothing else but *Mercury* thickned by its proper digestion, and Elemental action: therefore albeit in the Earth there be a difference betwixt Gold and *Mercury* in ripeness, (because Gold is more ripe than *Mercury*) yet there is no diversity in their Matter. Therefore whatsoever Gold hath acquired by the digestion it hath unto maturity, *Mercury* may acquire the same without any extraneous

traneous thing. But Art to breviate and contract the Work, joyns Gold with *Mercury*, as is said, and out of two Sperms it makes and generates artificially that same thing, which Nature doth create in the Mines of one actual Seed, the identity of the Matter being always everywhere observed, but not the same active power. And therefore as nothing extraneous to its Nature, doth enter this Work in its first composition, so neither doth any thing multiply it, which is not of the first temperament thereof. Wherefore some men think falsely, that the Philosophers Stone may be composed of divers things, or of all things, and be nourished by them, instead of the aforesaid Sperms, notwithstanding divers names have been imposed on them. Neither doth this Philosophick Work eat any thing, or convert it into its own Nature, which is extraneous, because it doth not vegetate. Wherefore though there be in the said Philosophick

sophick Stone, a Body and a Soul, or a Spirit, it is not therefore vegetably animated as Trees and Plants: For this Stone, as all Minerals, is of the aforesaid first, and not of the second, or any superiour intention or imposition. But Trees and Plants are of the second imposition, as Vegetables are of the third, fourth, fifth, or last imposition, for mixt things in those four last impositions, do vegetate. For in them the Elements by many transmutations, and by being oftner altered, are more subtle; wherefore they are more active and perfect, though they are not more durable and permanent in their permixtion, because the Elements in them are not of a fixt, but dissolvable composition; wherefore they take in their nourishment vegetably. But our Stone, as also all the Minerals, is of the first imposition; because it vegetates not, nor is vegetably nourished, but nourishment befalls it rather by apposition of a nourishment

ment of a like nature to it, and not by vegetation. For example sake: because, as is manifest by experience, out of a Feminine Seed, to wit, out of *Mercury* put to it unitively, insensibly and by way of composition this Philosopher's Stone is nourished, but by means of a digestive heat. For it takes and assimilates its like unto it self, to be multiplied by way of apposition, and not vegetably; wherefore it becomes weightier in quantity, and more active and perfect in quality: neither doth Fire or heat multiply this our Stone, as its due nourishment, because it is not of its first composition, but heats it by an extrinsical accident: For how can Flame or Fire multiply the Stone it self, or make it of it self more weighty, when it cannot be fixedly and permanently mingled with it, nor is not of its first composition or form? Nothing therefore nourishes and multiplies the said Stone, to the generation of the same form, except the Feminine

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nine Seed, which nourisheth it by means of heat, and nourishes it not vegetably, but by way of apposition and commixtion. He therefore who thus multiplies and nourisheth it, shall not erre, because this multiplier and nourisher is turned into the same kind. A man may indeed increase the Stone and its weight by extraneous things; but this must be done out of its natural kind, not convertible into it: For that weight would be made besides Nature, that is, not into the same *Species*, nor into the unity of one *Species*, yea it would be an aggregation of divers kinds, and an accidental composition, which might be separated by the Test. But when the Philosophers said, that the Stone might be made of every thing, truly they understood it not, (as some perversly interpret them) that the Stone might be made of divers things, unlike unto it both in kind and nature; or, which is more absurd, that it might

might be multiplied by a Flame ministred to it from without: for this reason especially, because Fire and its Flame may by a certain production arise out of every thing: Now the refutation of this opinion is manifest from what hath been said before. But when the Philosophers say, that the Stone is made of every thing, they mean, that it is made of the four Elements proportionally equalized to one another by a due and natural digestion; out of which four Elements every thing that is generable and corruptible is made. Therefore by this similitude the Philosophers say our Stone is made out of every thing, that is, out of every Element; because if any one of them were mortified or destroyed, the whole proportion of the Golden Nature would perish, and its kind: and every thing in whatsoever latitude and sort of alterables, is generated out of the four Elements either actually, or potentially mixt: yet it cannot be

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properly said of every producible thing, but of our Golden Stone, and other things equally mixt, that they are made out of every thing: for this reason especially, because in those things which are not produced by an equal, but by an adequate proportion of the Elements, all the Elements are not actually existent, but in their adequate activity and passion: for some of the Elements are therein either in an active or passive power, and the rest are therein actually. But in the Philosophers Stone, which is Gold, being it is an uniform Work of Nature, all the four Elements active and passive are actually therein, and permanent in an equal proportion. For the Essence or Nature of Gold, is nothing else but the four Elements equally mixed; not that their form and matter may be said to be therein equal, but their passive and active power; that is, they are each alike and equal not in quantity, but in quality: because that the active doth

doth not exceed the passive in its acting; nor on the other side, the passive doth not exceed the active by suffering more: because there is an equal proportion as to measure in our Gold, or in our Medicine, double hot, double moist, double cold, double dry, and all these are actually therein, by actual action and passion; that is, Fire, Air, Water, and Earth, as we have said before. And all these are said to be alike, and equal in quality, not quantity, because they are equal in actives and passives; and they are therefore durably permanent in Gold, because the passive in it consists permanently in its active, and on the other part the passive rises not up against the active. And they ought not to be alike in quantity; that is, there ought not be so much matter of Fire, as there is matter of Earth: because then the Fire by reason of its quality, would be everywhere of an unequal activity with its passive Earth, and of a far greater.

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Wherefore there is in Gold, as to its matter, but not as to its quality, much more of the heavier and more passive Element, than of the lighter and more active; that is, more in quantity: there is in it a greater quantity of Earth, than Water; a greater quantity of Water, than Air; a greater of Air, than Fire: wherefore it is the heaviest of all Metals. But in this unequal proportion of quantity, there is an equal and like proportion of quality, of hot, dry, moist, and cold, because each of these is in Gold, as hath been said. The cause of which weight is the permanency of the solidity of the Earth and Water, and the solution of an homogeneous Water with the Earth, because Water dissolves an homogeneous Earth. Also their intrinsical thorow mixture in their very least particles, is the cause of the weight; because the Water as well in Gold, as *Quick-silver*, suffers not the Earth to have any pores in it: which is otherwise in

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other Metals, in which pores are insensibly made in their congelation, because of the dross mingled in those Metals all over, rejected by the *Mercurial* nature and heterogeneous: whereupon their lightness results, which is nothing else but want of matter, and porousness of the same, as weight is nothing else but a solid addition of matter. Wherefore if there were in an equal commensurative quantity, so much of the solid matter of Fire, as there is of the matter of Earth, Fire would be as weighty as Earth. But the cause of the weight of *Saturn*, is its immature congelation, because it does not yet reject the dross of its parts, whence pores are made in it; but the pure and impure abide through mixt together in it everywhere, as in the first crude *Quick-silver*, in which the inspissation and coagulation is weak, for that cause *Saturn* or Lead retains the weight of its *Quick-silver*, not because of the purity of its solid matter, but because

because of its immature coagulation or coction. Wherefore if in this Work you would not destroy the Fire and Air, you must preserve in a distinct and like proportion the heat of the Compound: But if you would not destroy the Air and the Water, then in the same Compound you must cherish the humid: so in the same manner you may preserve the Water and Earth, or the Earth and the Fire, in the said Work, by preserving rightly, and by the artifice of the Philosophick skill, both the cold and dry: because if you destroy any one of them, the proportionable form and kind of Gold is lost. For this cause the Philosophers say, our Gold is made of every thing, that is, of every Element, every Element being intrinsically preserved in it, and actually compounding it: wherefore all the Elements are intrinsically in act or power, the principles of all compounded alterable things, and for that cause are said

to be all things. Furthermore, my Reverend Doctor, for your credits sake, you must understand the sayings of the Philosophers according to the possibility of Nature, and not according to the sound of Words: For they have handled this holy and hidden Art, and its Secrets, under Similitudes, Fables, Riddles, and obscure words, and have hid it purposely, that it might not be exposed to the unlearned, impious, and unworthy. Furthermore, that I may go on to other Heads of your Epistle, I understand the artifice of your Stone to be a composure from Gold, but from your writing I cannot apprehend it, because you set not down the first original of that Composition. Therefore I shall not need to handle it more at large, till you instruct me fully and more plainly in its Composition and Operation: For I cannot neither believe that the *Elixir*, or *Philosophers Stone*, can consist of the signs appearing in it, and of the properties

ties of the nutritive vegetation of the flaming Fire, which you attribute to it, as I have openly shewed in what I have said already. But when I received your Work, and the gift of so great a Secret sent unto me, I at once understood your unfeigned love, and free confidence in me. Wherefore for your Friendship sake, I reserve your Stone with me, and keep it as a most acceptable gift, and shall write unto you more concerning it, when you shall declare it to me more manifestly. But whereas you say, that in your Stone there are three, a Body, Spirit, and Soul, (which manifest to you by your experience and work.) the Philosophers when they said those three natural things were in their artificial Stone, understood it by way of resemblance and experiment: For they called the Earth, its Body and Bones; because it is an astringent Compound, and restrains the fluid Elements from their raw flexibility, having the Fire also

M 3

with



with it symbolically by its driness, But they called the Water and Air, its Spirit; because they are the Elements that moisten and dissolve the Earth. But they called the Air and Fire, the Soul; because they ripen and digest the whole Compound. And they named them thus, with resemblance unto Humane nature, because in a well-constituted Flesh there ought to be Bones to sustain the Body, and likewise there ought to be in the Flesh a vivacity of vegetable Accidents, which are called its Spirits: contrary to the errors of the Pagan Philosophers, who thought the vital Spirits to be something distinct from the Body compounded, and parts compounding it: so also there must be in Humane Flesh an informing Soul, digesting in man the brutal acts, and to work in him the intellectual work. But we must understand it otherwise in our Stone, in which the Earth hath the name of the Body, Air and Water obtain the

the name of Spirit, neither is in it a Soul but because it contains the Air and Fire; which I perceive well, you do perfectly understand. But the Philosophers divided them in this manner: By a crude Spirit, they extracted a digested Spirit out of the dissolved Body, and they had remaining a fixed mass of Ashes to be farther dissolved, in which they found an incombustible and stony oiliness and gumminess, which they called the Soul; which enlivens, unites, incerates and produces united Natures; and in the Spirit they disjoined the Natures, so in the Oyl they re-conjoined them. For our Stone hath not an informing nature, as a Vegetative or a Sensitive, but it hath only a formed form, which form is the very Elements themselves, because it is homogeneous. But mans Body, and that of other Sensitives, is heterogeneous: For Bones, Flesh, Bloud, Marrow, Hair and Nails, are distinguished differently in it; which

is otherwise in Gold, in which whatsoever there is, is found to be of one kind. Wherefore, my Reverend Doctor, the Philosophers speak this by way of similitude, by reason of the administration of Art, and operation of Nature: not because there is a Soul in the Stone, but metaphorically, (as you well know) nor Spirit, nor Body, (as an informing form) as it is found in Man, and other Sensitives. Verily I tell you, that Oyl which naturally incerates and unites Natures, and naturally induces the Medicine into other Bodies that are to be tinged, is not compounded of any other extraneous thing; but out of the Bowels of the Body that is to be dissolved: which Oyl retains the colour of its Spirit always, until it be rethickned, and then first of all it puts on the Royal Ensigns, that is, a citrineness and Metalline form, which it manifests to all; in Gold, a Golden, in Silver, a Silver colour and form: which Oyl if it be

Sol,

Sol, being dissolved, is perceived to be red inwardly, though outwardly it appear white, under the form of liquid *Quick-silver*. Now some think to compound an Oyl as generous and powerful as this Oyl is, namely out of *Mercury* thoroughly dried, or out of the substance of Tin, or Body of the Sun, commixed with ingredients of divers kinds; but for what concerns our Work, their Experiment is fallacious. They can indeed reduce the *species* of Metals into a kind of Oyl, but they cannot at any hand reduce them into a Metallick kind, observing and keeping the proportion of the things to be mixed sound and entire. But that Oyl may be profitable for Medicine to sensitive Creatures, because the nature of Gold is dissolved therein; but yet impertinently and unprofitably as to our Philosophick Work. Besides, my Honoured Doctor, that I may lightly touch on the remaining Heads of your Epistle, you must diligently

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and

and wisely observe, that Fire and *Azor*, wash *Laton*: But *Azor* is not raw *Quick-silver* simply extracted out of the Mine, but it is that which is extracted by *Quick-silver* it self, out of the dissolved Bodies; which is found to be more ripe upon tryal. Wherefore if *Laton* be an unclean Body, it is depurated by such an *Azor*, which you write that you have had formerly; and by this *Laton* purified by *Azor*, we make our Medicine for curing every sick person. Indeed this *Azor* is made of the *Elixir*, because *Elixir* is nothing else but a Body resolved into a *Mercurial* Water; after which resolution, *Azor* is extracted out of it, that is, an animated Spirit. And it is called *Elixir*, from *E*, which is *out of*, and *Lixis*, which is *Water*, because all things are made out of this Water: and *Elixir* is the second part in the Philosophick Work, as *Rebis* is the first in the same Work. But the Tincture constitutes the third Work;

Work; for as the matter of this Composition produces divers effects, so it obtains different names one after another. Thence it manifestly appears, that *Azor* is not requisite to the *Elixir*, because in this Work the *Elixir* goes before *Azor*, and not the contrary; like as Water precedes the Oyl, and the Spirit the Soul: For *Azor* is drawn and extracted out of the *Elixir*, as Oyl out of Water, and not contrariwise; as mention is made elsewhere. For example sake; as in the Art of Physick, pure simple Fountain-water, by boyling in the first concoction, is joynd with the Flesh of a Chicken, and thence in the first degree of concoction we obtain a Broth, a good and perfect decoction, the humid, watry and airy parts of the Chicken being actually dissolved in the aforesaid Water; though there be other Elements therein also actually. But that it may be made a much more perfect Medicine, and more generous for restoring

storing man's sick Body unto health, the decocted Body of the Chick is beaten into a mash, with the said Water already altered into a boyled Broth, or with part of it, and is distilled by a stronger decoction, whence a Broth and decoction will be made much more noble and generous, partaking of the whole nature of the Chicken: Because by this second decoction not only the moist parts, but the hot parts, that is, its aerial and fiery parts, being melted into the Broth or decoction, are thoroughly mingled and dissolved: and therefore the whole virtue of the Chick is in such a decoction extracted into the aforesaid Liquor. So it falls out in the Philosophick Work, because the crude Mineral Spirit, like Water, is joyned with its Body, to dissolve it in its first decoction: whence it is called *Rebis*, because it is compounded of two, or a double thing, to wit, of the Masculine and Feminine Seed, that is, of the thing to be dissolved,

ved, though it be one thing and matter: whence the Verses,  
*Rebis is two things joyn'd, yet it's  
 but one*

*Dissolv'd to their first Seeds, the  
 Sun or Moon.*

Now out of these two things dissolved together, the *Elixir* is compounded, that is, a tinged Water: whence the Verses,

*Pure Bodies are of Lixis made by  
 Art;*

*Hence Greeks Elixir term its second-  
 part.*

Out of this *Elixir*, my Venerable Doctor, as out of the first Broth or Bullion of a simple decoction, *Azor* is extracted, to wit, by a stronger and iterated distillation: which *Azor* resembles and participates the nature of its Body from which it was extracted, which is hot, and retains its virtue in it self, namely an Oylie nature, which is hot and moist, because it is actual Fire and Air; though all the Elements are in it in Essence,  
 and

and by Composition. Medicines therefore to cure the Bodies of Sensitives, may be composed out of the said Metals by several artifices; but they are not pertinent to the Philosophick Work, as the *Elixir* is to *Azor*: that is, the vital Spirit and fugitive Soul are not diaphanous, nor transparent as the clear tear from the Eye: nor every dissolving Spirit, though they be each of higher Natures than another, according to their degrees, as the Soul is higher than the crude Spirit, being they are not of one form. For as the Soul lies hid under the *species* of a dissolved Spirit, before its re-*incor*poration, (for the Soul being extracted out of the Body, always appeareth like *Quick-silver*) so after its inspissation the Soul and Body lie hid under the *species* of a Body. Your Worship hath seen an Experiment thereof, in the Powder sometime sent to that King whose Physician you are; in which Experiment, *Quick-silver* was found in the

the *species* of *Quick-silver*, but if that which remained in the bottom had been coagulated, it would certainly have assumed the same form of Powder: But that Powder must be called a Tincture nominally only, not that it is a Medicine for Metals, for it is not yet perfectly fixt; yet as a Medicine for Men, it is of very good force. But the fixt Medicine without all doubt exceeds this humane Medicine in all virtues, both as to Metals, and to Men; which cannot come to pass in a clear diaphanous and transparent Liqueur: Because if the aforesaid *Elixir* and *Azor*, that is, Spirit and Soul, did appear in, and had a transparency, now the Earth as to its proportion had left the Water, and had been separated from it, which had thickned and coagulated its parts, causing an opacity in the *Elixir* and *Azor*, and making a congealable Metallick form to consist. For in the condensing of fixed Metallick *species*, the condenser must act upon the

the condensable, and the coagulating upon the coagulable; which cannot be in the aforesaid diaphanous and clear Water. But it happens otherwise in Vegetables, in which a simple and diaphanous Water is thickned by decoction into the Vegetables themselves: which yet by the Test of the Fire doth at length vanish and evaporate, because it is not permanent and fixed in its composition, because it had not with it an Earth naturally homogeneal to it in its composition, as *Quick-silver* hath: which Earth indeed is the cause of permanent fixation in homogeneous things: wherefore simple Water cannot by coagulation be so fixed with Vegetables, as *Mercury* with Metals. If therefore *Mercury* should be reduced to a transparency in the Work of the Philosophers, it would by good reason remain of an uncoagulable substance; nor would it be congealed upon *Laton* to a Metallick form, *species* and proportion, which carries

carries not with, nor in it self its own congelation, namely Water the Earth: which Earth (as was said) is *Mercurial*, and the first cause of Inspissation, Coagulation, and Fixation. If then this Water abide destitute of Metallick proportion, how should it be possible that such like *species* should be produced from this Composition? They also erre who think to extract a limpid transparent Water out of *Mercury*, and out of it to work many wonderful things: For be it so that they can perfect such a Water, that Work would conduce nothing either to Nature or proportion, nor could it restore or build up any perfect kind of Metal: For so soon as *Mercury* is throughly changed from his first Nature, so soon he is forbidden entrance into our Philosophick Work, because he hath lost his Spermatick and Metallick Nature. From these things it is manifest, what truth there is in your opinion, and in what it is contrary  
and

and improper, when you say, there must be had (as I think) to perfect the highest *Elixir*, a Gum in which are all things necessary thereunto, and containing the four Elements, and it is a most clear Water as a tear from the Eye, made Spiritual, &c. which make Gold to be a mere Spirit: For a Body penetrates not a Body, but a subtle congealed Spiritual substance, which penetrates and colours a Body. Let it be so as you say, my Venerable Doctor, that Natures are not joyned but in a Gum or Oylie substance, and equal proportioned, having a Spiritual Nature, the Elements being yet fixedly shut up in it; **¶** And which Gumminess the whole Philosophers Stone is at last reduced by Inceration, under a gentle flux, after the manner of an Inceration resembling all the Elements, standing like Copper and in the nature of Copper, existing also in a subtle Spiritual Nature penetrating and colouring Metallick Bodies.

dies. For this Stone in the sublimation of the first crude Body, hath not lost its kind, namely of the same Spirit, neither yet in the perfect and great Gum doth it lose its first Nature: Therefore Gum and Oyl belong not otherwise unto this Work, but as Elements equally proportioned shut up together, resolvable, united in the Oylie viscosity of the Earth, retained, buried, inseparably mixt. For this Gum or Oyl first is extracted out of the Body, drawn into an incinerated Spirit, till the superfluous humidity of the Water be turned into Air, and one Element be excited from another Element by digestion, and what was of an Aqueous form, become of an Oylie nature: and so the whole Stone at last assumes the name of Gum and *Sulphur*. For *Geber* teacheth this, when he saith, as you have written in your Epistle, If any person know to joyn and friendly unite our *Sulphur* unto Bodies, he hath found one of the

the greatest Secrets, and one way of perfection : as if he should say, If any man can reduce a Body to this, that it may be made a Gum which may be thoroughly mingled with other imperfect Bodies, he hath found the greatest Secret of Nature, &c. because this perfect Stone is a Gum and a *Sulphur*, as is known by what we have already said. But you must know, that *Geber* with highest prudence and wonderful artifice hides the truth under a Veil, intermingling with it many obscurities and falsities, which those who are ignorant at first appearance imagine to be truth : yet he speaking like a Philosopher secretly under this craft, doth openly, learnedly and Philosophically describe the truth : wherefore the unexperienced and Sophisters, not understanding his mind and wit, nor the nature of the thing, do perversly turn aside to the vulgar exposition and sound of the words. For he saith, If thou knowest that, we have said something.

thing to thee ; but if thou knowest not, we have said nothing to thee. Wherefore in reading Philosophick Books, consider especially the possibility of Nature ; notwithstanding some Writers of this Art have also sometimes erred, and have happened sometimes to have handled it, as to the natural truth, either ill or ambiguously. As it may be observed that *Arnoldus de Villa Nova* hath said, in a Book which he called his *Rosary*, that raw *Mercury*, that is, *Quick-silver*, which in its own nature is cold and moist, by Sublimation may be made hot and dry ; afterwards being revived, it becomes hot and moist like the complexion of Man. You will say then, what wonder is it if it be joyned with the Sun, that it likewise becomes of the nature of the Sun ? For *Mercury* is of a convertible nature, as the Heavenly *Mercury*, which is such as the Planet is with which it is in Conjunction. For that *Arnoldus*, though in other Sciences he were



were a Reverend and Ingenious Doctor, yet in this Art he handled Experiments only, without the learning of the Causes. Now when he saith, that in the first Sublimation the crude Spirit is sublimed from the inferiour salt Minerals, and that *Mercury* it self, which in its own nature is cold and moist, becomes a Powder of an hot and dry nature, as he saith, this yet conduces nothing to our Work. But let it be so, that he makes of *Mercury* such a Powder as he speaks of, that is, throughly dried and hot by sublimation from Salts; yet those Purifications are vain and impertinent to our Work, yea as to the perfecting of our Work they are hurtful. For though these inferiour Minerals communicate with Metals in their nature, yet not in kind and proportion: For the superiour and inferiour Minerals, in their nativity and subterraneous formation, are of one and the same constitution universally, and therefore of the same

same nature; but they differ in proportion, quality, and kind or form. Wherefore if *Mercury* be distilled with those inferiour Minerals, and throughly dried, then his internal nature is confounded and disproportioned; and is hindered and made unprofitable, as to the effect of a Feminine Seed, and invalid for our Metallick Work. For so soon as he is turned into the form of a Powder, (except from his Body of *Sol* or *Luna*) so soon he undergoes a through dryness, unprofitable to the Philosophick Work. Yet I deny not, but that a drossie and impure *Mercury* may and ought, by a simple Salt, be sublimed or purged once or oftner, according to a due Philosophick experience, to take from it its dross and outward Mineral impurity, so that notwithstanding the fluidity and radical humidity of *Mercury* may always remain unaltered: For the *Mercurial* kind and form in such a Work, ought to remain uncorrupted, as hath been

been said already. Nor ought its outward form to be reduced into a thoroughly dried Powder; because its external form being corrupted, shews its internal nature to be confounded, unless it be in the way of generation that it be altered, as may be manifestly seen in the signs which appear in the Work of the natural way. For there are Sublimations of *Mercury* from its own proper Bodies, which are conjoynd and mingled with it, by an Amalgamation with it in its most inward parts, from which being oftentimes raised and reunited, it rejects and loses its superfluities, and is not confounded in its nature; and afterwards it is very agreeable to the Philosophick Work, and powerful to dissolve Metallick *species*; yet it is not greatly altered intrinsically for the Philosophick Work, unless it be altered by fixed Bodies dissolved in it. But wonderful things may be done in Medicines for Sensitive from this dried Powder, whether

whether it be reduced into an Oyl, or into Water; or it abide in a Powder; but it is not at all pertinent to the Philosophick Experiment. And therefore it must be universally noted, that so soon as *Mercury* is turned into a Powder, of whatever sort, contrary to the nature of its Body to be dissolved, so soon will it be unprofitable to the Philosophick Work. There are certain deceiving Sophisters, who by joyning *Venus* to it, or adding other *species*, make a Sophistick Work; that is, they give unto imperfect Copper a colour, but not natural; they induce indeed a kind of an apparency, but not a true nature; that is, transmutation: like as he that paints a dead Image, or composes a Statue of Wood, which appears only, but is not; and as much as a living differs from an Image and Picture, so much differs their Work from the Philosophick. Hence this mixture perseveres not in the Test of the Fire, though it be Mineral;

because Nature attracts it not from a proportionable digestion; nor hath Art vehemently decocted it to an alteration of the mixt natures: wherefore that Copper appears to be superficially only, and not permanently and intrinsically tinged. Wherefore we must not adhere to the Experiments of deceitful Sophisters, because the truth of the natural Art confutes this Sophistick Work, and shews it to be false. And if you will instance farther, and say, that as the said *Arnaldus* by Sublimation purged away the dross of *Mercury*, and dried it in its nature; so also (as you say) he by reviving it, moistned it again, and made the *Mercury* it self hot and moist, and in its nature conformable to its Body. This hinders not (my Reverend Doctor) nor refutes the truth of the Philosophick Art, yea rather an error appears in the Natural Art: For, as is manifest, *Arnaldus* doth teach, if you regard the sound of his words, that *Mer-*

*cury*

*cury* thus thoroughly dried, is revived by hot water into which it is cast; and he saith that it is made hot and moist, when it was first sublimed hot and dry. But what true Philosopher would say, that *Mercury* or any other Metal, is changed in nature and internal quality by simple Water, however hot or boiling, or that it could thence acquire its natural humidity, and so be revived? Therefore *Mercury* in this revival acquires nothing, because common Water neither decocts nor alters it, because it neither hath entrance nor ingrefs into it, and that which neither hath entrance nor ingrefs, alters not; because every thing to be altered, must first be thoroughly mingled. For indeed such a Water may wipe away from it some superficial dross swimming upon it, but cannot infuse into it a new quality: For what nature soever *Mercury* reduced into a Powder, and mortified by Sublimations, retained, such

N 2

nature

nature altogether it retains revived by Water. Now this I would have to be spoken in honour and respect unto the said *Arnaldus*; but I contemplate and defend the truth of Nature and Experience. Furthermore, honoured Doctor, that I may by this my Answer satisfie your Epistle, and put an end thereto, I humbly entreat you that you would take in good part, and favourably bear what I have written, not by way of Confutation, but Disputation: But if I have answered any thing that offends you, take it yet in good part and favourably, or signifie it to me in writing, and I will satisfie you to my power, as the most true Doctor our Lord Jesus Christ, the Son of God, blessed for ever and ever, shall give and teach me.

*Thanks be to Christ.*

THE

*The Prefatory Epistle of Bernard Earl of Tresne, to the noble Doctor and most learned Philosopher Thomas of Bononia.*

*My Friend,*

IF I had any thing more noble, I imagine you with what good will I should dedicate it to thee, for having considered the wonderful virtue of this Science in its height, which you are not ignorant of, therefore was I willing to dedicate this my Labour unto thee, intreating thee to accept it with as good a will as I give it unto thee, and conclude that whilst I give thee this my Labour, that I have given a greater Treasure than was ever ordained by the good pleasure of the omnipotent God, according to the course of Nature.

There is a way truly of arriving to an Universal Knowledge, which we commonly call the *Philosophers Stone*,

N. 3

*Stone,*

Stone, and thou shalt find it in this my little Book, (little, I say, in words, but great and high in substance) also it containeth entirely every Science, that is to say, the be-

ginning and ending. Thou shalt find this my Book divided into four parts, and thou mayst judge thereof after thou hast well understood it. *Farewell.*

From Trefne, May 12. 1453.

FINIS.

*This Epistle I have caused to be printed, not for the signification thereof either as to quality or quantity, but only to prevent the mistaking the one Epistle for the other; and could I have found more Epistles between these two most excellent Authors, I should not have hesitated their publication, but conclude that they would have been as welcom to our English Philosophers, as any either Ancient or Modern Writers.*  
Vale. W. C. Bibl. A

## *A brief Rehearsal of the Preparation of the Philosophers Stone.*

**R**ecipe \*, and sublime him from his Earthly substance, and then dissolve him into his former substance: then if it be to the Red Work take *Sol*, if it be to the White Work take *Luna*, and dissolve it in the said *Mercury*, until they be both one *Mercury*, which will not be without Putrefaction; then separate the Elements, and decoct them according to their due proportion. Note, this *Sulphur Philosophorum* is the Earth of the Elements calcined, sublimed and fixed; then it is coloured with either *Sol* or *Luna*, according as thy Work is, the which *Sol* or *Luna* is added to fresh or other *Mercury* after the order of *Amalgama*; then fixing the *Sulphur* and the Elements, and that new *Sol* which is called the Earth, according to their due proportion, the which

Names

Names of weight shall not be made mention of here, for the love of him that taught it me, and lest too common it should be; for if it should be named in two Books, then all the World would decay in Husbandry and Industry, if not in Honesty, which I pray God prevent. *Amen.*

---

**F I N I S.**

**Books sold by Will. Cooper,  
at the Pelican in Little-  
Britain.**

**E** *Irenæus Philalethes* his Printed Works, in number 15.  
(viz.)

*Introitus apertus ad occlusum Regis Palatium.*

--- *Idem* in English, called *Secrets Reveal'd.*

The Marrow of Alchymy, in Two Parts.

*Ars Metallorum Metamorphoseos.*  
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• *Methodica Enarratio trium Generi Medicinarum.*

*Vade-mecum Philosophicum, sive breve Manuctorium ad Campum Sophiæ.*

*Experimenta de Præparatione Mercurii Sophici.*

An Exposition upon Sir George Ripley's Epistle to Edward the 4th. King of England.

--- *Idem*

---- *Idem* upon Ripley's Preface  
to his Compound of Alchymy.

---- *Idem* upon Ripley's first Six  
Gates of his Compound.

---- *Idem* upon Ripley's Vision.

---- *Idem* upon his Recapitula-  
tion.

---- His Experiments for the  
Preparation of the *Sophick Mercury*.

The Philosophical Epitaph, with  
Hieroglyphical Figures.

*Helvetius* his Golden Calf, with  
Figures.

*Glauber's* Extraction of Gold out  
of Stones, Gravel, Sand, &c.

*Jebier* the three Principles or  
Originals of all things.

A Catalogue of Chymical Books  
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*Simpson's* Philosophical Discourse  
of Fermentation.

*Ripley Reviv'd*, or a Collection  
of six several Pieces of the famous  
*Eireneus Philalethes*.

*Opus Tripartitum de Philosopho-  
rum Artibus.*

Auri-  
See beginning