





PRODUCED BY:

**RAMS**

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A SHORT BOOK OF DIALOGUES,

OR,

(Certain) Colloquies of some Studious Searchers after the Hermetick Medicine and Universal Tincture.

Written for the Sake of the Lovers of Hermetiek Philosophy.

#### THE PREFACE

To The Well-minded READER,

I was formerly minded never to have published these Three Dialogues, but only to have made some of my good Friends, and such as had well deserved at my hands, here and there, partakers of the same. And upon this Account I permitted some (of them) to Copy them out, but they abusing that Curtesie (of mine) whereby they received them, did make others of their own Friends too, enjoyers of the same, contrary to my Will and Intention; and so it happened, that they became Common, and being on this wise often Copied out, there crept in amongst them (as indeed usually falls out in such cases) abundance of Faults and Errors, and the sense (and true meaning) of my Words were construed in the worser Part. Which thing when I perceived, that it would more disadvantage than profit me (especially seeing, that such a work (thus copied amiss) did nevertheless pass under my Name, and was adjudged by others, as really mine) I deemed it, expedient, of two Evils to chuse the least, and to have regard to mine own good repute, and to publish it in mine own Name. But yet, not with an intent of getting my self some eminent Fame, as if I were wiser than others, and to have it thought, that I had more knowledge and experience than many others have; but rather, that the incredible Works of the omnipotent God, and his great Wonders, might be laid open and made known, to the infinite Glory of his Name. In the sitting down of which, I do produce only such things, as my self have wrought with mine own hands, and can even yet demonstrate by a certain and undoubted Operation, (by Gods help) at any time.

But yet, I would not have any one thus to understand me, as if I had already wholly and compleatly finished the whole Operation, and had advanced it to a due, and throughly perfect end, No! I cannot arrogate to my self by any means, any such matter. Thus much I only affirm, that if any one shall (in his Operation) follow the bare literal Description of these Labours, he will

without any Error arrive, so far as I my self am already come, but yet with this Proviso, that he knows the true Salt of the Philosophers, and the use thereof; And as for what remains, (unfinished) I commit unto God to bestow a prosperous Success: And this one thing I entreat, that every Body accept of the things I have here written, with the same mind I wrote them, and that he take in good part my sincere Endeavours of deserving well at his hands.

**The Explication of the annexed Figure belonging to this Treatise, noted with these Words: INDE DIALOGUS.**

In the four principal Points of the Circle (supposing two transverse lines were drawn, through the Center, to the outward Circumference) are placed the Characters of SOL, SULPHUR, LUNE, and SALT.

Round the outmost Circle, are placed these Words:

*Conjoin in one, SOL, SALT, SULPHUR, LUNE.*

About the next Circle:

*And thou hast as great a Treasure, as Heaven can give thee.*

Within the Third Circle:

*The Philosophers Function, is of Contraries, the Conjunction.*

About the next Circle:

*The Concentration of Homogeneals, is the Separation of Heterogeneals.*

Within the inmost Circle:

*SOL, SALT, SULPHUR, LUNE.*

The First Dialogue, or Conference, betwixt two Lovers of Hermetick Medicine, deciphered by the Letters, A. and B. the last of which hath had a prosperous Success on his Labours, the other not, and therefore craves of this last (viz. B.) a Manuduction to the Work, whereby he is rendered Master of his desire.

**B:** A good health to you, my Friend! Whats the matter with you now, that you are so sad, and even loaden with Cogitations, and

mumble to your self about I know not what?

**A:** Oh, my Friend! I wish you the like very heartily; and am glad that you come so very seasonably, and at such a time, as I was just thinking on you, and most earnestly wishing your approach; Witness your own Writings, which I do here turn over with my hands and my mind, but yet they are so very obscure, that I cannot worm my self (as I may say) out of them, (or understand them) though I apply the utmost of my Endeavours to understand them. I have likewise read over and over again, the Writings of other eminent and belief-deserving Philosophers; still hoping, that I should yet at length attain to the knowledge of the Truth: But alas, (the more's my grief) all that I find is only this viz. that I hold in my hands the slippery Tail of a slippery smooth Serpent, (or Ele) which ever now and then slips out of my hands, and doth more and more defile me. I have therefore resolutely determined with my self, that, unless God doth shortly send me some good Friend, who may lead poor me out of such a notable Labyrinth, I will throw all my Books, all my Instruments, and all such matters which I have bestowed so much time about, in vain, and lost so much by, into the Fire; and Sacrifice them unto VULCAN, that so I may be rid of the tediousness of my fruitless Labours, and unprofitable Cookery. But yet if you would be but so pleased, I no ways doubt, but that you might by a few words (and Directions) reduce me out of the snares of so many Erroneous paths, and hedged up ways, into the right path: For I well know, that you have bestowed your whole Age, your whole Study, and all your Labours and Endeavours, about such great Secrets, and have by the Divine assistance obtained the very Truth it self. And therefore I do most humbly beg at your hands, that you would not leave me destitute of your help, but that, according to your inbred Goodness and Courtesie, you would succour me, your Friend, with some brotherly instruction, and Manuduction. Which if you either will not or cannot do, I must even conclude, not only upon thoroughly doubting of the Truth and possibility of this Art, but withal, on a firm persuading my self, that those Writings which are so stuffed with the Promises of golden Mountains, are nothing else but mere Old Wives Tales, and

frothy Speculations of idle Men, and vain Dreams, though proceeding from Men of so great Esteem.

**B:** But whats this, I hear thee utter? I could never have believed you, to have been of such a broken and dejected mind. What? Would you contemn the Writings of the Philosophers, and slight them, because they are above your Capacity, and too hard for your understanding? Tis a wicked thing, to entertain such a thought, much more to utter it. I would have you, rather to persuade your self, that you are not as yet worthy of the Secrets and Gifts of so great worth: For though a Man should torment himself with abundance of hard Labours in this World, and should afflict his Body with uncessant Sweating pains, yet would he not effect ought without the Blessing of God. Do you not know that saying of PAUL; TIS NOT OF HIM THAT WILLS, NOR OF HIM THAT RUNS, BUT OF GOD ALONE THAT SHEWS MERCY. You should therefore reckon your self amongst the number of those, that have run in vain, nor hath God injured you at all. What does not Christ say, NOT ALL THAT SAY UNTO ME, LORD, LORD, SHALL ENTER INTO THE KINGDOM OF HEAVEN, BUT THEY ONLY WHO DO THE WILL OF MY FATHER. Examine now your self, and see how the Case stands 'twixt God and you. The bestowing of such great things must proceed from God, and not from the Philosophers. The Philosopher may indeed write down the Truth, but yet it is not in his Power, to bestow upon thee the Divine Blessing, which is the very hinge on which all good things depend. Secrets of such great moment are not the Gifts of Men, but of God, who bestows them on whomsoever he pleaseth.

**A:** In good time! Is this the Comfort and Instruction, which I begged at your hands? I did not request, you to be my Father Confessor, to hear my Confession of my Deeds, but rather that you would help me, being ignorant and unskillful, by some good and profitable Manuduction and Instruction: For I well enough knew, that wicked Men are never Masters of such great Secrets, nor will I rank my self amongst them. Be pleased but to regard my suit, and only shew me an entrance, whereby I may enter into the right and Kingly way: And as for praying to God, and Labouring without ceasing, leave the Care of that to me: I hope, that God will not

deny his Blessing upon my Prayers and Labours.

**B:** Well! since I perceive you to be so throughly bent, with your utmost study and unwearied pressing on, after such an eminent thing as this is, I cannot but shew you that way, which I my self have walked in, and that too, home to the very place which my self am come unto. Verily, I see the promised Land afore my Eyes, and do daily view its Coasts, nor do I doubt, but that I shall shortly enter thereunto, and have the Fruitation of its most pleasant Fruits, if no impediment debar me of so great an happiness. And as concerning your self, seeing that you are nimbler of your Feet than I am, there's no doubt but that you will arrive thereunto, even as soon as I my self. But yet, pray first declare unto me, about what things it is, that you have spent your Monies, your Labours, and your Precious time, and all to no purpose; that so I may (as much as in me lies) the more conveniently reclaim you from your Wandrings and Errors into the right way. Tis in vain for him that is sick, to expect help and succour from the Physican, if he does not shew the place of his Dolour and Grief. Confession is a Medicine to him that goes astray. Confess therefore the Truth, that I may hear, by what things thou hast been misled into so many Errours.

**A:** (Alas, Sir,) I could not reckon up all, in Order, though I should have time enough of so doing. But your own time, which is far more precious does not permit, that it should be spent in hearing my foolish Labours. Besides too, the remembrance of so many Labours in vain, and of the loss of not only so much Time but Expences too, causeth a loathing in me, the very remembrance of which I abhor, much more to make a long rehearsal of the same. You may therefore easily guess, that by my insisting upon the bare Letter only of the Philosophers writings, and not understanding the sense and meaning, I have erred from the right way, and have headlong buried my self into so many Intricacies and Errors. I have searched into Vegetables, Animals and Minerals; but I see, that I have not had under my hands the true Matter. For if there does appear in any (of these Matters) the Crows head, yet the other Colours which the Philosophers make a description of (as the

Dragons Blood, the Peacocks Tail, Virgins Milk, Coagulum, or Curdling, and principally that Red and Fire-abiding SALAMANDER) did never appear (to my view). Or if these (Signs) of SANGUIS DRACONIS, or LAC VIRGINIS appear in sight, in some other Matter, yet notwithstanding the other Colours, and other Signs, which the Philosophers make mention of, did never discover themselves (to my view). What Labours soever I have used, and whatsoever matters I have dealt in, I have even Laboured in vain, and lost both my pains and Expense, and never have received any good from my labourous Operations. Hereupon I did at last even almost throughly persuade my self, that it was an impossible thing, that, out of one Matter, and by one and the same Labour, one Colour should orderly succeed another, and become visible to the sight, by the bare help of an external Fire, as for example, first of all in the putrefaction, the Crows head, then the Peacocks Tail, then the Dragons Blood, LAC VIRGINIS, COAGULUM or Cheeselike Curdling, and at last the fixt SALAMANDER. But forasmuch as it appears to me, by the reading of your Writings, that you have orderly met with the sight of all those Colours in your Labours, in such manner as the Philosophers have described the same, I do firmly believe, and give Credit unto your Sayings, as unto a Man that makes Conscience of his ways, supposing, that you would not write such things unless you had wrought them with your own hands, and could even yet perform them at any time. I only beg your help in shewing me the true matter, and the Key thereof, that I may so order the Business, as to cause the Visibly appearing of one Colour after another, in one Glass, and by the bare help of one only Fire; if you do but thus much for me, you may be confident that I shall be the most contented Man (alive). Nor do I doubt, but that as touching the remainder, as Multiplication, Projection, and such like, I shall find out those Operations well enough afterwards, by mine own studious Search, if I can but once hit the entrance of the right, true and Kingly way.

B: (Hold a little, and) do not assume so much unto your self, and think that the things which are so easily said, are with as much Facility done. Have you not Read in BERNHARD TREVISAN, that a



certain (Friend of his) had that great Secret as well as himself, only he knew not how to multiply it, nor would BERNHARD reveal the same unto him, as having the self same Books, out of which the said BERNHARD got the knowledge of Multiplication, himself. But be it as you desire, and seeing you request no more from my hands at this time, but only the matter and some Key; I will satisfie your request, as far forth, as the time and occasion will at present permit.

Attend therefore with diligence to those things which I shall say unto you and such things they shall be too, as unto which you may boldly give Credence. I will not (according to the Custom of many) seduce you, nor will I reveal unto you ought else, but what I have experienced by the Labours of mine own hands: And if you follow the guidance of the bare Letter it self, you will not err, unless God will not permit you to proceed, (but) through some peculiar impediment and lett in your way.

As touching the matter, which the Philosophers have made that Universal Medicament of, I find that it is not merely ONE, but DIVERS, and this is clearly evident from the Writings of the Philosophers, who openly hint unto us, that one of them used this way and matter; another, that, and yet at length became Masters of their desire notwithstanding. From whence it necessarily follows, that the different matters, of which is made one and the same thing, are not unlike in the more inward parts, but alike, though they do not appear so to be, as to their external hue. For it is a thing possible for two, three, or more things to differ much, (from each other) as to the outward form and shape, whereas notwithstanding in their inward parts, they are so agreeable, to each other, as that the self same thing may be produced from the one as from the other. Take, for an example, of this thing, the SEEDS and ROOTS of some Herb, the which, as to the outside form, have no likeness to each other, and yet for all that, do they produce one and the same Herb, if they are implanted apart in the Earth. Just thus is it with the Metallick Buds and Stocks which are wont to sprout forth, as well from the Metallick ROOTS, as from the Metallick SEEDS, in so much, that a Tree grows up of the

same Nature and Form from the Metallick ROOT, as Springs from the very SEED it self. Now 'tis evident, that in the Metallick Kingdom, SATURN or Lead supplies the place of the ROOT; MARS or Iron, of the Trunk or Stock: JUPITER or Tin, of the Bark, MERCURY or ARGENT VIVA, of the juice betwixt the Trunk and the Bark; VENUS or Copper, of the green Leaves; LUNE or Silver, of the white Flowers; and SOL or Gold of the ripe Fruit and Seeds. If therefore the Metallick plant is to be multiplied, that Multiplication cannot be more commodiously effected then by SOL and SATURN, that is, by the Seed, or by the Root of the said Tree. Whosoever therefore desires to perform ought in this kind, he will not find any converlienter matters, then SOL or SATURN, that is, Gold or Lead. But yet I do not mean those vulgar Metals, but such, in which the Gold lyes as yet immature and invisible, and which is to be made visible, fixt, mature and constant by the help of Art. So then, the self same thing which may be discerned, above, in SOL, and appears visible to the sight, is in like manner found beneath in SATURN, in an invisible manner. And thus experience it self shews, that, out of two things unlike, as to the outward shape, one and the same thing like them may be made, because their internal parts are of one and the same Nature, and this outside difference or unlikeness proceeds only from the impurity, and defect of Maturation. Out of SATURN therefore as out of an unripe and impure Gold, some good may be produced: But it must of necessity be well washt, and out of it being well washed, may the first ENS of Gold be extracted, and be fixed. But now, if out of mature Gold, you would yet educe something, it must then again first putrefie and be reduced into nothing, afore any more noble thing can proceed there out of. For it is like to the Seed of the Vegetables, which does not admit of any Multiplication of it self, unless they are first put in the Earth and consumed by Putrefaction: And this is proved, and asserted by the Testimony of Our Lord Christ himself, who says, that except a grain of Wheat rot in the Earth, it cannot bring forth any Fruit. Certain it is therefore, and firmly true, that Gold cannot be translated into a better degree, unless it be again destroyed, and reduced into such

a Body, as out of which it cannot be reduced into its former Golden Body (or Form).

**A:** What is it that you say, can it ever be possible, that a Metal so constant in the fire should be in such wise destroyed, as not to be reducible unto its former Body? Verily I have but small reason to boast of any great matters done by me: For I have for some years past tormented my self hitherto, about decocting and cooking of Gold: I have dissolved it in sundry sharp (and Corrosive) Waters, and have beheld its ascending with its yellow Colour, by a Retort and through an Alembick, but yet I never got ought else in the Precipitation of the same, but common Gold, and which was not in the least bettered thereby. And therefore I did at last conclude with my self, as many others have done, that the common Gold could not be the matter of the Philosophick Stone, and it holds hidden within its Body, no more Tincture than it stands in need of, it self; and that therefore it has not the Faculty of tinging other white Metallick Bodies.

**B:** I do not at all wonder at your falling into this Opinion. There are many Others besides you; that are of the same mind; Nay, I my self doubted much about this very thing, viz. whether or no, Gold hides Within its INWARD parts any more of COLOUR, than it shews unto us in its outside shape. But then on the other hand, it could not seem at all likely, that such eminent Men should publish such great Fallacies and so many Lyes, merely to seduce Men, by. And Whilst I was thus wavering in this kind of doubting, the Truth did at last (after sundry and many inquisitions) by a mere chance present it self unto me; in so much, that I am now clearly convinced of my Error, and am even constrained to believe, that a true Tincture tinging the imperfect Metals may be extracted out of Gold. For well may that be believed, which the Eyes see, and the hands feel.

**A:** I rejoyce exceedingly to hear you say, that you have seen the Truth, and I hope that in time you Wwill refresh me with a sight thereof too.

**B:** Whatsoever lyes in my Power to serve you by, I will not in any case deny unto you: But thus much I would you Should know,

that the Splendour or brightness of the Truth it self hath Shone upon me, but I have never as yet brought the work it self unto an end, by reason of the want of time: But yet however, I am confident and firmly persuaded, that if no impediment chance to happen, I shall bring it to its wished end. And now seeing you are by some years younger than my self, and that you have store of time and all other Conveniencies, I dare be confident, that you would finish that Operation much sooner, should I but reveal unto you those things, which I am already arrived to the knowledge of, by the Labours of mine own hands.

**A:** Proceed on, I Pray, in this your Liberality, and make me, as being a Man following after Honestly, Partaker of your Happiness, and I shall be everlastingly obliged to you and Yours. And whatsoever Labour or Task is to be undergone for you; I will with a ready and willing mind undertake it; and in all things respectfully regard your wholesome Instructions.

**B:** Well I trust you, and believe, that you will perform your Promises, by which you bind your Credit; but however you shall give me your hand, and Promise me, that you will conceal the Art in most profound silence.

**A:** I will, here's my right hand, and Credit upon it.

**B:** Hearken then, with your utmost diligence, and with an accurate intention, receive the things which I shall speak unto you.

**A:** I do, and I listen attentively.

**B:** In the first place then, you are to know, that, if you would make any good thing out of the common Gold, you must perfectly cast out of your mind that Opinion, Which hath hurried not a few into no small difficulties, imagining, that (by the help of some MENSTRUUM or other) the COLOUR of the Gold is to be extracted out of it, and that Silver is to be tinged, with that same Golden Tincture thus extracted, and that, to the remaining white Gold, its Colour may be again restored by the other lesser Metals, as MARS or ANTIMONY, Copper, or Iron: Such thoughts as these you must Clearly remove out of your mind, as being those which rob a many of their precious Time and Estates. There are

several ways, by which I know how to extract the Colour from Gold, but tis needless to reckon them up here by a tedious repeating of them, seeing they are not any ways profitable, but rather cause loss of Time and Goods. The main thing you are to mind is this, Viz. to meditate (and enquire) by an accurate and uncessant studious Search, by what means you may destroy Gold, kill it, and so compel it by Putrefaction to produce to view its internal and invisible Colour, and (on the contrary) to introvert (and hide) its external and visible Yellowness. For Gold it self is no other thing save a mere Tincture, to the acquiring of which, there needs not any other thing save the true Key, which unlocks Gold, introverts it, and renders the invisible Colour visible. Besides, neither are those to be hearkened unto, who boast of reducing Gold into its three Principles, viz. SALT, SULPHUR and MERCURY; and of freeing those three from all their impuritys and then, of conjoining them again, being thus Purged, and of Fixing them into an Universal Tincture; and such like most impertinent trifling Processes, as these. For they are mere idle Dreams, and can never be accomplished, but come to just nothing, and clearly delude the Covetous Thirsters after Gain, by their vain dependence thereupon. Nor are there in Gold any of those Feces, which they prate of its being defiled with, neither doth it admit of being severed and dissolved into those three Principles. But put Case it were Possible so to be, what profit, I pray, could we hope should accrue to the said Gold by such a fruitless Labour, whereas we see, that it is not in the least measure bettered by such a Separation. It remains therefore for an undoubted Truth, that Gold neither contains any Feces, nor admits it of a resolution into Three Principles, but that it rather requires to be radically dissolved by a due Putrefaction, and to be so opened or unlocked. And farther, the Labour of such Men is likewise vain, who Endeavour by the help of Saline, Cementations to extract from Gold, its Soul: For though such Cementations may sometimes succeed so well, as that the Gold when taken out is plainly white, yet nevertheless such a white Gold doth as yet contain in its own peculiar Colour, the which, a little SULPHUR cast in upon it in

Flux, doth easily restore unto it: For then that whiteness vanisheth, and the Truth appears, and shews you, that it neither lost its yellow Colour, nor its weight, but retained them both, in the Cementation. Nay, we have been many times deceived our selves by these kind of operations, and have persuaded our selves, that we had dispoiled the Gold of his Colour or Tincture by the Salts, whereas it had but only attracted a certain SULPHUR out of the Salts, by which it was made White. You may give Credit unto me, for I speak experimentally and do not tell you dreaming Stories. I will instance it unto you, by an Example. Dissolve a little Gold in some AQUA REGIS, and pour the Solution upon Powdered TARTAR, that so being poured upon the said TARTAR powder, it may be hid and covered over: Put this TARTAR thus moistened with the Solution of the Gold, in a strong Crucible, the which you must cover well with a Cover, and lute it: Or rather, put it in a Cementary Pot or Vessel, which will be better. The Vessel being placed in the Cementary Fire, the Gold will extract a peculiar SULPHUR, and become White and Brittle after its Separation from the SALTS, by being melted. And now who is it, but would believe, that the Salts had extracted the Colour of the Gold from it, whereas it is no such matter. For a little SALTPETER, or else the CINERITIUM or CUPEL, can drive away all this white Colour, and restore it to its former Yellowness again; and this is, what my self have several times done and experienced with mine own hands.

**A:** Now again, here's a new Story I never heard of afore, who would ever have believed, but, that when they had taken their Gold (tinged with a whiter Colour than Silver) out of the Cementary Vessel, it had been clearly dispoiled of its Tincture? But flow seeing it is not so, there must of necessity lye hidden under such an Action as this, some other Secret and Wonder. Verily it is no trifling Matter thus to make Gold white, without the help of the white Metals; and it is the more wonderful too, because it is not known, from whence that white Colour receiveth its Rise: it could not get it from the AQUA REGIS, nor could it have it from the TARTAR, and this makes me still wonder the more. And therefore, pray, rid me of this doubt, and unriddle the business unto me, for

'tis not without cause, that I suppose some great Secret may be thereunder hidden.

**B:** Attend diligently to what I say, therefore for its impossible for you to apprehend all things at one very dash (as I may say, and at first). We will first of all treat about the Gold only, and of other Secrets afterwards in due time. But yet (by and by) I would have you observe in this place, this one thing; that as touching that SULPHUR, which made the Gold white and brittle, there must needs be a notable Friendship betwixt them, because it was so easily extracted out of the TARTAR by the Gold. And upon this Account there may be ground to suppose, that if the Gold were left lying longer in that close Cementation, that SULPHUR which rendered the Gold so white, might haply be rendered Red, and fix in the Gold. For every SULPHUR is a Tincture, when it is made fixed, and gets an Ingress, from the other Metals. Do not undervalue this Secret, but fish out the Property of this thing, by a more accurate Meditation, for you will draw from thence much Good.

**A:** Verily, I can methinks conjecture, that this very knack hath more in it than it shews for; I will search thereinto more accurately; perhaps this very way is a nearer one, than that which requires the inversion of the Gold. I remember that I have read amongst the Sayings of the Philosophers, this Expression; *That their Gold does not tinge, unless it be first tinged, nor receiveth it a Red Colour, unless it be made first White.* I perceive, that Nature is more abundantly stored with infinite Riches, and that it cannot be so easily Searched out to the bottom, and the longer a Man seeks, the more he finds and meets with; insomuch that at last, there is such plenty of good things offering themselves to such Seekers, that it makes them puzzled which is to choose, seeing they so command each others Benefits and Profits. Besides, your words are very hard to be understood, and hard to be born. For it seems a thing exceeding all belief, that the most constant Fire-during-Metal, Gold should be so changed, as to be no more Gold, and very hardly, yea, not at all reducible by the help of Art into its former Body. I do often meet

with that Opinion and Decree of the Philosophers in my frequent reading of their Books, viz. that Gold must be putrefied, if any better and nobler thing is to be generated thereout of: But whereas it seemed unto me a thing beyond the Power of Nature, and altogether impossible, for such a constant Matter to undergo any Putrefaction, I supposed that the Philosophers pointed at some other thing by that Putrefaction of theirs. Mean while, I earnestly expect from you a Demonstration of the possibility and Truth of this thing.

**B:** Come then, on God's Name, a little nearer me, and heed well the things which shall be shown unto you.

We will here take half an Ounce of common Gold, and put it into this AQUA FORTIS, made of VITRIOL and SALTPETER, whereto we will add the same weight as the Gold is of, or a little more, of our SALT ARMONIACK, without which, the AQUA FORTIS alone, and by it self, is not able to dissolve the Gold.

**A:** Pray, Sir, why do you say, OUR SAL ARMONIACK? Are there several and different kinds of it? For my part, when I dissolve Gold, I put into the AQUA FORTIS, that (common) Sal Armoniack, which is every where to be had in the Merchants Warehouses, and it is very fit to dissolve Gold into a Yellow water.

**B:** You speak very well after your own way; And I confess, that every SAL ARMONIACK mixt with AQUA FORTIS is very good to dissolve Gold; nor is this any new way, for 'tis in very much use amongst all the CHYMISTS, who are wont on this wise to dissolve their Gold, but yet that which is thus dissolved, still remains Gold, and doth easily admit of being again precipitated out of the AQUA FORTIS, and of being reduced by Fusion into the former Body, it had afore its Solution. But if so be, that the Solution shall be made by the help of our SAL ARMONIACK, then is the Case vastly altered, and your attempting its Reduction again will be in vain. For if Sol be but dissolved barely once with our SALT ARMONIACK, it admits not any more of melting, nor doth it of it self return again into a malleable Metallick Body, but gets a Reddish Scarlet kind of Colour in the Trial (or Crucible) and remains an unfusil Powder. And if you add some BORAX thereto, and set it in the Fire



then to melt, it will pass into a Red Glass, which is a sign of its being plainly destroyed, and of its being transmuted into another Body. And therefore I dare aver, that there is seated in our SALT ARMONIACK, a power of inverting, and transmuting Gold, and of making it fit for the Philosophical putrefaction, which thing is impossible to be done by any other Salts whatever they be, and what Name soever called by.

A: Certainly, this is a Divine miraculous thing, to subject Gold, so mightily constant in the Fire, unto Putrefaction, and to reduce it by Putrefaction, into a nothing: For I have read too and again, amongst the Philosophers Writings, that it is an easier thing to make Gold by Art, than to destroy Gold made by Nature. And therefore this Salt must needs be a very wonderful one, which is able to effect these and other, the like almost incredible things.

B: Well may you term it a wonderful Salt, for so it is, the like of which, no Man will find in the whole World; though to such as know, it, it is so vile and mean a thing; insomuch that scarce any one would think it likely, that such things could be done thereby, as are wont to be, should it be but named by its own proper Title. Does not, I pray, that Philosopher, COSMOPOLITA (or SENDIVOGUS) confess, that he hath oftentimes declared the Art, and secret of the whole Philosophick work, word for word, sometimes to one, sometimes to another, and yet they would not at all believe him, by reason of the meanness, or vileness of the Work. And does not he make frequent mention of his own, and not the common SAL ARMONIACK? But that you may yet give more belief and credit to our Salt, I would have you read the TURBA of the Philosophers, wherein you will find all those things which they have published concerning their Salt: And amongst others, hearken to those few words, which the Rosary mentions: OUR SALT DISSOLVES GOLD INTO A RED COLOUR, AND SILVER INTO A WHITE COLOUR, AND TRANSMUTES THEM OUT OF THEIR CORPOREITY INTO A SPIRITUALITY, AND WITH OUR SALT, ARE THEIR BODIES CALCINED. And for this reason, LUMEN LUMINUM, also says, THAT IF THE OMNIPOTENT GOD HAD NOT CREATED THIS SALT, THE ELIXIR COULD NOT HAVE BEEN PERFECTED, AND THE STUDY OF

CHYMISTRY WOULD HAVE BEEN IN VAIN. AVICEN saith, IF THOU HAST A DESIRE OF GETTING RICHES, PREPARE SALTS, THAT THEY MAY BE CHANGED INTO A CLEAR WATER, FOR BY THE FIRE ARE SALTS CHANGED INTO SPIRITS: SALTS ARE THE ROOTS OF THY WORK. HERMES saith: ALL SALTS ARE ENEMIES TO OUR WORK, AND TO OUR ART, SAVE THE SALTS OF OUR LUNE: ARNOLDUS saith, EVERY SALT THAT IS WELL AND RIGHTLY PREPARED, IS OF THE NATURE OF SALT ARMONIACK, AND THE WHOLE MYSTERY OF OUR ART CONSISTS IN THE PREPARATION OF COMMON SALT: HE THEREFORE THAT KNOWS SALT, AND ITS SOLUTION, TO HIM IS THE MYSTERY OF THE ANCIENT WISE MEN KNOWN. AND THEREFORE BEND THE UTMOST MEDITATIONS OF THY WIT UPON THE NATURE OF THAT SALT ONLY, IN WHICH THE WISDOM OF THE ANCIENT WISE MEN, AND EVERY MYSTERY, IS FOUND HIDDEN AND CONCEALED. The Writings of the Philosophers are full of those and such like sayings, and they do every where mightily insist upon Salt. And now, what think you of these Testimonies; what do the things I have spoken, yet find any belief in your Breast?

**A:** Yes Verily, and now I am on your side; but yet I do as yet desire, and heartily wish for this one thing, that you would for once let me see your Labour, whereby I may convince other incredulous Persons, and make them belive too.

**B:** Well, I am content; and come let us go to work, and let us put the Gold in its requisite MENSTRUUM, and place it in warm Sand, thereby to hasten forward the Solution of the same; though there is strength sufficient in our MENSTRUUM, to dissolve the Gold in the Cold without Fire. We shall in a short time see it of a yellow Colour: And behold that very Colour, and the Gold it self is so changed, as it is never more reducible into its former golden Body. Thus have you now the entrance and beginning, which as yet is vastly distant from the wisht for end: And when you now see the beginning, know, that is the first day of our Philosophick Labour. Next, let us proceed to the Putrefaction of the dissolved Gold, without which, no Colours present themselves to our view. Behold in this very moment, SOL begins to wax black, and in a little while after it will conceive such a thorough blackness, that it will be like to Ink, and may serve to write withal on

Paper. This blackness; the Philosophers call the Head of the Crow, by that Name pointing out unto us their Putrefaction; by which, the second day of our Philosophical Labour is finished.

Our Ground (or Earth) therefore, being sufficiently enough moistened, we must beseech God to bestow upon us the shine of the Sun; for without the Sun's heat which stirs up the Life in all things, there cannot possibly be any increase and growth. Lend me therefore your best attention. As soon as the putrefied Body of our SOL shall feel the warming heat of the Sun, its blackness, which was the true Sign of its Putrefaction, will vanish away by little and little, and give place to the access and approach of many most delicate Colours, the which, the Philosophers have named the Peacocks Tail, and this finisheth the third day of our Philosophical Labour. And now, when the Fruit-producing Sun shall have thus illustrated our Field, or Ground with its warmer Rays, but for one day as yet, we may easily see, what is farther likely to come to pass hereafter.

**A:** Hay da! What a wonderful thing is this, that I see here? In how short a time, and how speedily hath the Peacocks Tail changed it self into a thick Blood? Who could ever beleive it, unless he had seen and beheld it with his own Eyes?

**B:** I confess it is such a thing as may well cause in any one most exceeding admiration, seeing that there proceed from Art and Nature, Operations of such great moments: God hath made all things very well, and should he not permit such an admirable changing of Colour, to appear in the Operation, verily the Philosopher would be in doubt, whether or no he might hope for an happy Success of all his Labour: And now upon the occasion of this Blood-like Colour, is arisen the Name of Dragons Blood amongst the Philosophers, who say, that when this Colour appears in view, the fourth day of the Philosophical work or Labour is finished.

**A:** Good God! How great, and how wonderful are thy wondrous Works, who can find them out by his own Search and Industry? There do daily happen greater and greater encreases of our Faith, seeing that I behold with mine Own Eyes, such things as heretofore exceeded all my belief. And I entreat you to tell me this one

thing, whether or no, there lies in this Blood, as 'tis now prepared, a most excellent Power of healing Diseases or no, and if it may safely be made use of, for the healing of Sickneses without any farther Preparation?

**B:** Yes verily, there does lye therein hidden, an incredible healing Faculty, and this, its very Signature doth openly witness. For God doth not sign or mark all the Herbs, all Animals, all Stones in vain, by the external Signature of all which, it is an easie matter to know, what use they are of for Mankind. Forasmuch therefore, as our Gold is turned into a thick Blood, it is a most certain Testimony, that it is Serviceable for the curing and amending of Man's Blood. For, if the most ancient Physicans have made use of Gold, reduced either by filing into a most subtile Powder, or by beating into most thin Leaves, in the Cure of the most desperate Diseases, yea, and of the Leprosie it self too, and this not without Fruit, and Success; how much greater commerce then will this Gold of ours thus changed into a Red Blood, have with the Blood of Mankind. Would it not (think you) abound with a greater Power of freeing it from all false and superfluous Aqueity, and other evil Humours and Impurities, and of reducing it into its former State of Good Health? For the occult Virtues of the Gold are no more shut up, now, like as when the Corporeal filed or leaf Gold held them locked up, that they are unloosened, and released from their Fetters, and so perform their work by most free and unclogged Operations. And seeing that Gold is, by Ancient and Modern Physicans, attributed to the Heart, and to the whole blood of Man's Body, and seeing that experience it self hath demonstrated, that it takes away the preternatural effects of the Heart, and heals the corrupted blood; why should not this our Blood of Gold effect the same with greater Efficacy, and a more happy Success. With this very blood, have I already performed wonderful things in the most grievous Diseases in the Bodies of Men, after they have been first purged with some PANACEA. I have therewithal healed the Leprous in a short space of time, and such as have to no purpose made use of the assistance of the most eminent Physicans for ten or twelve years continually, to their

great Costs and Charges, and this I can evidence by most clear Testimonies, which I keep by me, Nay farther, even at this very day in very many places, into which I have sent of this Blood, the detestable Leprosie, the FRENCH POX, and other most grievous Diseases of the Heart and Blood (to the Cure whereof, Gold is in an especial manner ordained by God) are taken away by an admirable way of healing: For seeing, that (as we said afore) it strengthens the Heart, and mundifies the defilement of corrupt and polluted Blood, and purgeth them away, it must of necessity likewise expel, as well the open or visible, as the occult and hidden Diseases of the Body of Man. For if Nature be but corroborated, it doth easily subdue and expel Diseases, by the help of other very small Medicaments; the which thing I have by my manifold experiences found to be most true, when I have adjoined this Aureous Blood to other sutable Medicaments. For it cannot be exprest, what, and how much I have done, both in young and old, with this very Blood so exhibited, in the STONE, GOUT, DROPSIE, EPILEPSIE, and other Chronical Diseases, which have taken deep Rooting in the Body. Therefore if God shall please to lengthen out my days, I will very suddenly publish the use thereof, that so it may be brought into common Use in all Diseases. For this Golden Blood may (probably) be the potable Gold of the Ancients, which never more suffers it self to be reduced into its former malleable Body. I have sundry ways attempted to reduce it, but never could effect the same. But yet this one Case I except, viz. a little of this dry Blood, being put upon molten Gold, hath ingress into the same, and the residue swims at the top thereof like an Earth: but yet that little which adjoined it self to the Gold, is of so great a Power as to make all that whole Body of Gold which it entred into, brittle, yea so brittle, as that it suffers it self to be beaten in a Morter into most fine Powder.

A: I Marry, Sir! These are Miracles indeed, which I see and hear; who will make any farther doubt, but that the Universal Tincture which heals the Sickneses, or Distempers both of Men and Metals, may be prepared, out of this Golden Blood? For all the Philosophers do with one Consent confess, that their Tincture,

when quite perfected and cast in upon molten Gold, doth render the same brittle. And now seeing this Golden Blood of ours, being as yet immature, and not prepared, doth effect the same, would it not, I pray, perform the same much better, if it had but ingress given unto it, by inceration, whereby it might flow the easier, and enter the more readily. I do not now at all doubt, but that this aureous Blood both can and in time will become an universal Tincture full of Medicinal Virtues.

**B:** Although I am not minded publickly to disclose an ARCANUM of such great moment, and so great a Mystery, and to throw such a precious Pearl afore Swine; yet I am of the mind to prepare some quantity thereof, and to part with so much unto the Sick that need it, and that shall desire the same from me, as is requisite for their Use. And not only to the Sick, but to others too, that are willing to apply it to other Uses and Experiments; but especially unto those who would fain try, whether or no, even this very Blood will turn, it self (according to my Description) into a white Milk, and then into a Red Stone, and, by a new Reiteration of the work, pass through all Colours. This disireousness, or inquiry after the Truth cannot at all prove any ways disadvantageous to me, or mine. For the Art it self will always remain an ART, unless it chance to happen, that some one or other Searcher, which is of a more subtile Ingenuity, should, by his diligent and serious inquiry, search out the very Foundation of the Art it self. Which if it should so come to pass, he must then think, that God hath vouchsafed this Gift unto him, and that he now considers, and well knows, what esteem he ought to set upon it, and by what means he ought to hide it. However, this is most certain, and indubitably true, that this Doctrine, and instruction of mine own prescribed in my Writings, will be a spurring encouragement to abundance of Men (that have hitherto exceedingly doubted of the Truth of this so great a Mystery, and shall now come to know it, laid open by me with such evident Demonstrations) and cause them to search with a greater and more serious study, and to cast off all other unprofitable Coctions, whatsoever. For to what purpose is it to use many things, about that which may be done by fewer and more

easie. All things have their time, and so has this ARCANUM too its own proper time. But we shall speak more of these things in the following Description of the second universal Medicine. All these things which thou hast hitherto seen, are indeed very good; but we are as yet far off from the end. Have you not likewise read in the Philosophers Writings, that the white Swan doth also shew it self in the Work? Now, if by but as yet ONE days shining, the Sun shall have illuminated by its brightness the Dragons Blood, you shall see it turned into a white Milk, which Milk the Philosophers have written off, and which at length goes into a COAGULUM, or Cheeselike Curdling. Look therefore now upon that Milk, which you see to admit of Coagulation, and Condension, by little and little: And thus with this golden Cheese do we finish the Philosophical Labour of the fifth day.

**A:** God be thanked, that this days Labour hath also succeeded, as we could wish. But forasmuch as those things which you mentioned, but now come in my mind, viz. that we are far off from the end of the work as yet, and yet tomorrow is the Sixth day of this our Philosophical week; and farther, seeing you said presently after the beginning of this our Conference, that the whole Work would be finished in six Days space, and that on the seventh Day we may cease from all our Work and Labours, and sanctifie it, or keep it Holy, and give God due thanks for all these his Benefits bestowed on us: Seeing (I say) that all these things come now to my mind, 'tis no wonder, if they likewise create in me a great deal of Care and Puzzling, to think how this can be, that all these things that remain yet behind may be perfected, and brought to a full end in one day.

**B:** Cease your Care (my Friend) nor do you ought else this Sixth Day, but hourly encrease the Fire by Degrees, and stir it up more and more, that so you may see, by what means our white COAGULATED Milk will by little and little pass into a yellow Colour, and will at length be throughly Red, and abide most constant in the Fire. This fixed Redness, the Philosophers call their SALAMANDER: The Poets tells us a Tale, of a certain Worm that lives in the Fire, which cannot be burnt or consumed thereby.

Therefore, after the Philosophers have brought their work through all the Colours, and have at length attained so far, as that there appears no other, but a mere fixed Redness, they named it their SALAMANDER, with which (if you except only Inceration and Multiplication) they ended their work, and so do we also finish our present Labours.

**A:** Praise and Glory be to God, by whose Divine help, we have (by so happy and desired a Success) promoted our work to its most desired end.

**B:** AMEN. And thus will we now put an end to our work, that so we may sanctifie tomorrow, which is the seventh Day, to the Honour and Glory of the Divine Bounty.

**A:** Ah, my dearest Friend; let me intreat you not to involve me by your immature departure, in greater troubles and difficulties. There are divers scruples and doubts, and those weighty ones too, that purplex my mind, which unless you remove afore your going away (but I hope you'll stay) I shall of a certain truth be tormented all this ensuing Night with the most bitter Pill of Disquiet and Anxiety, and then you may well guess with what mind I am likely to celebrate the tomorrow Sabbath. For I am yet as plainly ignorant, what use to put that SALAMANDER to. As concerning those things, which you have faithfully disclosed unto me hitherto, I trust, I shall not err in their Operation, but as touching Inceration and Multiplication, in which, as in two Cardinal main Points, the very (Pillar or) hinge of the whole Operation lyes, as you said, I must needs confess my self more Blind, as to them, than TIRESIAS was: I must needs say, that I behold the promised Land situate afore mine Eyes, but the way that leadeth thereunto is bridged in with such Thickets, and so many Brambles, that I do not see which way I shall extricate my self out of them. Unless the mercy of God, and your help come in to my assistance, I see that all my Labours will be in vain.

**B:** 'Tis no small trouble you bring me, by your importunity, don't you see the approaching Evening. You act just according to the Custom of importunate Men, who having once gotten ones out-held Finger, do snatch in the whole hand. At first, you only



entreated me to discover unto you the Matter and Key of the Art, and said, that you would easily find out the rest your self. Why then do you not seek thereafter, and let me go?

**A:** Good Sir, be not displeas'd with this my importunity, proceeding from the too earnest desire, I have, of knowing so great a Secret: And Christ himself saith, if ye shall knock, the Gate shall be opened unto you.

**B:** Well, since I see, that I must expect no quiet from you, till you do likewise learn something from me, concerning Incarnation and Multiplication, I will in a few words set afore your Eyes, things of great moment. Look to it, that you listen very attentively.

**A:** I do.

**B:** Have you not read in the Philosophers, when they speak of Incarnation, that the out-driven Soul is to be restored to the dead King, that the dead Body may be recalled back to life, and that it, arising with a more glorious Body, and a more excellent Crown, may prove an helper to its meaner Brethren. The Philosophers words are, as follows. Here the Soul lets it self down, and refresheth the dead Body. For it is not sufficient, that the King be deprived of Life and so left dead: No, no, for necessity requires, that its Soul be restored unto it, which may restore its Motion, and lost Life, to the dead Body. Now, by how much the oftner, the Soul and Life is taken away from the King, and that which is taken away be again restored thereunto, which so much the stronger and more active Body, and so much the Magnificenter a Crown will he arise withal. By these few words have I laid open unto you, Incarnation and Multiplication. But yet there are other ways of increasing our fixt SALAMANDER, and rendering it fusible, viz. by the addition of Mercurial things, which, by their speedy Flux and penetrating Property, do pierce into this our destroyed Gold, dissolve it, and so bring to pass, that there is made of them both (viz. of the destroyed Gold, and which admits not of any reduction, and of the Volatile MERCURY) a certain fusile midling Body, which said Body, thus conjoined of the two, is to be maturated by the bare Regiment of the Fire. And by this Maturation, is this universal Medicament

rendered so fusible, as to have Ingress into all the Metals, and to penetrate them.

**A:** (But pray Sir,) Is not this way of giving a more easie Ingress and Flux to our destroyed, and irreducible, Gold, by the MERCURY of Metals, more facile, and a nearer one than that abovesaid way, which requires a great many Operations, by the reiterating of Inceration and Multiplication?

**B:** Yes Verily, it is a shorter and easier way, as being void of many tedious Labours, for it needs nothing else, but that, the MERCURY of some Metals be put into some good strong Glass with the inverted Gold, and be so brought into Fixation. But yet this Medicament, that is on this wise wrought up with the MERCURY to a constancy in the Fire, cannot extend its Colour so largely, as that, which is rendered fusible by so many reiterated Operations, because, in every reiteration, the Tincture is exalted and multiplied. And now, have you any other demands? If so, be brief, for the Evening approacheth.

**A:** Yes, Sir, there are many things, that I would ask about, but seeing that my importunity is troublesome, I will at present rest content with those things, I have heard. Only, this one thing more would I gladly know, viz. where I ought to seek for the Soul of the King.

**B:** You must look, whither you have driven it, and there must you seek it, and, having found it, you must restore it to the dead King, and so you will again begin your Work, and you shall again bring it through all the Variety of Colours, like as you did at the first time. For when the Soul is restored to the Body, there is made a new Solution, which is to be again putrefied, that it may turn black; and then proceeding farther on according to the same way, as was done in the first Operation, there will appear all the Colours, and they too far more delicate than in the foregoing Labour. The CROWS HEAD will be Blacker, the DRAGONS BLOOD Redder: The LAC VIRGINIS Whiter, and the SALAMANDER more fusile, than it was in the first Operation. For by how much the oftner you shall repeat this Mortification and Vivification of the King, so much the more Magnificent, more precious, and more

efficacious a Tincture, will you obtain. Believe it, and give God the thanks, and be mindful of the Poor, as soon as ever you are Master of your Desires. Come to me again upon MONDAY, that I may also teach you (according to my Promise) the way of making another Philosophical work out of the Poisonous, Volatile, and black SATURNINE MAGNESIA: And so farewell.

**A:** In going away spake thus with himself, Praise and Glory be unto God, who hath thus, by the help of one Man, bestowed on me so great a Grace. I now go home with a cheerful mind, and there will I most desirously wait for MONDAYS approach, that so I may likewise get, from my Friend sent me by God, that other work, (made) out of the Volatile and Philosophical Gold. But this Operation, done with fixed Gold, doth please me wonderfully well, especially for this reason, because, in every Reiteration, there do always appear the same Colours, which presented themselves to view in the first Operation. Who would ever have believed, that so many, and such excellent Colours lay hid in common Gold? And now, if this can be demonstrated in the common Gold, what may be expected from the secret Gold of the Philosophers, in which (they say) many more Colours lye hid than do in common Gold. 'Tis a common Proverb, (I confess) that he who seeks from another comes to know many things, but (usually) renders himself ungrateful: But yet however, I cannot chuse but propose unto the Man one Question more, perhaps some sweet refreshing Solar Ray will shine upon me. My Friends! I am come again unto you.

**B:** Well, tell me, what more you have to say unto me?

**A:** As touching those things which I have seen, I desire no further Information concerning them. But, it will most thoroughly serve my turn, if you will be but pleased to answer but unto me one Question, which I shall propose unto you: And that is this, Forasmuch as almost all the Philosophers, in the description of their Stone, do tell us, That the King is to be conjoined, and Radically mixed, with the Queen in a peculiar Mercurial Bath, that so from them an Off-spring more noble than the Father may arise: And seeing likewise, that the same Philosophers do at large celebrate the Coition of MARS and VENUS: My desire is very great,

to understand your Opinion concerning this business. For if there could happen, or proceed, any good effect from this Conjunction, of Gold with Silver, or MARS with VENUS, what need would there be of so many repeated Coctions of the Gold?

**B:** This way, which you make mention of, is not unprofitable; and, to tell you the Truth, there are yet nearer ways, in the which whosoever enters into, will equilly become a Master of great ARCANA'S. I was willing to shew unto you the work upon bare Gold only, for this reason, viz. that you may see with your Eyes, and as it were feel with your hands, that those most eminent Colours do lye hid even in bare Gold too; which is a thing, that scarce one of a hundred or a thousand would have believed. And now being certainly assured, about the lying hid of so great a Tincture in Gold, you may with the greater confidence set about your Operations.

**A:** Still more and more doth a brighter light shine upon me, Nor can I enough admire, when I look upon the Rosey Colour of the Lion, that out of so small a Lion, there should proceed so great a quantity of Blood, coloured with so excellent and delicate a Colour, when as notwithstanding, out of other much greater Animals, there is scarce extractible so much Blood, as to answer to the hundredth part of this Blood.

**B:** What? Do not you understand, by what means, such an incredible quantity of Blood can flow forth out of so small a Lion? What, do you not know, that the whole Body of the Lion, which is the King of all Beasts, is nothing else but the mere concentrated Blood of the heart, one half Ounce of which, being boiled in many hundred Ounces of water, doth turn all that water into Blood, as you your self have now seen with your own Eyes.

**A:** I confess, that there have now been shewn to the view of mine own Eyes, such and so great things, the like of which I never heard so much as one word of, from any others. No Body would believe me, and (which is worse) mine Enemies, who are most vile Compilers of infamous Libels, would set upon me with store of reproaches and lyes, and call me Sophister and Cheater, and would say, that I boil some BRASILE wood, or other Red colouring Stuff

in water, and so sell it for the Rosey Blood of the Lion. And therefore, I have no reason to make shew of any knowledge of this so great a Secret.

**B:** How? What will you be afraid to be a reporter of the Truth; and to manifest these great wonders of God and Nature. That very way by which I shewed unto you, that that most high Colour ariseth out of Gold, by the self same way may you be able to shut the defiled mouths of your Enemies. And if they will not believe, that there lyes hidden such a Colour in Gold, they will be convinced by the said Lions Blood, which, being made bright hot in a strong Fire, and afterwards boiled again in other water, will convert the same, as it did the former, into Blood, and this you may even do, as often as you please. By this it is manifestly evident, that the Blood of our Lion is incombustible. And in our being busied about those Labours of ours, there present themselves to our view, three most delicate Flowers: The first is, a VIOLET, dyed with a mixt red and Sky Colour: Then, the White LILLY; and at last, the immortal AMARANTHUS shining with a Scarlet dye. But why, immortal?

For this reason, because neither the strongest Fire, nor the strongest Corrosive waters can at all hurt it, or change its Colours. The AMARANTHUS is tinged with the highest and most constant Colour, beyond all other Herbs and Flowers, the which does not so soon vanish after the manner of other Colours, which other Flowers have, but abides constant for many years, insomuch, that such an Herb is kept both Winter and Summer, to make Garland and Posies, or such like, withal.

**A:** If now any one could be so happy at last, as to enjoy that AMARANTHUS, he might present many pious Virgins, with Posies and Garlands made thereof.

**B:** If you are desirous of using the Lions Blood in your Operations, then follow PARACELSUS his Doctrine, in his TINCTURE OF THE PHILOSOPHERS, where he teacheth, that the Rosey Blood is to be conjoined and fixed with the white Glue of the Eagle; which way seems the nearest for the obtaining of the universal Tincture.

**A:** I am delighted with hearing of this: The Rosey Blood of

the Lion I have, but yet I want the white Glue of the Eagle; which if I could but get into my power, I would conjoin them both together without any more delay, and bring them to Fixation. But I cannot sufficiently enough admire at this, viz. that PARACELSUS hath made no mention, of conjoining the Virgins Milk of DIANA with the Kings Blood.

**B:** PARACELSUS has not therefore injured any, in his not manifesting all things so clearly and openly, seeing it is the Custom with other Philosophers to do the like: If you are desirous to use Gold and Silver conjoined together, in your working, then deal with the Silver, just as I taught you to do with the Gold, and make thereof an incombustible LAC VIRGINIS, and such as admits not of any Reduction; the which is to be conjoined with the incombustible Blood of the Lion, and to be put into a Vessel, that so these two Bodies, being conjoined, may never be separated from each other by a kind of disjoining. But, that you may yet better understand the Whole business, I will subjo a few words more, Our White Eagle being put in common Water, makes the same, whereas it is dissolved so tenacious and glutinous as that, it can glue Paper or Other things together; and therefore it is not without cause, that this our secret Salt is termed by Philosophers, the Glue of the Eagle. For those things, which this Glue joins together can never more be separated from each other, and this is one mutual Bond, by Which the Husband and the Wife are so linked together that they cannot separate from one another. It doth not much differ from the tye of Marriage, by which, the Husband and the Wife, or the young Man and Maid, are by Gods Command so knit and bound to each Other by the Ordinary Minister of God, that nothing but Death can separate them. If now a Man and Woman join themselves together without the legitimate and publick Bond of Matrimony, they beget illegitimate Children, and can (When they Please) break that Conjunction of theirs and depart the one from the Other, because they are not Coupled with that Marriage that proceeds from the Command and Will of God; which said Coupling or Matrimony is in repute and is generally observed for a common Custom and as being the Will and Command of God, not only amongst

us CHRISTIANS but likewise amongst JEWS, TURKS, and HEATHENS, throughout the Whole World. And for this reason, the Philosophers were Pleased to introduce the like coupling or Marriage in their Work, and that not only of SOL with LUNA, but likewise of MARS with VENUS: Which Copulation if wanting in these two last (viz. MARS and VENUS) their conjoining cannot have any good and happy Success as daily experience witnesseth. But flow if MARS and VENUS be Coupled by a Priest in the lawful Bond of Matrimony they likewise bring forth legitimate Children and such as may be Promoted to Kingly Dignities I could yet kindle more light unto you here, concerning this Our Philosophical Copulation, viz. by what means the most inconstant and most highly Volatile things may (by the Operation of the same) be so conjoined, as that they can never afterwards be loosened from their inseparable knitting together. But at the present you are not capable of bearing any more. Whatsoever hath been now omitted, by reason of the shortness of time, shall be made up at our next meeting and Conference. But, one thing more comes to mind, which I would have you know; and 'tis this. When you would make any good thing of MARS and VENUS, you must in an especial manner beware of their gross Bodies, which are Leprous and unfit for our work. 'Tis their Blood you must seek after, the Blood, I say, of their inmost Heart, and the true Soul that lyes hidden in that Blood, which is so very near a kin to the Royal Blood; And now, that you may enjoy such a most noble Blood, you must not imitate the Country fellows, who, thrusting a knife into the Hogs necks, do save that Blood that flows out from thence, to make Puddings withal, and take both good and bad Blood together. No! You must therefore in the first place, know for a certain Truth, that you must separate out of that grosser Blood of MARS and VENUS, that most subtil Arterial Blood of the Heart, without which separation, you may not expect any good succeeding Event. Which said Separation, seeing, I know, that you are ignorant of, I have thought good to set it afore your Eyes, which more clear and more perspicuous Expressions. (Know then) that that most pure Blood is never gotten by any other means, but by the Corruption and Destruction of the Veneral and Martial Body: By

which helps, these, so gross and hard Bodies are in such wise opened, that the inmost and most subtil blood may be drawn out of them. But yet, there's no need of destroying their Bodies by AQUA FORTIS, seeing that Nature her self exhibits unto us their Bodies already opened, in VITRIOL, and hath left no more for us to do, but the Labour of extracting the most pure part thereof. For even in the common VITRIOL, MARS and VENUS are found conjoined by Nature. And now, when we would draw thereof of the most pure Blood, such a VITRIOL is to be chosen, which never hath been as yet in the Fire; this, VITRIOL is to be dissolved in water, and to be filtered and separated from all its Feces. This green VITRIOL contains hidden in its self, the Blood of that green Lion, out of which, the said blood is to be extracted by the help of a certain Magnet, that so the unprofitable and gross Body may remain behind. For 'tis the Spirit that vivifies, the Body is unprofitable. But now, in your extracting this Blood thus pure, you must not be too greedy, but have a Care, that you extract no more than a little of the best Blood: Which if you do not heedfully mind, you will also extract together with the pure Blood, the more gross and more impure, and so your work will be spoiled. For you need only the best and most subtil white Blood of MARS and VENUS. For, like as the subtilest and noblest Blood of all the Animals is not Red, but White, (viz. the Sperm): Even so, the Blood of MARS and VENUS, which comprehends the Virtues of the whole Body, and the true propagating Seed, is tinted with a white Colour, in the search of which, 'tis expedient we bestow our Labour. Therefore, after that we have extracted, by the help of our Magnet, some two or three half Ounces of white Blood, out of twenty Pounds of VITRIOL dissolved in water, we then take it out, lest it should also extract the most gross Blood too, when it can find no more of the white Blood unextracted. You had therefore need be cautious in the extraction of that Tincture, and be circumspect in the Accomplishment of the same. For we are taught by Nature and Experience, that, in the Coition of Male and Female, there doth naturally concur a white Blood to the Propagation of their Offspring, and in defect of that, Nature is constrained to send forth



a vile and red Blood. Therefore, we must here endeavour, with our utmost Care and Industry, to purchase by our extraction the most pure Whiteness, and not the most gross Redness. For in that white Virgins Milk is hidden all Colours, and the highest Redness. This white Virgins Milk, you may promote to a Fixity and Constancy, in a pure clean Glass, without the Addition of any other thing, the which, after its being dried, will become black, and will be translated out of the black Colour into several others, and at length shines with the highest Redness, which puts an end to the Operation.

But as concerning our Magnet, seeing you know it already, you will not need any farther instruction about it. You have thus heard my Opinion about MARS and VENUS, and have understood, by what means some good thing may be thence had. Neither must you persuade your self, that there is any other way of having any benefit out of them; how great is the number of those, who by their vain Labours have mightily endamaged themselves, following the Writings of BASILIUS, in which he teacheth to make a Red Oil out of VITRIOL, which he calls Gold Philosophical. The bare literal Sense is not always, and every where in his Writings to be taken. There is no doubt, but that no small benefits are to be had out of VITRIOL. For the Philosophers themselves do hint forth unto us, the benefit therein hidden, in these words: VISITABIS, INTERIORA, TERRA, RECTIFICANDO, INVENIES, OCCULTITJM, LAPIDEM, VERAM, MEDICINAM; YOU SHALL VISIT THE INWARD PARTS OF THE EARTH, AND BY RECTIFICATION YOU SHALL FIND AN HIDDEN STONE, A TRUE MEDICINE. And now at last, to close up this our Conference with some profitable Admonition, know, that I would have thee forbear from the troublesome Coction of the imperfect Metals, by reason of the too many impurities, which create many Molestations in the Separation of them, and cause much loss of time. 'Tis better, that you take in hand SOL and LUNA to perfect the Work withal, which Metals do most abundantly contain in them, the Red and White Tincture, and are already freed by Nature from most of their impurities. And although, I have not as yet made the universal Tincture out of SOL and LUNA, yet there hath appeared unto me so

much from so many and such various Operations, that I do not in the least doubt, but that the immortal AMARANTHUS may be made out of them; whereunto you may boldly give Credence, without doubting it at all.

**The COROLLARY, Or, Present over and above.**

In this Dialogue, the Dragons Blood is so described, as if it needed full six whole days Operations, to be perfected and brought to its full end, nor did I then know any nearer way. But afterwards, there became known unto me a nearer and more compendious Process, whereby I can now )Praise and Glory be unto God for the same) in a few hours time introvert and transmute the dissolved Gold, and reduce it into a Red Blood, and that by the help of one only certain White URINOUS sublimate, concerning which, I have treated more at large in the fifth Part of my PHARMACOPEA SPAGYRICA. And upon the same Account have I likewise written, that the said Blood of Gold must (needs) at length get an easie Fluxibility and Ingress by the frequent Iteration, or Abstraction of the moist Spirits from the dry Gold. But forasmuch as the Multiplicity of such Abstractions is not only full of labourous Operations, but also chargeable and requires much time; and that the studious Searcher after so great a Secret, may not by being affected with the Tediousness of so many toilsome Operations, be quite weary, and at last throw off all hopes: I do therefore commend unto every one, that other and nearer way of getting it a Fusibility and Ingress, viz. the incerating it by MERCURY, by the benefit whereof, he will far sooner and easier arrive unto his purpose and final Scope. And although I have hitherto been hindered through want of time, besides (many other impediments) from having completly finished the Operation of the said Tincture. Yet notwithstanding, I do with an assured and undoubted confidence affirm unto every one, that there is given a most certain occasion (or Capability) of the making and finishing it, and that by the hitherto described way. I bequeath to such of our Posterity, as are of a Good, Sincere, and faithful mind, those

things which I have wrought with mine own hands and withal to what  
issue I have brought all my Operations. It is free for every one  
(as time and occasion serves) to make Tryal about attaining unto  
the wisht for end. For my part, I do heartily thank God, that he  
hath vouchsafed unto me the Ability of plentifully and abundantly  
preparing the Lions Blood, and of performing no small matters  
therewith in a Physical way: And therefore I shall be well  
content, though I never arrive unto the desired end of finishing  
the Operation of the universal Tincture.

**The Second Dialogue, or Conference, Or a Continuation of the  
precident Colloquy or Dialogue, treating of the Preparation of an  
universal Medicament out of the black venemous and Volatile,  
SATURNINE MAGNESIA.**

**A:** Blessed be the name of the Lord, who hath caused another Day to shine upon me. I will presently haste to my faithful Master, and will beg from him the Doctrine of the second universal Medicament, that he promised me.

All hail thee, my dearest of Friends! God Grant that this Day may prove happy and lucky to me and you: I am come hither to hear from you, if it stand with your Conveniency, to make good your Courteous Promises at this present, and to teach me the making and Preparation of your second universal Medicament: For I have an exceeding ardent desire, to know the manner of Preparing it, out of that Volatile and poisionus Mineral.

**B:** I thank you for your good Wishes, and wish unto you the same you wisht me. Look here, here's a piece of our venemous SATURNINE MAGNESIA, which is the true Matter, that the Philosophers Stone is prepared out of.

**A:** I pray, is this black stone the true Matter, out of which is wont to be made the universal Tincture, and Stone of the wise Men? Verily I much wonder, that this should be the Gold of the Philosophers, I am extraordinarily desirous of seeing, by which means so excellent a Médicarnent, and so noble a Tincture can arise out of so base and venemous a Body. I should rather adhere to that old and common Proverb, and say, Who can wash the BLACKMOORE white, which Nature hath generated Black? This now seems unto me more estranged from the Truth, then that which you propounded last week of the common Gold. For how could it seem at all likely to any ones bare reason, that such a Body could be brought into a nothing, and again reduced into a certain Body: But time will instruct, whether this be possible or not. I will therefore very patiently wait for the Event of those things, which you shall shew unto me.

**B:** What? Still more incredulity, and do you anew produce (and

Practise) the Faith of unbelieving THOMAS (viz. to see and feel afore you believe?). What do you think, I would go about to persuade you, that you have a wooden Nose sticking on to your Face? Alas, Sire My time in a little more precious than so, to spend it in an unprofitable Tattling. And that time which I now bestow upon this our Conference, is spent to this end, to free you from your unbelief, and to bring you unto a true and evident Credency; to the performance of which, I am stirred up by the Authority of the Sacred Writ, which Commands, that we reclaim such as err, into the right way, and that we shall receive from God this reward for our Labour, viz. our Star shall shine in Heaven brighter than others. Besides, christian love requires the same at our hands, that we do good to others. And forasmuch as I have well known your Christian like Conversation, and Godly way of living these many years past, why should I deny you the things you demand, or wind you into the Intricacies of a greater Labyrinth, seeing you have but too long stuck in them already? The things which you cannot at first understand or believe, the end will at last constrain you thereunto. Your part is to listen very attentively to all the words, I am about to speak. For I can easily take away from you all incredulity, and remove out of your mind every Scruple of doubting. How sourely you look upon this black Mineral, well, but you shall presently find, that all the most delicate Colours of the whole World are most abundantly found therein; and by the help of an Art described by the Philosophers, they will appear one after the other in Operation, even from the Black head of the CROW, to the Red SALAMANDER.

**A:** Bless me, what an ardent desire have I to see these things?

**B:** Have you not read in the Philosophers, that the pure is to be separated from the impure, and the purer part is to be ripened? Separate, say they, the pure from the impure, and bring it to Maturity. And they call Separation, the washing away of the Blackness, which being washt off, the Whiteness presents it self to view? The Fire (say they) and AZOTH wash LATON; LATON signifies our black Mineral: AZOTH signifies their strong ACETUM, which

wetteth not the hands. This ACETUM, as well as our SAL ARMONIACK (aforementioned) hath its Rise from common Salt. Both of them, as to the external shape, and taste too, and Efficacy and Virtue are in a manner just alike. With such an ACETUM is our black Matter dissolved into a Snowy-white, pellucid and very clear, water, as you may here see. This water have the Philosophers called their MERCURY: In it, are hidden all the Colours that are in the whole World, but yet not visibly evident, afore that this water, or this MERCURY be put upon the water, (I believe he means, upon the Fire) and be cherished by little and little, like Hens Eggs, which cherishing dries up the water by little and little, into Earth, and renders the Colours visible one after another, as you shall presently see.

**A:** (Good luck) who would ever have believed, the things which I at present See? Our Mercurial water hath been scarce three Days in digestion, yet begins to change it self into a White Milk. And now it is (but) the eighth day; and this said Milk goes into a COAGULUM or Curd, and within in the Glass about the Edges (of the Matter) there shines a delicate Redness, but yet I believe it is fixt or Constant.

**B:** Pray, how can it be constant, seeing it does but represent the DRAGONS BLOOD and will presently be gone. But proceed you but on with this first Degree of Fire only, and that little and little, until the whole water be turned into an ashy Coloured earth: When this is done, we will encrease the Fire by little and little, one Degree more, which will leisurely turn the ashy Colour into a Black one.

**A:** I will use my utmost diligence and observancy.

**B:** Do you see now that sleeke and shining Blackness like the Head of the CROW, covered over with abundance of black and very small Feathers: And upon this Account, the Philosophers have called this thus appearing Colour, the CROWS HEAD. To this black CROWS HEAD, administer the third Degree of Fire, which will transmute this black head into various, most delicate Colours, shining like SOL and LUNA: Then continue on this degree of Fire, that all the said unstable Colours may vanish, and may present to

view the white Colour. After Whiteness, follows Yellowness, which at last will be covered over with the constant and permanent Redness: Which appearing, the fourth Degree of Fire is to be administred, that that Redness may be more and more exalted, and waxing Redder may attain unto its due Fixity and Constancy; the which by way of similitude, the Philosophers call, a SALAMANDER, and is the end of our whole Work.

**A:** I should never have so much as dreamed, that so black a Body could in so short a space of time have been transmuted into a most pure Whiteness, and that this same Whiteness, could, by an admirable passing through all Colours, pass into a most delicate Redness, but I pray, when this Matter hath obtained this Redness, is it to be accompted of, as an Universal Medicine?

**B:** Yes, Verily, because all the curable Diseases of Men, may (by that same Matter) be restored to former Health; and that safer, better and perfectier than can be done with any Herbs, or any other known Medicaments. I except that Medicainent, which is extracted out of this, and concentrated into a much nobler Nature. But, as concerning the Transmutation of Metals, it yields not any Profit, afore it be made fixt and constant in the Fire; to the effecting of which, there is required a sufficiently great space of time.

**A:** As far as I can understand, there may be a yet better and profitabler Medicament prepared, than this is.

**B:** Yes, Verily, that there may, a much better and more useful, because that with this, there are as yet admixt many unprofitable Feces, which ought to be separated therefrom: And the Case is far otherwise in the perfecting of this Work out of this Mineral, then in that which is done with Gold, for this is all over defiled with many impurities: For every one must needs think, that there are abundance of Feces (that are to be) separated from that Mineral, and by how much the more impurites are separated, so much the more efficacious must the Medicament it self necessity be. Now in this present Degree and State it is brought unto us, it would be sufficient for all kind of Diseases; which if we would yet have to be far more efficacious and stronger, it would be

expedient, that we separate yet the more unprofitable and useless Feces, and concentrate the more pure Essence into a more narrow Room and lesser Body. For 'tis the Soul only or Quintessence of things, that heals Diseases. The shells or husks bring no Profit at all, and this the Husbandmen well know; for they separate the husks and chaff from the Corn, afore they bake Bread. The Medicinal Virtues of Herbs and Minerals are but of a small weight, afore they are freed from the Bonds and Fetters of their Bodies: But now after that they are separated from their Bodies, they can perform incredible effects even in a most small quantity, and such as the great weight of that Body, whence they are extracted, will never effect. Look but on a living Man that is in good Health, with how ready and nimble a Motion can he stir his Limbs, and what strength he can put forth: But as soon as ever the Soul shall have separated it self from the Body, how insensible and immoveable the Body lies, and not serviceable for any Use? It is therefore a certain and undoubted Truth, that the Life of all things wanteth weight, and this shall be more clearly, and more evidently demonstrated by the Concentration of this universal Medicament. For that which one Ounce, now, does, of this thus prepared Medicament; half an Ounce, when concentrated, will perform the same: And that which half an Ounce of this Medicament once concentrated will effect; one quarter part of an Ounce, or a Dram of the same twice concentrated, will effect the same. And according to this compute, may you proceed on farther. For by how much the oftner the prepared Medicament is concentrated, so much the more Feces are separated therefrom: And by how much narrowlier the Virtues are contracted, so much the greater effects do they produce. And thus there needs not in a manner any weight in Medicinal use. That which ten Grains of an unconcentrated Medicament is wont to accomplish, you will effect the same with one Grain of the Medicine, when concentrated, to be put either in Ale or Wine for some hours, if need be, or else held in the Mouth. For so it will no less display its occult Virtues and Powers, than if the Powder of the not concentrated Medicament had been otherwise drunk down. Besides too, such a Medicament may be a long



time used without losing of its Virtues, and that not only inwardly, but outwardly also in all Wounds, Ulcers, and such like external effects. For all new Wounds, as also old Ulcers whatsoever they be, are happily cured by the laying on of those Medicaments, if the same Medicines be likewise used inwardly. Nor needs there here many EMBLASTERS, CATAPLASNES, and Ointments: Concerning which things, see more in the Fifth Part of my PHARMACOPEA SPAGYRICA, where the use of this Medicament is treated of.

Read also those things, which that most excellent Philosopher VAN HELMONT declares of another certain Philosopher, BUTLER by Name, viz. that he had a certain Stone, at LONDON, in ENGLAND, which being sweld a very little in Oil Olive, rendered the same exceedingly Virtuous, that some few drops thereof taken into the Body, would drive away the most grievous Diseases, and being outwardly applied to Wounds (or Sores) would speedily heal them. These things HELMONT testifies to be true, as being an Eye witness of the same. But I do not attribute such incredible Virtues unto my Medicament, for as much as I my self doubted of this Story of BUTLER, and could not believe, that any Medicament could be promoted to this so high a Degree of powerful Efficacy: But now, seeing I perceive that it is possible to Art, for the Virtues of things to be contracted into a narrow Room, and be concentrated; I do upon good ground cast this doubting off from my mind, and adhere to those things which I see with mine Eyes, and touch with my Hands. Certain, and firmly undoubted it therefore is, that not only the Medicinal Virtues and Powers of this our Matter may be contracted into such a narrow Compass, as to effect an hundred fold more in Medicine, than that more gross Body could do: But also this may be acquired or effected too, viz. the hidden Colour or Tincture in our black MAGNESIA, may be likewise be concentrated, together with that Multiplication of Virtues, insomuch, that in the several Concentrations, the Colour of the concentrated Body may be exalted, the which, most high Colour, or exalted Tincture can never at any time be gotten, without our secret Concentration: For otherwise, if there were no need of that

Concentration, it would necessarily follow, that that MAGNESIA of ours would be no other than an most pure Body, not at all needing any ablution of its gross, and unprofitable, and black impurity: But this is not so, as we said of ore about the Gold, which is pure in its own Nature, and of it self void of all Defilement, and being a ripe Body and mere Tincture, needs no other thing, than this, that its inward Parts be turned outwards, and its outward Parts inward, by that Philosophical introversion, and that so its external Yellowness may betake it self inwards, and the internal Redness may come forth outwards, or (to speak the more clearly) that the manifest Yellowness may be hidden, and the hidden Redness may be manifested. But now, the Case is not thus with this our black Earth, and impure SATURNINE Mineral; in the which, both good and evil, pure and impure, Poison and Medicine lye mixt together: Insomuch, that it is altogether necessary to separate the black and gross impurity, from that noble and tender Medicinal Pearl, and to reduce it unto Fixity.

**A:** With gaping Mouth, and open Eyes, do I even swallow down your Discourse, and yet I cannot pierce into the Foundation of the whole business, nor understand it. You speak of such an artificial Concentration, and which is beyond all my apprehensions, for I never in all my whole Life time heard any thing of it, as far as I remember, much less read ought concerning it.

**B:** I will set before you then a Similitude, that so you may the readier understand the knack, Examine well, and consider, Wine, Ale, or the Lees of Wine; and by your searching you shall find, that there is in them but very little of the Corroborating Spirit, or Soul, the remander is nothing else but mere impurities, destitute of all Virtues. Now if some Physican or other should administer to his Patient a large Cupful of Lees, to cheer and comfort his heart withal, would you not accuse him of ignorance, and Folly? For though there is something of comforting Virtues in the troubled Lees, yet it is impeded, or clogged, by the great quantity of the dreggy Lees, for rightly performing its proper Office. But put Case, that it could display its own Virtues, yet nevertheless, even the admixt impurity would also exercise its own

accustomed Evil, and so the Good would be confounded with the Evil, or rather be quite over powered by the same. For this reason, there is nothing more necessary, than that the good be separated from the evil, before any thing be used about making MEDICINE. Therefore even as there are Workmen to be found, who, by the vulgar Distillation and Rectification, do separate the Heart-refreshing Spirit out of the sordid Lees of Wine and Ale, and bring it unto use, give the remaining filthy dreggs and useless Faces to the Hogs to eat: Even so do we (the Lovers of the SPAGYRICK Art) separate the pure Virtues and Powers of things from the gross, sordid, and noxious impurities, afore we administer them to our Patients.

**A:** As concerning these Sayings of yours, I am clearly of your Opinion, and withal do stick close to that common Proverb, which sayeth, Speak that which is truth, eat that which is baked, and drink that which is clear, if you be desirous of a long Life: For my part, I delight to have the Kernels, and purged or cleaned Fruits, and willingly leave the husks and shells to the Swine, that are delighted with Bran and Chaff, and their own Dung.

**B:** I am extreamly satisfied, that I have already (thanks be to God) seen the whole Work, and have a sufficient through understanding of the whole Basis of the same, viz. that the purer and subtiler part is to be separated from the more impure and grosser part, and, by an often repeated Separation, and artificial Concentration, to be advanced into a most subtil, most pure, and most noble Quintessence, if any one has a mind to produce effects of some great moment, or to do more than common things. And now, as you have learned, from the words of our precedent Conference, the way of making an universal Medicine out of common Gold: So have you likewise again received, from this our present discoursing together, the Confection of the universal Medicament, out of our SATURNINE MAGNESIA, which is the ROOT of the vulgar Gold. But, although both of these Medicaments are, as PER SE and singly alone, very excellent and effectual enough, yet notwithstanding it plainly, and clearly appears unto our kin, that the power and Virtues of both the universal Medicines admit of

being promoted unto a far higher Degree; the which thing we see is possible to be done by the means of Conjunction, and is to be thus understood. When a Seed is implanted into its own growing Root, it attracts out of such a Root, which is of its own kind, or Nature a far better, and more nourishing Alimentary juice, than out of the gross Earth. For example, the Seed of a RAPE ROOT being put in the Earth, produceth RAPES of the same bigness that the RAPES were of, from whence the Seed came: And as often as you shall commit that Seed (by sowing) to the Earth, you shall, notwithstanding, never have greater and better RAPES than those, from whence the Seed was taken. But now, if the Seed of some RAPE be sown into some other RAPE which is in the Earth, and which hath grown unto the half of its bigness already; that Seed will sprout forth, and grow up like as the other Seeds planted in the Earth will do, but yet sooner, because it finds a better Nutriment in its own Mother, than that does, which is planted in the bare Earth: And hereupon, it must necessarily produce a greater RAPE ROOT, and from the greater Root will proceed a greater Seed. And this is the reason, that there are such great grown RAPES, which make every Body wonder at them: Some such I have seen, that weighed ten, twelve, yea and twenty Pound weight. If you have a mind to try, sow a few RAPE Seeds, throwing them into the Earth, which when they shall have grown to the bigness of an Egg, take a wooden sharp stick, and make therewith a small hole, even into the middle of the said RAPE, and then put there-unto your RAPE Seed, and stop up the hole with soft (clammy) Potters clay, that so the Rain may not get in and rot the Root. Thus now, that Seed will also (as being in its own Root) grow up out of this RAPE, existing and growing in the Earth, and will dilate that its Root, and advance it to a greater bigness. The Reason's this, because it can attract unto it self a better and more convenient Nourishment from a Root of its own kind, than out of the bare Earth. And if you shall practise thus with other Seeds likewise, you will effect the same, as with this.

N.B. From the Seeds of small RADISHES, implanted into great RAPE ROOTS, there grow huge RADISHES. This kind of Propagation may not unfitly be likened to a Mothers suckling her Infant, which

attracteth and draws its Nourishment from the Mothers Breasts: But the Mother it self receives her Nourishment from the Fruits of the Earth, and that, being changed into a sweet Milk, supplies the Infant, whereby it is sustained and nourished. But that I may lay the whole business afore your Eyes, by a more full Declaration, I will yet farther add one Similitude more. Take you some wild and not yet ripe Stock of a PEAR, APPLE, CHERRY, or some other Fruit-bearing Trees, such, I say, as is not yet full grown, but is as yet constituted in its first tender Age, take off from it all its Boughs, which bear (but) a wild and sower Fruit, and Cut it all off even unto the bottom, and to the Stock standing out of the Earth plant a CION, pluckt off from another Tree that does not bear wild Fruit, into this Stock, betwixt the Bark and the Wood of the same, where 'tis cut off with the Saw, and fence it well with Wax, or tenacious Clay, & etc. against the Rain: If now you shall thus do, and do your work Gardner-like, that fruitful CION will draw unto it self the wild Juice, out of that wild Tree or Stock, and make it better, so that it will no more bear any wild Fruit, but such as that Tree did bear, from which the CION was pluckt. If now, so small a CION of some cultivated and fruitful Tree can so change the wild Juice of a wild Stock, that it becomes far better, and more noble: Why, should not Gold do the same in our Metallick Tree, when ingrafted in Lead as in its proper Root? Verily in my Opinion, there is not a better Earth (from which that golden Seed may attract unto it self an Alimentary Nourishment, and so multiply it self even to infinity) to be had, than its own proper Root. But yet, with this Proviso, that all the gross and degenerate Boughs be first cut off from that same gross Root, for so, it will the easier and readilier change its wild and degenerate Juice, (when joined to the golden Seed or CION) and so will be changed into a far nobler, and produce Fruits a thousand fold. You see, my Friend! What good Will I bear to you, in that I have so faithfully opened unto you all those things which I thought necessary to be known, for the perfecting of so great a Work. Ponder well in your mind, upon the Similitudes of the RAPE and CION, and believe1 that what I have here spoken is

not casually and at Random. For they have more hidden under them, than they seem to shew for, and than you would imagine. Length of time will open your Eyes, which are as yet blinded, as to abundance of things, (if God permit).

**A:** Surely, Sir, I cannot chuse but wonder anew, when I accurately consider the things you have declared unto me, of changing the wild Nature, of the wild Vegetative Fruits into a tame, mild, Property: And that such a Transmutation of the ignobler Nature, into a more noble One, takes place also in Metallick Affairs. They are verily such things, as are of weighty Concernment, and most worthy a most accurate Consideration. But, indeed, who can sufficiently enough consider of all the Divine Miracles? Blessed be his most holy Name for evermore.

**B:** AMEN.

**A:** I give unto you, for your courteous instruction, most hearty thanks, and remain obliged unto you all my whole Life. And thus with what hath been said, I commit both you and my self to Gods protection.

**B:** My dearest Friend, I have now performed the Promise I made unto you, and am not meanly delighted, in that you have understood the meaning of those things, which I have said unto you: But yet I cannot but admire, that you are not Covetously desirous of knowing yet more, and that you do not Crave an yet more prolix unfolding of more matters. For you well know, that you cannot every day have the Enjoyment of my Company.

**A:** For those things, which I at present received from you, do I return you most hearty thanks, another time God will vouchsafe more: The greatest desire I have at present, is to set about so great a Work, and to have the Fruitation of the hoped for Fruit. If you are so minded, and bent upon doing Friendly Favours, I do request you, that you would oblige my Brother by your good turns, if he shall hap to come unto you, and Petitation for ought at your hands, for you may assist him in some small, yet good, ARCANUM: For he hath been stupid, or unapprehensive enough hitherto, and much needs some accurate instruction. But what shall I say? The sick looks after the Physican, he that is throughly Well has no

need of him. Such things as are hard to be understood, exceed his Capacities: The more easie things are more commodious. And so again, Farewell.

### **The Corollary.**

I have taught in this Dialogue, that the WHITE LAC VIRGINIS (after its being extracted, by Distillation, out of the Black MAGNESIA, and after its Exaltation, in Virtue and Efficacy, by Rectification and Concentration) IS TO BE FREED FROM ITS SUPERFLUOUS HUMIDITY, AND YET THE DRY MATTER IS TO BE MADE PERMANENT IN THE FIRE, BY THE GRADUAL OPERATION OF THE FIRE. Now for the more accurate Declaration sake; these things which follow shall be yet farther subjoined.

That Fixation, if it be to be perfected by the (bare) help of the common Fire, requires a long and tedious time, so that there's no reason for a Man to persuade himself, that he can finish the same in one years space. I speak by my own experience, for I myself have tryed, and find that it cannot be, that one year should suffice for the finishing of this Fixation, for indeed it requires a much longer time. For after that, I had so far advanced the Matter, that it had passed through all the Colours, as to flow when put upon a Red hot Plate, to insinuate it self thereinto, like Oils penetrating into a dry Hide, yet was it not fixt enough nor constant, nor served it for the tinging of the Metals, but when a vehement Fire was applyed thereunto, away it went in fume; but yet not without an evident Demonstration of the possibility of the same. For as much therefore, as it does not yield that satisfactory Fruit, (and Success) and seeing that such great Labours are not undertaken, without the expectation of some Profit, and that the hoped for Fruits cannot however be gathered afore that the said matter is promoted to a perfect Maturity, and consequently dreads not any the most vehement Storms of the Fire any more; any one may easily conjecture, that there needs (as I said afore) a more tedious space of time for this Fixation, if it be to be done and perfected by the common Fire of Coals. But now,

he that has the knowledge of the secret Fire, of the Ancient Philosophers, such an one will much easier, and speedier, arrive unto the wished end of the Operation. The Nature of the vulgar and fugacious Minerals doth very difficultly and slowly admit of that Fixation, which is made with the Fire of Coals: And this I was unwilling to conceal from the diligent Searcher after the Secrets of Nature; yet farther adjoining this Admonition, (viz.) that a very profitable Medicament may nevertheless be prepared in a shorter space of time, and an appearance made of the admirable, and highly delightful Variation of abundance of most delicate Colours. For the first Colour that appears is like the black head of a CROW, presenting it self to view like the Colour of black Glass. This blackness going off by little and little, gives place to the White, and ponderous Mass; which is called by the Philosophers, the WHITE SWAN, and not without reason, because that self same Matter is not so compact and Stonelike, as that black CROWS HEAD, but is porous, and not much unlike unto a kind of heap made of abundance of small white Feathers. When this Whiteness is turned into a Yellow, those Feathers vanish, and the Mass returns to its former Compactness, and resembles the form of a yellow Stone: Of which if you put a little piece upon some red hot Silver, or Copper-plate, it will at first stand like a Red blood, and afterwards penetrate the Copper-plate, and tinge it both within and without with a white Colour; but yet, somewhat brittle as yet, and yields in the CINDERITUM, or CUPEL, some Silver, and operates in Medicine somewhat effectually, like the white Stone, but yet weaker. It likewise pierceth into a Silver-plate, like as Oil into a Skin, and tingeth it with a yellow Colour, which being separated by the CUPEL, and dissolved in AQUA FORTIS, leaves excellent Gold in the bottom. I have not as yet made any farther Progress on the Operation, being quite tired, and weary of spending any longer, and more tedious time thereabouts, which however was necessarily requisite to the perfecting of this Tincture with the Fire of Coals. But yet I have by me all the Colours as they follow on after each other, which I can shew unto any one; whereby they may see with their Eyes the most evident



possibility of Nature: To which end also I am minded to preserve those Tinctures by me, that they may be an everlasting Memorial of so great a thing, unto my Posterity: But for my part, I will commend (to every one) that shorter way of bringing the work to the wished end, by the Mediation of the secret Fire of the Philosophers: Concerning which, the following Dialogue, and the little BOOK OF FIRES, treats. For the immature First ENS of Gold, cannot be excocted (or digested) into the desired Tincture by any thing more easily, than in its own proper secret Fire; and not by a Coal Fire.

And that it may clearly appear, that I have written the Truth, I will send unto some of my Friends (God willing) some of those white and yellow Stones, to be used not only in Medicine, but in ALCHEMY too; that so they may make tryal and experimentally find, that Tinctures have a Power of bettering, and amending Metals, afore they have arrived unto the half part of their Fixation.

**The Third Dialogue, or Conference, betwixt B. and C., treating of the true Universal and particular Medicine of the ancient Philosophers, (extracted) out of such Gold as is yet fugacious, or Volatile, and immature; (and is) to be ripened by their secret Fire; which Operation is by them styled, the work of Women, and play of Children.**

**C:** Good morrow heartily, my Friend! I wish you a good and prosperous Day.

**B:** I wish you the same, whence come you to us so early?

**C:** I have very earnestly for these several days waited for this hour, that I might see you, and have the Fruitation of the most sweet Fruits of your Courteous instructions. My Brother A. sent me hither, and told me, that you had given him leave to send me unto you this day. I do therefore Friendly request you, that you would put a good Construction upon this my Boldness.

**B:** (My Friend!) I do not in the least take it ill, your Brother told me, that you were as yet ignorant and unskillful, in the more subtil ARCANAES and Secrets; and that you therefore needed not ought else, but some pretty easie Secret, which might be easily understood, and performed with small Expenses, and yet be profitable and beneficial unto you.

**C:** Indeed, Sir, to tell you the plain Truth, such ARCANUMS as are profound ones, and to be penetrated into by a subtil Meditation, and which are of great moment, do far outreach my duller apprehension: And therefore I do not at this time desire anything, more than this, viz. that I may obtain something that is not costly, and yet may effect so much in Medicine and ALCHEMY, as may serve me to live a little more commodiously and plentifully, as to Food and Raiment. And that you would be pleased, to render me a Master of this my desire, is my humble request unto you, again and again.

**B:** You do very prudently measure out your requests, according to your own Capacity. And indeed, sometimes, those things which are not Costly, nor are difficult in their Operation, are more profitable to a Man, than those things are, which they would fain

get by the expence of a great deal of Charge, of a long time, and hard Labours: I will grant you your Request, and therefore hearken.

**C:** (Sir, I thank you), and do listen.

**B:** Have you never read, or else heard from others, that those most ancient Philosophers, tell us that their universal Work, is not only most easie to be done, but withal no ways Chargeable. For they do openly Confess, that to the perfecting of their Work, a Man needs be at no more Expenses, than two FLORINS, and that the Labour it self, even from the beginning to the end, is nothing else but mere Womans work, and Boys play.

**C:** You are pleased to offer me delicate Dainties, easie to be prepared, for I have not so much Money as is to be laid out upon those kind of chargeable and costly Labours: Neither will my Family Affairs admit thereof, viz. to spend my days in such sumptuous and chargeable Cookries, and which are so full of most great Labours, and whose event too is oftentimes very uncertain. For I have heard some say, that the smallest Errour may destroy the whole Work, and quite spoil it, and so grievously effect such as operate about such great Secrets, with a very great loss of long time, and great Expences. And therefore such a Work, as I can attend upon without letting my taking Care of Family, and which will need the disbursment of but a few Expences, will please me better than those other Costly ones would.

**B:** I readily believe, that this very thing you desire, will not only be exceedingly pleasing unto your self, but also unto many others besides. The Expenses are but very small, and the Labours thereupon but little, so that each days Fire, which the Matter is to be set upon, may be taken Care of, in half an hours space. But now, though the Philosophers have made mention of very small Expenses, and have comprised them in the compass of a couple of FLORINS, yet is that saying to be otherwise understood. Those Ancients made use of the greatest FLORINS, viz. the RHENISH ones, and also the HUNGARIAN Crowns, each of which is of the value of five of our FLORINS. And if you thus understand it after this compute, I can easily shew unto you the Truth of their Assertion.

**C:** I do even think as you say: Sure we must not expect any (such) things for nothing: I am content, (and therefore pray) let us proceed.

**B:** If our Work be called the labour of Women, and Boys play, it is expedient, that it be like unto Womans work, and Boys play: For else the Philosophers would have used an unfit similitude. You well know, what Labours your Wife is chiefly busied about, and what her daily Labour is she imployes her self in.

**C:** Yes, verily I daily see, that she doth boil Food necessary for the Use of the whole Family, and being boiled set it upon the Table to be eaten. This Labour she performs, at least twice every day; when Dinner and Supper is ended, she doth wash the Dishes, Pots, Goblets, and other Vessels, and cleans them, and makes them fit to put other new Food in, and to be served out to the Table. Besides, too, this is her Office and Care, if haply a Pot be broken, or cracked, whereby it is made unfit to hold moisture any more, to substitute (in defect of Iron Pots) a new Pot made of Potters Clay, in the stead thereof: Such and the like Labours, as those, are in our Country called the Womans Work.

**B:** Well, be it so: I will likewise shew unto thee, such a Labour in CHYMICAL Operations, as resembles this. Therefore, like as the Female Sex do first wash the FLESH, RAPES, FISH, POT HERBS, ROOTS, APPLES, PEARS, or other things with pure Water, which they mean to boil, and then put them into the Pot, and pour thereunto as much Water as is requisite, and place it over the Fire, and boil it so long, till all the crudity, or rawness being vanished, the Meats become grateful to the Palat, and pleasant, and easily digestible by the Stomach. (So do we). They do likewise sometimes pour Wine upon Flesh and Fish, instead of Water, and add as much Salt as is convenient, together with some Spices, or odouriferous Herbs, by which they give the Flesh and Fish a most excellent Taste. But yet we must not forget Salt, above all the other Spices, or Seasonings, and odoriferous Herbs, for it Corrects and maturates the Flesh, Fish, and other hard Meats, more than other Spices. For we can well enough want these other Spices. For we can

well enough want these if they are not at hand, but as for Salt, there is always need of that, about the boiling of Flesh, Fish, and other Food. If therefore Flesh, or Fish, are to be boiled well, then Salt water is requisite; and as for all the other Additions of Herbs, and odoriferous Spices, they only serve to give it a good pleasant Taste, and make it acceptable to the Palat, and to the Smelling. For the Flesh and Fish when boiled or stewed, do by their Magnetick Virtue attract so much Salt and grateful Savour, and Virtue, as they need: And that which remains, stays in the Water. Now the curious Dames do shut the tops of their Pots very well with their Covers, lest the efficacious Vapours should be forced away in fume by the boiling, and not stay with the Flesh or other Meats. But the careless Housewives do not much regard the covering of their Pots, from whence it comes to pass, that they lose good and sweet Spirits, and then they fill up their Pots with new Water, by which doings, the Flesh, or Fish, do not get so sweet a Savour, as they would have, if that efficacious Water had been kept in and conserved. Some Women that are yet more curious, and diligent about their Cookery, do put upon their Pots, wherein they boil their Meats, such a Cover as hath a fold in it, by which the Collected sweet and odoriferous Vapours may distil down into an under-put Vessel, which being thus gotten, they keep by them, to refresh and cherish with them, such as are weak and sick, when need requires. Others, to free themselves from this kind of Labour, do add as much Water as need is, together with Salt and Spices, to their Flesh, and so boil it by little and little, shutting in the Vapours with a Cover, which else would go away, and the Meat taste of burning. And by doing thus, they are not necessitated to pour on any new Water, though this slow boiling takes up more time than that, which is done by a strong and uncessant Ebullition: I would have you well to observe these things, for 'tis not without cause that I utter them. And now let us examine the other similitude, and see what those Boys Plays are, that so we may afterwards accommodate even them too, to our Philosophical work. What therefore do you see concerning the Boys Plays, with what things, and after what manner do they Play?

**C:** How can I tell? They play as their Please to let them, or as they can get opportunity of Playing: As for my self, I do not grant my Children so much Liberty, to play when, and how they let themselves. I send them to the School and to the Church, and sometimes I allow them one hours Play for Recreations sake, nor do I allow them any other Play but at Bowls, (or Knickers) by which they moderately stir their Bodies, and exercise themselves, and Concoct their Meat, and this is far more profitable for them, than if they were constrained to sit always at home, without any exercise at all: Other play than this, I allow them not. Cards and Dice are unfit Plays for Boys, they are many times very hurtful to those of riper years, especially when by the too much abuse of them, they do so unprofitably waste their precious time, and cannot tell how to use a mean. I have indeed otherwise seen Boys, that meeting with some Sand get (thereout of) bright Stones, and play with them, but yet this is not usual. However, there is no play more frequent amongst Children, than that of Bowls, (or Knickers) which play they daily use, whatsoever time they can steal, to that purpose. Yea both at their going to School, and returning from School, you may see them presently busied about their Rubbers, & Knickers-play. They are very hardly restrained therefrom. If they want Money to buy the Bowls, or Knickers, they get a little piece of Potters Clay and moisten it with Water, and make up their little Bowls, or Pellets in their hands, and harden them in the Fire; which I remember, when I was a Boy, I often did. And besides this Boys play, no other is known to me.

**B:** Very good, you have hit the nail on the head: And now let us see, whether or no the ancient Philosophers have (after the manner of Boys) played with small Bowls, or Knickers? And whether, or no, they have boiled their work in Pots, with as easie a Labour, as Women do. For of neccessity they must have hit on doing after this wise, else could they not have compared their work to the Labour of Women, and play of Children. So then, if we are to imitate Woman and Boys in our Operation, what Matters are we to make use of, for our boiling, in the stead of Flesh, Fish, and other Meats; and what Water is it, that is to be poured thereupon.

For if we are minded to do any good effect, 'tis expedient, that we likewise know, what those Matters are, which admit of being boiled into a Maturity in our fiery Water, and these verily must be such, (seeing they are to be MATURATED BY BOILING) as have a great affinity with the said Water: Forasmuch therefore, as our Water is of a METALLICK Nature, and yet all the Metals do in a manner arise, or proceed (in the Earth) therefrom, and are even at this very day advanced, by the very same (by the help of the Terrestrial and Central fire) by little and little unto perfection: All that we have to do is, to imitate the simplicity of Nature, which will never seduce us, for so without question, those most ancient Philosophers did do, who having borrowed their wonderful Work from Nature her self, do advise us to do no more, but to follow Nature, and to begin there, where Nature left off, and to ascend higher and to make that perfect, which is as yet imperfect. God hath prefixed unto Nature her bounds, which she cannot transgress (or go beyond;) But Art, doth much excel Nature, and performs those things which Nature cannot accomplish: Yea more, that which she can hardly do in the Earth in a thousand years time, Art effects in one year, and this is easily confirmed by many Testimonies. Now as to the Generation and Maturation of the Metals, Nature useth a most simple or plain way, a very slow one, but yet safe. From thence ariseth the Errour of many a Man, who do not follow Nature, but the guidance of their own phantastick Brains, never effecting ought of good, but remains always Novellists in the same, what Labour soever they undertake, and what Expences soever they are at: Although the ancient Philosophers do by their many Admonitions set afore us, that most simple Course of Nature for us to imitate; and they have especially hinted to us, that their Work is so simple, that should they but openly and clearly have treated of the same, even the Women would deride it and say, that the Male kind had learned their Art from them. Yea, it is so very vile a Work, that no Body would be able to believe it, and upon this Account, the Philosophers have done their utmost, to hide and obscure the Art the most they could, least they should be contemned by the proud

deriders, (who Soaring aloft seek after things too high for them), and be accounted for Cheats and false Writers. And this is the main and chiefest Reason, why this Art being so wrapt up in darkness of a most profound Silence, lyes hitherto hid from the whole Troop of Sophisters, and such deriding Fellows. SENDIVOGIUS (as we have already several times hinted) doth expressly say, that he had oftentimes declared the whole Art, to not a few word for word, unto whom, that Art did nevertheless seem so very vile and mean, that they could not at all believe any likelihood of Truth, in his most true words, and so left the Work unattempted. The same SENDIVOGIUS doth also say; That had the most skillful HERMES, the most quick witted GEBER, and most illuminated LULLY been again alive, and beheld our Laboratories stored with so many, and such various Instruments of Glass, Earth, Iron, and other Matters, and such several Furnaces, they would be ravished into a most high Admiration, like so many Boys, and would be but as it were our Scholars, as concerning these Vessels and Furnaces, all which however, we have learned from their Writings, but yet we are destitute of that most excellent Work which was wrought by them in so simple a Way, and it hitherto flies our subtile and acute Wits. And my dear Friend he also tells us, that we should fly aloft into the lofty Air with our Wings, for the Work is simple, vile and abject, the which, you may sooner comprehend (or feel) with your hands, than apprehend by the subtilty of your Wit or Cogitations.

**C:** All those things may very sufficiently serve to rid us out of so great a Labyrinth; but I pray, Sir, how comes it about, that we do sotishly persuade our selves, that those things are so very difficult, which notwithstanding are so very simple, vile, and abject.

**B:** It is indeed, to him that has knowledge of the same, an easie, vile, and simple thing: But very difficult and intricate to him, that laying aside the way of Nature, thinks himself able to learn so great an Art out of Books, which (by their leave) though, seems a thing almost impossible to be done. For the Philosophers have so prolixly, intricately, and obscurely described the whole Mystery, that their so prolix and dark Writings would sooner lead



a Man from the true and right way, so far off are they from reducing him thereinto.

**C:** I my self find, that this is most certainly true, for I never heard as yet of any Man, or read of any, that learned the Art out of Books: But that almost all of them who were skilled in the same, do Confess, that they became Masters of the same, either by Divine Inspiration or Revelation, or by the help of some Friend. There's no body can contradict those things which you have here induced, for the Confirmation of your Opinion. And now, Sir, let us set upon the Work it self, and diligently pray unto God and wait for his Blessing.

**B:** Content, hearken therefore attentively.

**C:** So do I.

**B:** Did you never find in the reading of the Philosophers, that all the imperfect Metals may in a PARTICULAR way be promoted to the perfect Maturity of Gold or Silver, by their dry Water which wetteth not the hands: But being not content with this effect, they have promoted the first ENS of Metals (by the help of their occult, fiery, and ripening Water) to a more than perfect Constancy, and Fixity in the Fire, and have concentrated it to the form of Gold.

**C:** I remember, that I have read of such things as these, though by reason of my unskillfullness, and ignorance, I could not understand the least Particle of their meaning: For I am altogether ignorant of that kind of wonderful, and yet, to every Body well known Water: And so shall still remain until it be shown (and pointed at) with the Fingers.

**B:** Look here, here's a piece of admirable Water which is every where in all places easie to be found, yea, in the poorest Country-mens Houses, nor doth it deny any Man, the Possession and having it.

**C:** Who would have ever believed, or thought, that there was any good hidden in so vile and abject a Body?

**B:** (I wonder) wherefore (it is) that no Body can think of this Matter, seeing it is evident, that in our Water the first Entities of all the Metals are abundantly hidden, as in their own

proper Seed, out of which they are generated in the Earth, and ripened into perfection. Those first Entities are but extracted out of this our Water, by (peculiar) Magnets. And now, like as every Metal hath its own Magnet, even so every one (of them) hath its proper Magnet, by which it is concentrated into a narrow Room. I will declare unto you the Truth of this business, by an example taken from the Metals. If you have a Water fully impregnated with Copper, and you desire to have Copper out of the said Water, you will easily bring this to pass, if you shall but put in to that Water, which holds in it the Copper, a piece of clean Iron, the which Iron, (as being the true Magnet of the Copper) will attract unto it self, all the invisible and palpable Metal. If Silver be dissolved in any Water and made invisible, and you would again have it, put into the Solution a Plate of pure (or clean) Copper, which (after a Magnetick manner) will gather together (or draw out) all the Silver in his own (Silvery) Body, and make it visible and palpable. Now when Gold is dissolved in some Water, and largely dispersed, (as I may say) and you would again have it (in the form of Gold) then put in some MERCURY or ARGENT VIVE in that Water, and boil it a little therewithal, (as was done above, with the Copper and Silver) and you shall presently see all the Gold to be attracted, and gathered together by the MERCURY, insomuch that there will not remain ought of the Gold in the Water, because it follows the Attraction of its own Magnet, MERCURY. These METALLICK and MAGNETICK Operations, are a sufficiently manifest Information unto us, and do point out unto us (as with a Finger) the way, of the extracting, not only good Metals in a PARTICULAR manner, but also far better things than Metals, (viz. the Tincture, or form of Gold) out of our stinking Water, in an UNIVERSAL way, by such Magnets, as are fit and apt in Nature for this Extraction. Another similitude we have from the Earth, and Rain water, with which the Fruits of the Earth are moistened: Put you in such an Earth moistened with that Water, as many Seeds as you please; each of them, will (by its MAGNETICK Virtue) attract unto it self, its own like, for its Multiplication, and will leave to the other Seeds, to attract each of them its like also. If now, by this similitude,

the Scope or end I aim at, may be made manifest unto you, there is yet hopes you may be holpen: If not, I do not see, by what means you can be succoured, forasmuch as it would be too tedious here to use many other Circumstances. For when we are certainly assured, that the first ENS, or the very Form of Gold is plentifully hidden in our Water, we do by very good right seek after that best part, viz. the form of Gold, and leave the other first Entities of the rest of the Metals, in the Water. And now I will shew thee another similitude: Dissolve in one and the same Water, SOL, VENUS, MARS, JUPITER, MERCURY, that so you may, have all these Metals commixt together in the same: If now you desire to extract the best of them, viz. the Gold thereout of, what hurt will the other bring you, if they remain in the Water. Such therefore as the Magnet is, which you put into that same Water, such is the Metal too, that you shall extract. If therefore we particularly seek SOL and LUNA in our Water, it will be expedient, that we put unto this spiritual SOL and LUNA their proper Magnet, unto which Magnets, they (being precipitated) do stick on, and are by little and little fixed (on thereunto). And now if we seek after something better than SOL and LUNA, viz. the form and Tincture of Gold, it will be necessary, that we also apply such a (suitable) Magnet, which may draw out nothing else but the Tincture or Form of Gold, which being precipitated (there-out of) may be fixed. And thus have I here told you all those things that are necessary to be known. If you are minded to extract in a PARTICULAR way, SOL and LUNA out of the Universal Mineral water, you must then put unto them their Magnet, viz. an AMALGAMA of Copper, and ARGENT VIVE: For the Copper draws to it self the spiritual Silver, and the MERCURY the spiritual Gold, out of the said Water, and brings it unto a Fixation (or Corporeity) with it self, (or, as it self is). But if you are minded, or desirous, of getting some better thing, than the Gold it self, or Silver, is, viz. a Tincture, you must then needs adjoin thereto its own peculiar Magnet, for, without it, you cannot effect any thing at all: But that you may know, what the true Magnet of the Tincture is, I say unto you, THAT IS THE COMPEERE, OR COMPANION OF OUR WATER, AND NOT OF THE METALS:

For like seeks its like, as the Philosophers say, Nature rejoiceth with Nature, Nature overcomes Nature, Nature retains Nature: More than these things I have told you, it is not needful for you to know: Consider therefore very accurately what I have said, and beg of God by your Prayers a blessing, which if you do, you shall not err, but yet you will not be all of a sudden Master of what you desire. All these things have their determinate times, like as a Grain of Wheat sown in the Earth, the which requires a time to ripen in, nor doth it wax ripe afore the time appointed for Maturation be come about. Follow you the Advice left by GEBER, and do not hasten on your Work, by any the least hasty speed: For he tells us expressly, that all hastening in our Work is of the Devil. And as concerning what is to be known, and what a one the Student of so noble an Art ought to be, you will find described in the Fifth Part of my SPAGYRICAL PHARMACOPAEA. And what think you now? Can you thoroughly understand me?

**C:** Yes, Verily, I do well enough understand those things which I have hitherto heard from you; But yet this Womans work, which you began a Declaration of, is not sufficiently clear unto me, nor is that Boys-play, which is done with small Bowls or Knickers, I do not thoroughly understand that neither, viz. how it may be compared with the work of the Philosophers. Were but these things made clear and evident unto me, I would Rank my self amongst the number of the Masters of the Art.

**B:** Well then, come let us go on and see, by what means the Philosophers are wont to make their little Bowls. (Note!) Like as the Boys make use of Earth and Water, for the making of their Pellets or Knickers: So likewise will we use our Earth, and our Water to the making of our small Bowls or Pellets: Ours, I say, not the vulgar and common Earth and Water, for they are unprofitable as to our Work. But tis indifferent, and all one, whether we take Yellow, Red, or white Earth, because all of them are of one and the same Nature. According to the Colour of the Earth which we use, will the Colour of the small Balls we make, be: We have here at hand a threefold Earth, a yellow Earth of Gold, a white of Silver and a Red of Copper. This threefold Earth

will we moisten with our Water or MERCURY, and so make up a Paste or Mass of the two, which the CHYMISTS call an AMALGAMA. This Paste will we wash with pure Water, grinding it so long 'twixt our Fingers, till there be no appearance of any farther impurity, and that it admits of being easily washed, or broken with the Fingers. Being thus well washed, we will put it in a Skin, or Cotton, and tye it firmly in; out of which, we will squeeze forth all the MERCURY with our hands, and separate it from the said Earth, just in such a manner as ARGENT VIVE is separated in AMALGAMATIONS, or METALLICK Masses. The MERCURY being separated, we will take out our thick AMALGAMA, and make small Bowls, or Knickers thereof, and of almost the same bigness, that the Boys Knickers are of. These Bowls we will expose to the Air, for about some twenty four hours, and by this time they will be grown so hard, as to resemble Stones, in hardness. And now, being thus made ready for boiling, we will put them into our Water to seeth: But yet in the seething, there must be an accurate regard had to some skillful handling the Matter, if you would have it perform its Operation without Errour. This Art will I faithfully open unto thee, lest you err, and so bring damage upon your self: These Pellets, or little Bowls is thus made of our Mass, are not to be thrown into the Pot filled with Water, afore the said Water boils: Which boiling, you must throw them in one after another, and they will presently harden themselves, and cover themselves over with an hard Crustiness or Skin; by which they will be prevented from sticking to one another, and from coming altogether into one Mass. For if you first of all put your little Balls into the Pot, and then afterwards pour cold Water upon them, and so set them on the Fire, that they may be boiled into their Maturity, you will spoil your whole Work. For before the Water in the Pot be hot, all the Pellets being dissolved, would run together in one Mass, and so would not admit the Humefying, or moistening of their inside Parts, and so you would turn all your Pellets by your seething into a mere Pouse or Pottage, whereas they should remain whole in all their Parts, as well internal, as external, for fear of drawing the Water in. But that you may have an accurate Account of all these things

which I have said unto you, I hope you will set about the Work, (or thus) I hope you will do your best, heedfully to regard all these things which I have said unto you, and I suppose, that you have sufficiently understood the things which I have already spoken: But if so be, you do not yet apprehend the meaning of these things, I will Counsel you, by what means you may learn this Operation at home from your Wife. When you are come home, bid your Wife to make you some little Balls, or Dumplings with Flower and Veal. And heedfully observe, what Course she takes, about making such Balls, that so you may by the same way learn to deal with your METALLICK Pellets. First of all, you shall see, that she puts some pure Flower into a deep Dish or Platter, and having put it in, she works it into a Paste, or Mass with Cream, or the purest Milk. Then she admixeth some green Herbs smally minced, and some Spice medled among, and sprinkling some Salt thereupon, she mixeth them with the Paste made as aforesaid, to give it the sweeter Smell, and Taste. Of this Paste, she will afterwards make little Balls, of what bigness she pleaseth, which Balls she does not put in the Water afore it boils. When therefore the Water seeths, she throws in, one Ball after another, each of which, as soon as ever it feels the fervent heat of the boiling Water, will presently cover it self over with a Skin, whereby they will be kept from sticking one to another, and running into one Mass, and returning into such a Paste as they were in, before their being made up into Pellets: Whereas, now each of them may be kept in its own Form and be encompassed all round with the Water, and be advanced unto a Maturity, or readiness, by a due seething: And now, when you have seen this Operation of our Wives Cookery, I do not question, but that you will be well enough skilled in this Cooking Art.

**C:** My dearest Friend, I do friendly request you not to take it amiss, in that I cannot obtain any longer from down right laughing, when I hear that our work hath such a corresponding likeness, with the Art of Cookery: Your so faithful Instructions have already abundantly satisfied me: I have very often seen my Wife busied about the Cooking of such Balls, and my self have also delightfully fed upon those kind of Dumplings, made both of Veal,

Eggs, and Spices, and also of Flower, Milk, and green Herbs. But I fear me, that when my Wife shall see me making those Balls or Pellets, and boiling them in a little Pot, she will laugh at me, and say, that I learned my Skill from her.

**B:** 'Tis no Matter, you have no reason to regard either the tatling of your Wife, or of all Men what ever: For they know not what they do, it is enough for you, that your self know what end it is, you do any thing for; Think you, that if other Wiselings and Know littles should see you working with such little Balls, they would not deride and mock you. But don't you at all mind their unprofitable Prating, leave the shril-sounding Geese to their own loud chatling, and follow you my Doctrine, and wrap up this our Cookery Art in the darkness of Silence: Which if you do, you need not fear of being mockt, or laught at by either Women, or Womanish-Men.

**C:** I have now (praised be God) learned enough: But yet, there is one thing I am ignorant of, and that is this, by what sign I may come to know, when my Pellets are well enough boiled, and what Fire they are to be boiled in. The Fire of Wood and Coals, I know is used by the feminine Sex for to boil withal, but whether or no, the same be necessary and conducive to our Operations, I request you to inform me.

**B:** Have you never seen, what proof Women have to know, when their Dumplings are well boiled? They are wont to take one out, and cut it in twain, that they may see, whether or no the inside, as well as the outside of the same be so well seethed, as that the Flower is not any more tenacious or Clammy: Do you even the same, and sometimes put a piece of one of your Pellets you take out, in the CINERITIUM or CUPEL, and that will shew unto you, how much Increase of SOL and LUNA hath particularly added its self to your Balls, in that time of the boiling, and how long they are, as yet, to be boiled. Now you know, that all these things are to be searched into, by your own Meditation and Tryal, because it can not possibly be, that all things can be so very clearly set afore ones Eyes, as to need no farther meditating thereupon, and inquisition thereinto. After this manner may you boil in one Pot,

with one and the same Water, two, three, or more little Bowls, of different kinds, as some made of Flower, green Herbs, Spices, Flesh, Eggs, Fish, and other things, and so, after the seething of them, you make, take forth one kind after another, and PARTICULARLY apply them to your Use. For these things are to be understood concerning PARTICULARS. But if you have a mind desirous after the UNIVERSAL Medicine, then must you enter upon a certain way of almost an whole entire year, which is necessarily requisite to the finishing of its Operation. For our Magnet, whose Task it is to extract the FORM of the Gold out of our Waters, doth as yet groan under its immaturity, and therefore needs no small space of time, for the extracting the TINCTURE out of our fugacious and combustible Waters, and fixing it with it self.

**C:** These Words of yours, by which you mention so long a time, do not a little affrighten me. Our Wives can boil their Dumplings enough in one hours space; what will such a continued boiling cost? I would be glad to redeem it, (or, to be excused) for the price of two Golden pieces of Money (or Duckets).

**B:** I should tell you, that you are of the Off-spring of unbelieving THOMAS, for you heap upon yourself, by your needless incredulity, such heaps and Loads of Cares. Don't you remember, that I told you at first, that the Charges of the whole work; from the beginning to the very end, do not exceed two Golden pieces of Money, which they call Duckets. And that I do not at all tell you an untruth, I will expound it unto you by an evident Demonstration. When you shall heat your well covered Pot, that so your Water may not vanish away in fume, with the small fire of a Lamp, how much I pray will such a Labour cost you? Put Case, that some Pounds of Water cost you some ASSES or STRIVERS, and the Magnet doth also cost you some STRIVERS, (ten ASSES are a ROMAN Peny, which is Seven pence half a Peny of our Money) and now how many Pounds of Oil will there need to nourish that so little a Fire? And although you should spend forty, fifty, or more Pounds of Oil, may not you well say, that you shall finish the whole work, for the charge of two Golden Duckets. Well! Are you yet Content?



**C:** You do now again somewhat encourage my mind, which had almost fainted, by telling me, that the Matters necessary for our Work are sold at so mean a Price. But there's one thing still that doth not a little trouble me, and that is, that so much time is required to the Fixation. All the other things are as well as I could wish: But, I would fain have had that shorter work of three hours, or seven days.

**B:** O thou Dreamer, what have I to do with thee? What? Doth that space of time, wherein such excellent and most profitable Fruits are to be hoped for by thee, seem too long? What dost thou think to get without length of time? Good things are not wont to offer themselves without Process of time, as the common Proverb tells us. Mean while you may follow your Vocation, nor needs there any other Labour, than that you look to your Lamp Morning and Evening, and see how the Fire is. And I pray, are not the Countrymen constrained to wait their time, wherein to reap, and again to receive the Fruits which they committed to the Earth? And though they have sown their Seeds afore the approach of the Winter, yet they cannot reap them again from the Earth, sooner than the next following AUGUST, which then rewards and recompenseth all their hard Labours. But now the waiting so long time does not tire them; for they patiently expect the time of Harvest. Thus likewise are you to do, but if you are greedily desirous of sooner making ready your Pellets, or Balls, by the boiling, you may I Confess, have a sooner ending of your expectation, and that on this wise, viz. by a stronger Fire, which may make your Water boil without any ceasing, but yet in this same way of Operating there doth again happen this trouble, from that strong and uncessant seething, viz. that your Water being without any intermission resolved into Fume and Vapour, is always lessened, and you must of necessity be always pouring in more new. Use which of these two ways you please, for you are clean importunate and troublesome enough unto me. I will not, for the time to come, take on me to instruct any more such Disciples as you are. What do you think, that if that short work of three days, or of seven hours were known unto me, I would presently reveal it unto you? No! But yet I am not gotten to

so high a Degree of knowledge, as to profess my self a Master of so great an Art. I do believe though, that such things are possible to be done, but I deny, that I my self am able to do such notable things. And now, go home in God's Name, and diligently and seriously meditate upon all these things: You have heard enough, and my time will no longer permit me to confer with you. If perhaps, one or two Errours should put a stop to your proceedings, you may again come unto me, and ask me thereabouts. Mean while I commend you unto God, and pray him to bestow his Blessing upon your self, and your Labours.

**C:** Now am I contented, nor know what farther I should ask: I am sorry, that I have so much troubled you by my dull Brains, and beetle Head, and been so importunate: Nor know I, how to requite your deserts; God will reward you with Life eternal, I shall go home full of joy, and bear a glad Message, and Tidings unto my Family. And I pray God to be at all times present with us, to our Help and Succour.

**B:** AMEN.

### **The Corollary.**

I have, in this Third Dialogue, made mention of a certain secret fiery Water, which can ripen the Volatile and immature Minerals, and Metals: And herein I have principally regarded a PARTICULAR Transmutation. But forasmuch as a PARTICULAR Melioration of the Metals requires as much time, and no fewer Expenses, than the UNIVERSAL it self does, I would here commend to the Sons of Art the UNIVERSAL work, which is to be preferred before a PARTICULAR one. Such things as we have perhaps omitted in this Dialogue, the Description of my fourth secret Fire will sufficiently supply the defect; to which, I refer the friendly Reader. He will there see and understand, that the greatest part of the whole work, and the very hinge of the said Operation, consists chiefly in the true Vessel, in which our Matter is to be ripened; and without the knowledge of which, there can never be any thing done to purpose. Which Vessel, seeing that all the Philosophers have covered over,

and hidden with so great a Care and Diligence, and have involved it with such obscure Clouds of darkness, I should do amiss, yea, most extremely amiss, should I lay it open, and bring it from out of those dark inwrapments, into the Light. Thus much only I say, that it ought to be such a Furnace, and the Vessel it self such a one too, as in which, all the Chymical Operations, viz. Solution, Putrefaction, Distillation, Sublimation Cohobation, Ascension, Descension, Circulation, Inceration, and Fixation may be Perfectly shewn unto an HERMETICK Disciple, or Learner, in one hours time, in one little Furnace, in one Glass, and in one Fire, all which must not cost more than the value of one quarter part of a Doller, and is all done without any changing of the Glasses, or putting to, of the hands of the Operator, These are indeed such things as exceed all the belief of the whole World, but yet they do not exceed GLAUBER'S faith, nor sufficeth it him only to believe, but he can also effect the same, that so other incredulous people may believe likewise.

N. B. On a certain time, as I was familiarly discoursing with a learned Man, concerning such great and incredible things, he presented me with these following Verses, aptly agreeing to this Matter in hand.

Thy Sirname (Glauber!) given was, as unto FAITH relating Yet by good right it should have squared unto thy Operating. Faith's Objects are invisible, but yet, such things, do you, As would at first be scarce believed, produce by Art to view.

FINIS.