

The Mirror of Alchimy

"The mirror of alchimy, composed by the thrice-famous and learned fryer, Roger Bachon, sometimes fellow of Martin Colledge: and afterwards of Brasen-nose Colledge in Oxenforde. Also a most excellent and learned discourse of the admirable force and efficacie of art and nature, written by the same author. With certaine other treatises of the like argument."



LONDON.

Printed by Thomas Creede for Richard Olive.

1597.

[Note: Roger Bacon ((1210 to 1215?)-1294) was an English Alchemist and Philosopher during the Middle Ages who insisted on conducting his own experiments and observing the results, as opposed to depending upon the writings of others.]

R.A.M.S.

The Preface.

In times past the Philosophers spake afters divers and sundrie manners throughout their writings, sith that as it were in a riddle and cloudie voice, they have left vnto vs acertaine most excellent and noble science, but altogether obscure, and without all hope utterly denied, and that not without good cause. Wherefore I would advise thee, that aboue all other bookes, thou shouldest firmly fixe thy mind upon these seuen Chapters, conteining in them the transmutation of mettalls, and often call to mind the beginning, middle, and end of the same, wherein thou shalt find such subtilitie, that thy mind shall be fully contented therewith.

The Mirrour of Alchimy,
composed by the famous Fryer,
Roger Bachon,
sometime fellow of Martin Colledge,
and Brasennose Colledge in Oxenforde.

CHAP. I. Of the Definitions of Alchimy.

In many ancient Bookes there are found many definitions of this Art, the intentions wherof we must consider in this Chapter. For Hermes saith of this Science: Alchimy is a Corporal Science simply composed of one and by one, naturally conioyning things more precious, by knowledge and effect, and conuerting them by a naturall commixtion into a better kind. A certain other saith: Alchimy is a Science, teaching how to transforme any kind of mettall into another: and that by a proper medicine, as it appeareth by many Philosophers Bookes. Alchimy therefore is a science teaching how to make and compound a certaine medicine, which is called Elixir, the which when it is cast upon metals or imperfect bodies, doth fully perfect them in the verie projection.

CHAP. II.

Of the naturall principles, and procreation of Minerals.

Secondly, I will perfectly declare the naturall principles & procreations of Minerals: where first it is to be noted, that the naturall principles in the mines, are Argent-vive, and Sulphur. All metals and minerals, whereof there be sundrie and divers kinds, are begotten of these two: but I must tel you, that nature alwaies intendeth and striueth to the perfection of Gold: but many accidents comming between, change the mettalls, as it is euidently to be seene in divers of the Philosophers bookes. For according to the puritie and impuritie of the two aforesaide principles, Argent-vive, and Sulphur, pure, and impure metals are ingendred: to wit, Gold, Silver, Steele, Leade, Copper, and Iron: of whose nature, that is to say, puritie, and impuritie, or uncleansuperfluitie and defect, giue eare to that which followeth.

Of the nature of Gold.

Gold is a perfect body, engendred of Argentuiue pure, fixed, cleare, red, and of Sulphur cleane, fixed, red, not burning, and it wanteth nothing.

Of the nature of Silver.

Silver is a body, cleane, pure, and almost perfect, begotten of Argent-vive, pure, almost fixed, cleare, and white, & of such a like *Sulphur*: It wanteth nothing, save a little fixation, colour, and weight.

Of the nature of Steele.

Steele is a body cleane, imperfect, engendred of Argent-vive pure, fixed & not fixed cleare, white outwardly, but red inwardly, and of the like Sulphur. It wanteth onely decoction or digestion.

Of the nature of Leade.

Leade is an uncleanand imperfect bodie, engendred of Argent-vive impure, not fixed, earthy, drossie, somewhat white outwardly, and red inwardly, and of such a Sulphur in part burning. It wanteth puritie, fixation, colour, and fiering.

Of the nature of Copper.

Copper is an uncleanand imperfect bodie, engendred of Argent-vive, impure, not fixed, earthy, burning, red not cleare, and of the like Sulphur. It wanteth purity, fixation, and weight: and hath too much of an impure colour, and earthinesse not burning.

Of the nature of Iron.

Iron is an unclean and imperfect body, engendred of Argent-vive impure, too much fixed, earthy, burning, white and red not cleare, and of the like Sulphur: It wanteth fusion, puritie, and weight: It hath too much fixed uncleanSulphur, and burning earthinesse. That which hath been spoken, every Alchemist must diligently observe.

CHAP. III. Out of what things the matter of Elixir must be more nearly extracted.

The generation of metals, as well perfect, as imperfect, is sufficiently declared by that which hath been already spoken. Now let vs returne to the imperfect matter that must be chosen and made perfect. Seeing that by the former Chapters we have been taught, that all mettalls are engendred of Argent-vive and Sulphur, and how that their impuritie and vncleannesse doth corrupt, and that nothing may be mingled with mettalls which hath not beene made or sprung from them, it remaineth cleane inough, that no strange thing which hath not his originall from these two, is able to perfect them, or to make a chaunge and new transmutation of them: so that it is to be wondred at, that any wise man should set his mind upon liuing creatures, or vegetables which are far off, when there be minerals to bee found nigh enough: neither may we in any wise thinke, that any of the Philosophers placed the Art in the said remote things, except it were by way of comparison: but of the asoresaid two, all metals are made, neither doth any thing cleave vnto them, or is joined with them, nor yet chaungeth them, but that which is of them, and so of right we must take Argent-vive and Sulphur for the matter of our stone: Neither doth Argent-vive by it selfe alone, nor Sulphur by it selfe alone, beget any metall, but of the commixtion of them both, divers metals and minerals are diversly brought foorth. Our matter therefore must bee chosen of the commixtion of them both: but our finall secrete is most excellent, and most hidden, to wit, of what minerall thing that is more neere then others, it shuld be made: and in making choise hereof, we must be very warie. I put the case then, yet our matter were first of all drawne out of vegetables, (of which sort are hearbs, trees, and whatsoeuer springeth out of the

earth) here we must first make Argent-vive & Sulphur, by a long decoction, from which things, and their operation we are excused: for nature herselfe offereth vnto vs Argent-vive and Sulphur. And if we should draw it from liuing creatures (of which sort is mans bloud, haire, vrine, excrements, hens eggs, and what else proceede from liuing creatures) we must likewise out of them extract Argent-vive and Sulphur by decoction, from which we are freed, as we were before. Or if we should choose it out of middle minerals (of which sort are all kindes of Magnesia, Marchasites, of Tutia, Coppres, Allums, Baurach, Salts, and mary other) we should likewise, as asore, extract Argent-vive and Sulphur by decoction, from which as from the former, we are also excused. And if we should take one of the seuen spirits by it selfe, as Argent-vive, or Sulphur alone, or Argent uiue and one of the two Sulphurs, or Sulphur-vive, or Auripigment, or Citrine Arsenicum, or red alone, or the like: we should neuer effect it, because sith nature doth neuer perfect anything without equall commixtion of both, neither can we: from these therefore, as from the foresaide Argent-vive and Sulphur in their nature we are excused. Finally, if we should choose them, we should mixe eueriething as it is, according to a due proportion, which no man knoweth, and afterward decoct it to coagulation, into a solide lumpe: and therefore we are excused from receiuing both of them in their proper nature: to wit, Argent-vive and Sulphur, seeing we know not their proportion, and that we may meete with bodies, wherein we shall find the saide things proportioned, coagulated & gathered together, after a due manner. Keep this secret more secretly. Gold is a perfect masculine bodie, without any superfluitie or diminution: and if it should perfect imperfect bodyes mingled with it by melting onely, it should be Elixir to red. Silver is also a body almost perfect, and feminine, which if it should almost perfect

imperfect bodies by his common melting onely, it should be Elixir to white, which it is not, nor cannot be, because they onely are perfect. And if this perfection might be mixed with the imperfect, the imperfect shuld not be perfected with the perfect, but rather their perfections shuld be diminished by the imperfect, & become imperfect. But if they were more then perfect, either in a two-fold, foure-fold, hundred-fold, or larger proportion, they might then wel perfect the imperfect. And forasmuch as nature doth alwaies work simply, the perfection which is in them is simple, inseparable, & incommiscible, neither may they by art be put in the stone, for serment to shorten the worke, and so brought to their former state, because the most volatile doth ouercome the most fixt. And for that gold is a perfect body, consisting of Argent-vive, red and cleare, & of such a Sulphur, therefore we choose it not for the matter of our stone to the red Elixir, because it is so simply perfect, without artificiall mundification, & so strongly digested and sod with a natural heate, that with our artificiall fire, we are scarcely able to worke on gold or Silver. And though nature dooth perfect any thing, yet she cannot throughly mundifie, or perfect and purifie it, because she simply worketh on that which shee hath. If therefore we should choose gold or Silver for the matter of the stone, we should hard and scantly find fire working in them. And although we are not ignoranr of the fire, yet could we not come to the through mundification & perfection of it, by reason of his most firme knitting together, and naturall composition: we are therefore excused for taking the first too red, or the second too white, seeing we may find out a thing or som body of as cleane, or rather more cleane Sulphur & Argent-vive, on which nature hath wrought little or nothing at all, which with our artificiall fire, & experience of our art, we are able to bring vnto his due concoction, mundification,

colour and fixation, continuing our ingenious labour upon it. There must therefore bee such a matter chosen, wherein there is Argent-vive, cleane, pure, cleare, white & red, not fully compleat, but equally and proportionably commixt after a due maner with ye like Sulphur, & congeled into a solide masse, that by our wisdom and discretion, and by our artificiall fire, we may attain vnto the vttermost cleannesse of it, and the puritie of the same, and bring it to that passe, that after the worke ended, it might bee a thousand thousand times more strong and perfect, then the simple bodies themselues, decoct by their naturall heate. Be therefore wise: for it thou shalt be subtile and wittie in my Chapters (wherin by manifest prose I have laid open the matter of the stone easie to be knowne) thou shalt taste of that delightfull thing, wherin the whole intention of the Philosophers is placed.

CHAP. IIIII. of the manner of working, and of moderating, and continuing the fire.

I hope ere this time thou hast already found out by the words already spoken (if thou beest not most dull, ignorant, and foolish) the certaine matter of the learned Philosophers blessed stone, whereon Alchimy worketh, whilest we indeavour to perfect the imperfect, and that with things more then perfect. And for that nature hash deliuered vs the imperfect onely with the perfect it is our part to make the matter (in the former Chapters declared vnto vs) more then perfect by our artificiall labour. And if we know not the maner of working, what is the cause that we do not see howe nature (which of long time hath perfected metals) doth continually work? Do we not see, that in the Mines through the continuall heate that is in the mountaines there of, the grosnesse of water is so decocted & thickned, that in continuance of time it becommeth Argent-vive? And that of the fatnesse of the earth through the same heate and decoction, Sulphur is engendred? And that through the same heate without intermission continued in them, all metals are ingendred of them according to their puritie and impuritie? and that nature doth by decoction alone perfect or make al metals, as well perfect as imperfect? O extreame madnesse! what, I pray you, constraines you to seeke to perfect the foresaide things by straunge melancholicall and fantasticall regiments? as one sayth: Wo to you that will ouercome nature, and make metals more then perfect by a new e regiment, or worke sprung from your owne senselesse braines. God hath ginen to nature a straitte way, to wit, continuall concoction, and you like fooles despise it, or else know it not. Againe, fire and Azot, are sufficient for thee. And in an other place, Heat perfecteth althings. And elsewhere, seeth, seeth, seeth, and be not wearie. And in an other place,

let thy fire be gentle, & easie, which being alwayes equall, may continue burning: and let it not encrease, for if it do, thou shalt suffer great losse. And in an other place, Know thou that in one thing, to wit, the stone, by one way, to wit, decoction, and in one vessel the whole mastery is performed. And in another place, patiently, and continually, and in another place, grinde it seuen times. And in an other place, It is ground with fire. And in an other place, this worke is verie like to the creation of man: for as the Infant in the beginning is nourished with light meates, but the bones beeing strengthened with stronger: so this masterie also, first it must have an easie fire, whereby we must alwaies worke in euery essence of decoction. And though we alwayes speake of a gentle fire, yet in truth, we think that in gouerning the worke, the fire must alwayes by little and little bee increased and augmented vnto the end.

CHAP. V. Of the qualitie of the Vessell and Furnace.

The meanes and manner of working, we have alreadie determined: nowewe are to speake of the Vessell and Furnace, in what sort, and of what things they must be made. Whereas nature by a naturall fire decocteth the metals in the Mines, shee denieth the like decoction to be made without a vessell fitte for it. And if we purpose to immitate nature in concocting, wherefore do we reiect her vessell? Let vs first of all therefore, see in what place the generation of metals is made. It doth euidently appeare in the places of Minerals, that in the bottom of the mountaine there is heate continually alike, the nature whereof is alwaies to ascend, and in the ascention it alwayes drieth vp, and coagulateth the thicker or grosser water hidden in the belly, or veines of the earth, or mountaine, into Argent-vive. And if the minerall fatnes of the same place arising out of the earth, be gathered warme together in the veines of the earth, it runneth through the mountain, & becommeth Sulphur. And as a man may see in the foresaide veines of that place, that Sulphur engendred of the fatnesse of the earth (as is before touched) meeteth with the Argent-vive (as it is also written) in the veines of the earth, and begetteth the thicknesse of the minerall water. There, through the continual equall heate in the mountaine, in long processe of time diuerse metals are engendred, according to the diuersitie of the place. And in these Minerall places, you shall find a continuall heate. For this cause we are of right to note, that the externall minerall mountaine is every where shut up within it selfe, and stonie: for if the heate might issue out, there should neuer be engendred any mettall. If therefore we intend to immitate nature, we must needes have such a furnace like vnto the Mountaines, not in greatnesse, but in continual heate, so that

the fire put in, when it ascendeth, may find no vent: but that the heat may beat upon the vessell being close shutte, containing in it the matter of the stone: which vessell must be round, with a small necke, made of glasse or some earth, representing the nature or close knitting together of glasse: the mouth whereof must be signed or sealed with a couering of the same matter, or with lute. And as in the mines, yt heat doth not immediatly touch the matter of Sulphur and Argent-vive, because the earth of the mountain commeth euery where between: So this fire must not immediatly touch the vessell, containing the matter of the foresaide things in it, but it must be put into another vessell, shut close in the like manner, that so the temperate heate may touch the matter aboue and beneath, and where ere it be, more aptly and fitly: wherevpon Aristotle sayth, in the light of lights, that Mercurie is to be concocted in a threefold vessell, and that the vessell must bee of most hard Glasse, or (which is better) of earth possessing the nature of Glasse.

CHAP. VI. Of the accidental and essential colours appearing in the work.

The matter of the stone thus ended, thou shalt know the certaine maner of working, by what maner and regiment, the stone is often chaunged in decoction into diuerse colours. Wherupon one saith, So many colours, so many names. According to the diuerse colours appearing in the worke, the names likewise were varied by the Philosophers: whereon, in the first operation of our stone, it is called putrifaction, and our stone is made blacke: whereof one saith, When thou findest it blacke, know that in that blacknesse whitenesse is hidden, and thou must extract the same from his most subtile blacknes. But after putrefaction it waxeth red, not with a true rednesse, of which one saith: It is often red, and often of a citrine colour, it often melteth, and is often coagulated, before true whitenesse. And it dissolueth it selfe, it coagulateth it selfe, it putrifieth it selfe, it coloureth it selfe, it mortifieth it selfe, it quickneth it selfe, it maketh it selfe blacke, it maketh it selfe white, it maketh it selfe red. It is also greene: whereon another sayth, Concoct it, till it appeare greene vnto thee, and that is the soule. And another, Know, that in that greene his soule beareth dominion. There appeares also before whitenesse the peacocks colour, whereon one saith thus. Know thou that al the colours in the world, or yt may be imagined, appeare before whitenesse, and afterward true whitenesse followeth. Whereof one sayth: When it hath bin decocted pure and clean, that it shineth like the eyes of fishes, then are we to expect his vtilitie, and by that time the stone is congealed rounde. And another sayth: When thou shalt find whitenesse a top in the glasse, be assured that in that whitenesse, rednesse is hidden: and this thou must extract: but concoct it while it become all red: for betweene true

whitenesse and true rednesse, there is a certaine ash-colour: of which it is sayde. After whitenesse, thou canst not erre, for encreasing the fire, thou shalt come to an ash-colour: of which another saith: Do not set light by the ashes, for God shal giue it thee molten: and then at the last the King is inuested with a red crowne by the will of God.

CHAP. VII. How to make projection af the medicine upon any imperfect body.

I have largely accomplisht my promise of that great masterie, for making the most excellent Elixir, red and white. For conclusion, we are to treat of the manner of projection, which is the accomplishment of the work, the desired & expected ioy. The red Elixir doth turne into a citrine colour infinitely, and changeth all metals into pure gold. And the white Elixir doth instantly whiten, and bringeth every mettall to perfect whitenesse. But we know that one mettall is farther off from perfection then another, & one more neere then another. And although every mettall may by Elixir be reduced to perfection, neuerthelesse the neerest are more easily, speedily, and perfectly reduced, then those which are far distant. And when we meete with a mettall that is neere to perfection, we are there by excused from many that are farre off. And as for the metals which of them be neere, and which farre off, which of them I say be neerest to perfection, if thou be wise and discreete, thou shalt find to be plainely and truely set out in my Chapters. And without doubt, hee that is so quick sighted in this my Mirrour, that by his own industry hee can find out the true matter, hee doth full well know upon what body the medicine is to bee projected to bring it to perfection. For the forerunners of this Art, who have founde it out by their philosophie, do point out with their finger the direct & plain way, when they say: Nature, containeth nature: Nature ouercommeth nature: & Nature meeting with her nature, exceedingly reioyceth, and is changed into other natures. And in another place, Euery like reioiceth in his like: for likenesse is saide to be the cause of friendship, wherof many Philosophers have left a notable secret, Know thou that the soule doth quickly enter into his body, which may by no

meanes be joined to another body. And in another place. The soule doth quickly enter into his own body, which if thou goest about to ioyne with another body, thou shalt loose thy labour: for the neerenesse it selfe is more cleare. And because corporeal things in this regiment are made incorporeal, & contrariwise things incorporeal corporeal, and in the shutting vp of the worke, the whole body is made a spirituall fixt thing: and because also that spirituall Elixir euidently, whether white or red, is so greatly prepared and decocted beyonde his nature, it is no marvel that it cannot bee mixed with a body, on which it is projected, beeing onely melted. It is also a hard matter to proiect it on a thousand thousand and more, and incontinently to penetrate and transmute them. I will therefore nowe deliuer vnto you a great and hidden secret. One part is to bee mixed with a thousand of the next body, & let all this be surely put into a fit vessell, and sette it in a surnace of fixation, first with a lent fire, and afterwardes encreasing the fire for three dayes, till they be inseperably joined together, and this is a worke of three dayes: then againe and finally, euery part heereof by it selfe, must be projected upon another thousand parts of any neere body: and this is a worke of one day, or one houre, or a moment, for which our wonderfull God is eternally to be praised.

Here endeth the Mirror of Alchimy, composed by the most learned Philosopher, Roger Bacon.

The Smaragdine Table of Hermes, Trismegistus of Alchimy.

The wordes of the secrets of Hermes, which were written in a Smaragdine Table, and found betweene his hands in an obscure vaute, wherin his body lay buried. It is true without leasing, certain and most true. That which is beneath is like that which is aboue: & that which is aboue, is like that which is beneath, to worke the miracles of one thing. And as all things have proceeded from one, by the meditation of one, so all things have sprung from this onething by adaptation. His father is the sun, his mother is the moon, the wind bore it in hir belly. The earth is his nurse. The father of all the telesme of this world is here. His force and power is perfect, if it be turned into earth. Thou shalt seperate the earth from the fire, the thinne from the thicke, and that gently with great discretion. It ascendeth from the Earth into Heauen: and againe it descendeth into the earth, and receiueth the power of the superiours and inferiours: so shalt thou have the glorie of the whole worlde. All obscuritie therefore shall flie away from thee. This is the mightie power of all power, for it shal ouercome euery subtile thing, and pearce through euery solide thing. So was the worlde created. Here shall be maruailous adapatations, whereof this is the meane. Therefore am I called Hermes Trismegistus, or the thrice great Interpreter: hauing three parts of the Philosophy of the whole world. That which I have spoken of the operation of the Sunne, is finished.

Here endeth the Table of Hermes.

A briefe Commentarie of Hortulanus the Philosopher, upon the Smaragdine Table of Hermes of Alchimy.

The prayer of Hortulanus.

Laude, honour, power and glorie, be giuen to thee, O Almightye Lorde God, with thy beloued sonne, our Lord Iesus Christ, and the holy Ghost, the comforter. O holy Trinitie, that art the onely one God, perfect man, I giue thee thanks that hauing the knowledge of the transitorie things of this worlde (least I should bee prouoked with the pleasures thereof) of thy abundant mercie thou hast taken mee from it. But for somuch as I have knowne manie deceiued in this art, that have not gone the right way, let it please thee, O Lord my God, that by the knowledge which thou hast giuen mee, I may bring my deare friends from error, that when they shal perceiue the truth, they may praise thy holy and glorious name, which is blessed for euer.

Amen.

The Preface.

I Hortulanus, so called for the Gardens bordering upon the sea coast, wrapped in a Iacobin skinne, vnworthy to be called a Disciple of Philosophie, moued with the loue of my welbeloued, do intend to make a true declaration of the words of Hermes, the Father of Philosophers, whose words, though that they be dark and obscure, yet have I truely expounded the whole operation and practise of the worke: for the obscuritie of the Philosophers in their speeches, dooth nothing preuaile, where the doctrine of the holy spirit worketh.

CHAP. I. That the Art of Alchimy is true and certaine.

The Philosopher saith. It is true, to wit, that the Arte of Alchimie is giuen vnto vs. Without leasing. This hee saith in detestation of them that affirme this Art to bee lying, that is, false. It is certaine, that is prooued. For whatsoever is prooued, is most certaine, And most true. For most true Gold is ingendred by Art: and he saith most true, in the superlatiue degree, because the Gold ingendred by this Art, excelleth all naturall gold in all proprieties, both medicinall and others.

CHAP. II. That the Stone must be diuided into two parts.

Consequentlie, he toucheth the operation of the stone, saying: That which is beneath, is as that which is aboue. And this he sayth, because the stone is diuided into two principall parts by Art: Into the superiour part, that ascendeth vp, and into the inferiour part, which remaineth beneath fixe and cleare: and yet these two parts agree in vertue: and therefore hee sayeth, That which is aboue, is like that which is beneath. And this diuision is necessarie, To perpetrate the myracles of one thing, to wit, of the Stone: because the inferiour part is the Earth, which is called the Nurse, and Ferment: and the superiour part is the Soule, which quickeneth the whole Stone, and raiseth it vp. Wherefore separation made, and coniunction celebrated, manie myracles are effected in the secret worke of nature.

CHAP. III. That the Stone hath in it the foure Elements.

And as all things have proceeded from one, by the meditation of one. Heere giueth hee an example, saying: as all things came from one, to wit, a confused Globe, or masse, by meditation, that is the cogitation and creation of one, that is the omnipotent God: So all things have sprung, that is, come out from this one thing that is, one confused lumpe, by A daptation, that is by the sole commandment of God, and miracle. So our Stone is borne, and come out of one confused masse, containing in it the foure Elements, which is created of God, and by his sole miracle our stone is borne.

CHAP. IIII. That the Stone hath Father and Mother, to wit, the Sun and Moon.

And as we see, that one liuing creature begetteth more liuing creatures like vnto it selfe: so artificially Gold engendereth Gold, by vertue of multiplication of the foresaid stone. It followeth therefore, the Sunne is his father, that is, Philosophers Gold. And as in every naturall generation, there must be a fit and conuenient receptacle, with a certaine consonancie of similitude to the father: so likewise in this artificiall generation, it is requisite that the Sunne have a fitte and consonant receptacle for his seede and tincture: and this is Philosophers Silver. And therefore it followes, the Moon is his mother.

CHAP. V. That the coniunction of the parts of the stone is called Conception.

The which two, when they have mutuallic entertained each other in the coniunction of the Stone, the Stone conceiueth in the bellie of the winde: and this is it which afterwarde he sayeth: The winde carried it in his bellie. It is plaine, that the winde is the ayre, and the ayre is the life, and the life is the Soule. And I have already spoken of the soule, that it quickneth the whole stone. And so it behoueth, that the wind should carry and recarry the whole stone, and bring forth the masterie: and then it followeth, that it must receiue nourishment of his nurse, that is the earth: and therefore the Philosopher saith, The earth is his Nurse: because that as the infant without receiuing food from his nurse, shuld neuer come to yeres: so likewise our stone without the firmentation of his earth, should neuer be brought to effect: which said firmament, is called nourishment. For so it is begotten of one Father, with the coniunction of the Mother. Things, that is, sonnes like to the Father, if they want long decoction, shalbe like to the Mother in whitenesse, and retaine the Fathers weight.

CHAP. VI. That the Stone is perfect, if the Soule be fixt in the bodie.

It followeth afterward: The father of all the Telesme of the whole worlde is here: that is, in the worke of the stone is a finall way. And note, that the Philosopher calleth the worke, the Father of all the Telesme: that is, of all secret, or of all treasure Of the whole worlde: that is, of euey stone found in the world, is here. As if he should say, Behold I shew it thee. Afterward the Philosopher saith, Wilt thou that I teach thee to know when the vertue of the Stone is perfect and compleate? to wit, when it is conuerted into his earth: and therefore he saith, His power is entire, that is, compleate and perfect, if it be turned into earth: that is, if the Soule of the stone (whereof we have made mention before: which Soule may be called the winde or ayre, wherein consisteth the whole life and vertue of the stone) be conuerted into the earth, to wit of the stone, and fixed: so that the whole substance of the Stone be so with his nurse, to wit earth, that the whole Stone be turned into ferment. As in making of bread a little leauen nourisheth and sermenteth a great deale of Paste: so will the Philosopher that our stone bee so fermented, that it may bee ferment to the multiplication of the stone.

CHAP. VII. Of the mundification and cleansing of the stone.

Consequently, hee teacheth how the Stone ought to bee multiplied: but first he setteth downe the mundification of the stone, and the separation of the parts: saying, Thou shalt separate the earth from the fire, the thinne from the thicke, and that gently with great discretion. Gently, that is by little, and little, not violently, but wisely, to witte, in Philosophicall dounge. Thou shalt separate, that is, dissolve: for dissolution is the separation of partes. The earth from the fire, the thinne from the thicke: that is, the lees and dregges, from the fire, the ayre, the water, and the whole substaunce of the Stone, so that the Stone may remaine most pure without all filth.

CHAP. VIII. That the unfixed part of the Stone should exceed the fixed, and list it up.

The Stone thus prepared, is made fit for multiplication. And now hee setteth downe his multiplication by easie liquefaction, with a vertue to pierce as well into hard bodies, as soft, saying: It ascendeth from the earth into heauen, and again it descendeth into the earth. Here we must diligently note, that although our stone bee diuided in the first operation into foure partes, which are the foure Elements: notwithstanding, as we have already saide, there are two principall parts of it. One which ascendeth upward, and is called unfixed, and an other which remaineth below fixed, which is called earth, or firmament, which nourisheth and firmenteth the whole stone, as we have already said. But of the unfixed part we must have a great quantity, and giue it to the stone (which is made most clean without all filth) so often by masterie that the whole stone be caried upward, sublimating & subtiliating. And this is it which the Philosopher saith: It ascendeth from the earth into the beauen.

CHAP. IX. How the volatile Stone may againe be fixed.

After all these things, this stone thus exalted, must be incerated with the Oyle that was extracted from it in the first operation, being called the water of the stone: and so often boyle it by sublimation, till by vertue of the firmentation of the earth exalted with it, the whole stone do againe descende from heauen into the earth, and remaine fixed and flowing. And this is it which the Philosopher sayth: It descendeth agayne into the earth, and so receyueth the vertue of the superiours by sublimation, and of the inferiours, by descention: that is, that which is corporall, is made spirituall by sublimation, and that which is spirituall, is made corporall by descension.

CHAP X. Of the fruit of the Art, and efficacie of the Stone.

So shalt thou have the glorie of the whole worlde. That is, this stone thus compounded, thou shalt possesse the glorie of this world. Therefore all obscuritie shall flie from thee: that is, all want and sicknesse, because the stone thus made, cureth every disease. Here is the mightie power of all power. For there is no comparison of other powers of this world, to the power of the stone. For it shall ouercome euery subtil thing, and shall pearce through euery solide thing. It shall ouercome, that is, by ouercomming, it shall conuert quicke Mercury, that is subtile, congealing it: and it shall pearce through other hard, solide, and compact bodies.

CHAP. XI. That this worke imitateth the Creation of the worlde.

He giueth vs also an example of the composition of his Stone, saying, So was the world created. That is, like as the world was created, so is our stone composed. For in the beginning, the whole world and all that is therein, was a confused Masse or Chaos (as is aboue saide) but afterward by the workemanship of the soueraigne Creator, this masse was diuided into the soure elements, wonderfully separated and rectified, through which separation, diuers things were created: so likewise may diuers things bee made by ordering our worke, through the separation of the diuers elements from diuers bodies. Here shal be wonderfull adaptations that is, Is thou shalt separate the elements, there shall be admirable compositions, fitte for our worke in the composition of our Stone, by the elements rectified: V Vherof, to wit, of which wonderfull things fit for this: the meanes, to wir, to proceede by, is here.

CHAP. XII. An enigmaticall insinuation what the matter of the Stone shoulde be.

Therefore am I called Hermes Trismegistus. Now that he hath declared the composition of the Stone, he teacheth vs after a secret maner, wherof the Stone is made: first naming himselfe, to the ende that his schollers (who should hereafter attaine to this science) might have his name in continuall remembrance: and then hee toucheth the matter saying: Hauing three parts of the Philosophie of the whole world: because that whatsoeuer is in the worlde, hauing matter & forme, is compounded of the foure Elements: hence is it, that there are so infinite parts of the world, all which he diuideth into three principall partes, Minerall, Vegetable, & Animall: of which iointly, or seuerally, hee had the true knowledge in the worke of the Sunne: for which cause hee faith, Hauing three parts of the Philosophic of the whole world, which parts are contained in one Stone, to wit, Philosophers Mercurie.

CHAP. XIII. Why the Stone is said to be perfect.

For this cause is the Stone saide to be perfect, because it hath in it the nature of Minerals, Vegetables, and Animals: for the stone is three, and one hauing foure nátures, to wit, the soure elements, & three colours, black, white, and red. It is also called a graine of corne, which if it die not, remaineth without fruit: but if it do die (as is aboue said) when it is joined in coniunction, it bringeth forth much fruite, the afore named operations being accomplished. Thus curteous reader, if thou know the operation of the Stone, I have told thee the truth: but if thou art ignorant thereof, I have said nothing. That which I have spoken of the operation of the Sunne is finished: that is, that which hath beene spoken of the operation of the stone, of the three colours, and foure natures, existing and beeing in one onely thing, namely in the Philosophers Mercurie, is fulfilled.

Thus endeth the Commentarie of Hortulanus, upon the Smaragdine table of Hermes, the father of Philosophers.

The Booke of the Secrets of Alchimie, composed by Galid the sonne of Iazich, translated out of Hebrew into Arabick, and out of Arabick into Latine, and out of Latin into English.

The Preface of the difficultie of the Art.

THankes be giuen to God the Creator of all things, who hath conducted vs, beautified vs, instructed vs, and giuen vs knowledge and vnderstanding: Except the Lorde should keep and guide vs, we should bee like vagabonds, without guide or teacher: yea, we shuld know nothing in the world, vnlesse he taught vs: that is, the beginning, and knowledge it selfe of all things, by his power and goodnes ouer his people. He directeth and instructeth whom he wil, and with mercie reduceth into the way of iustice: for hee hath sent his messengers into the darke places, and made plaine the wayes, and with his mercy replenished such as loue him. Know brother, that this our mastery and honourable office of the secret Stone, is a secret of the secrets of God, which hee hath concealed from his people, neither would he reueale it to any, save to those, who like sonnes have faythfully deserued it, knowing both his goodnesse and greatnesse: for to him that desireth a secret of God, this secret masterie is more necessary then any other. And those wise men who have attained to the knowledge herof, have concealed part therof, and part therof they have reuealed: for so have I found my wise predecessors agreeing in this point in their worthie bookes, wherby thou shalt know that my disciple Musa, (more honorable in my eies then all other) hath diligently studied their bookes, & labored much in the worke of the mastery, wherin he hath bin greatly troubled, & much perplexed, not knowing the natures of things belonging to this work: the

explanation whereof, and direction wherein, he hath humbly begged at my handes: yet I would afford him no answere therin, nor determine it, but commaunded him to reade ouer the Philosophers bookes, & therin to seeke yt which he craued of me, & he going his way, read aboue a hundreth bookes, as hee found them euen the true and secret bookes of noble Philosophers: but in them he could not find that which he defired: so he remained astonished, & almost distracted, though by the space of a yeare he continually sought it. If therfore my scholler Musa (that hath deserued to be accounted among ye Philosophers) have beene so doubtfull in the composition hereof, and that this hath hapned vnto him: what shall the ignorant and vnlearned do, that vnderstandeth not the nature of things, nor is acquainted with their complections? But when I behelde this in my choysed and dearest disciple, moued with pittie and compassion toward him, or rather by the will and appointment of God, I made this book at the houre of my death, wherin I have pretermitted many things, that my predecessors have made mention of in their bookes: and againe, I have touched some things which they concealed, & would by no meanes open & discover: yea, I have expounded and laide open certain things, that they have hidden vnder dark & figuratiue speeches. And this my book I have called the Secrets of Alchimy: in which I have spoken of whatsoever is necessarie, to him that is studious of this Art or masterie, in a language befitting his sence & vnderstanding. And I have named foure masteries far greater and better, then other Philosophers have done: of which number is Elixir, one Mineral, the other Animall: but the other two are minerals, and not the one Elixir: whose office is to washe that, which they call the bodies: and another is to make gold of Azotviue, whose composition or generation, is according to the generation or order of generation in the mines, being in the heart and bowels of the earth. And these foure

masteries or works, the Philosophers have declared in their bookes of the composition of this mastery: but they want much: neyther would they shew the operation of it in their bookes: and though by chaunce he found it out, yet could hee not understand it: so that hee found out nothing that was more troublesome to him. I wil therefore in this my booke declare it, together with the maner how to make it: but let him that will reade it, first learne Geometry, and her measures, that so he may rightly frame his furnaces, not passing a meane, either by excesse or defect: and withall, he must know the quantitie of his fire, and the forme of the vessell fit for his worke. Moreover, lette him consider what is the ground-worke and beginning of the mastery, beeing to it, as the matrice is to liuing creatures, which are fashioned in the wombe, and therin receiue their creation & nourishment: for if the thing of this mastery find not that which is conuenient for it, the worke is marred, and the workmen shall not find that which they looke for, neither shal the thing it self be brought to the effect of generation: for where one cannot meete with the cause of generation, or the roote, and heate it selfe, it will fall out, that the labour shall be lost, and the worke nought worth. The like mischief will happen in respect of weight, which if it be not aright in the compound, the partes of the same nature, passing their boundes by augmentation, or diminution, the propertie of the compound is destroyed, & the effect therof voyd and without fruit, whereof I will giue you an example. Do not you see that in Sope (with which cloathes are washed cleane and made white) there is this property if it be rightly made, by reason of equalitie, & one proportion, which participate in length and breadth? wherupon through this participation they agree, and then it appeareth, because it was truely made, and so the vertue which before lay hid, is nowe made known, which they cal a property, being the

vertue of washing engendred in the compound: but when the grauity of the compound passeth his bounds, either by addition or diminution, ye vertue it self breaketh the limits of equality, & becometh contrary, according to ye distemperance of the compound. And this thou must understand to happen in the composition of our mastery.

CHAP I. Of the foure Masteries, or principall works of the Art, to wit, solution, congelation, albification, and rubification. NOW begin I to speake of the great worke which they call Alchimy, wherein I will confirme my woordes, without concealing ought, or keeping backe any thing, save that which is not conuenient to bee vttered or named. We say then that the great work containeth in it foure masteries (as the Philosophers before vs have affirmed) that is to say, to dissolue, to congeale, to make white and red. And these foure quantities are partakers, whereof two of them are partakers betweene themselues, and so likewise are the other two. And either of these double quantities hath another quantity partaker, which is a greater quantity partaker after these two. I understand by these quantities, the quantitie of the natures, and weight of the medicines which are orderly dissolved and congealed, wherin neither addition nor diminution have any place. But these two, to wit, solution and congelation, shalbe in one operation, and shall make but one worke, and that before composition: but after composition, their works shall bee divers. And this solution and congelation which we have spoken of, are the solution of the bodie, and the congelation of the Spirite, and they are two, yet have but one operation. For the Spirites are not congealed, except the bodies be edissolued, is likewise the bodies is not dissolued, vnlesse the spirit be congealed: & when the soule & the body are joined together, either of them worketh in his companion made like vnto him: as for example, when water is put to earth, it striueth to dissolue the earth by the moisture, vertue and propertie which it hath, making it more subtile then it was before, and bringing it to be like it selfe: for the water was more subtile then the earth: and thus doth the soule worke in the bodie, and after the same manner is the water thickened with the earth, and becommeth like vnto the earth in

thicknesse, for the earth is more thicke then the water. And thou must know that betweene the solution of the bodie, and congelation of the spirit, there is no distance of time or diuerse work, as though one should be without the other, as there is no difference of time in the coniunction of the earth, and water, that one might be knowne & discerned from the other in their operations: but they have both one instant, and one fact, and one and the same worke conteineth them both at once before composition: I say before composition, least he that shall read this booke, and heare the names of resolution and congelation, shoulde suppose it to be the composition which the Philosophers entreat of, for so he should fowly erre in his worke and iudgement: because composition in this worke or masterie, is a coniunction or marriage of the congealed spirit, with the dissolued bodie, and this coniunction or passion is upon the fire. For heate is his nourishment, and the soule forsaketh not the bodie, neither is it otherwise knit vnto it, then by the alteration of both from their owne vertue and properties, and after the conuersion of their natures: and this is the solution and congelation, which the Philosophers first spake of: which neuerthelesse they have hidden in their subtile discourses with darke & obscure words, that so they might alienate and estrange the mind of the reader from the true vnderstanding thereof: where of thou maist take this for an example. Annoynt the leafe with poyson, and ye shall approue there by the beginning of the worke and mastery of the same. And againe, labour the strong bodies with one solution, til either of them be turned to his subtilitie. So likewise in these folowing, except ye conuert the bodies into such subtilitie that they may bee impalbable, yee shall not find that ye looke for: and if you have not ground them, returne backe to worke till they bee ground, and made subtile: which if you do, you shall

have your wish. And many other such sayings have they of the same matter. The which none that euer proued this Art could understand, til he hath had a plaine demonstration thereof, the former doubt being remoued. And in like maner have they spoken of that composition, which is after solution & congelation. And afterward they have said, that Composition is not perfect without marriage, and putrifaction: yet againe they teach solution, congelation, diuision, mariage, putrifaction, and composition, because composition is the beginning, and verie life of the thing. For vnlesse there were composition, the thing should neuer be brought to passe. Diuision is a separation of the parts of the compound, & so separation hath bin his coniunction. I tell you againe, that the spirit wil not dwel with the body, nor be in it, nor by any meanes abide with it until the body be made subtil & thin as the spirit is. But when it is attenuate and subtill, and hath cast off his thicknes, & put on thinnes, hath forsaken his grosnesse & corpority, & is become spirituall, then shall he be mingled with the subtill spirits, & imbibed in them, so that both shall become one and the same, & they shall not be seuered, like as water put to water cannot be diuided. Suppose that of two like quantities, that are in solution and congelation, the larger is the soule, the lesser is the body: adde afterward to the quantitie which is the soule, that quantity which is in the body, & it shall participate with the first quantity in vertue only: then worke them as we have wrought them, and so thou shalt obtaine thy desire, and Euclide his line shall bee verified vnto thee. Afterwarde take his quantity, and know his waight, and giue him as much moysture as he will drink, the weight of which moysture we have not here determined. Then againe worke them with an operation vnlike the former, first imbibing and subliming it, and this operation is that which they call Albification, and

they name it Yarit, that is, Silver, and and white Leade. And when thou hast made this compoude white, adde to him so much of the Spirit, as maketh halfe of the whole, and set it to working, till it waxe redde, and then it shall be of the colour Alsulfir, which is verie red, and the Philosophers have likened it to Gold, the effect hereof, leadeth thee to that which Aristotle saide to his Disciple Arda: we call the claye when it is white, Yarit, that is Silver: and when it is red, we name it Temeynch, that is Gold. Whitenesse is that which tincteth Copper, and maketh it Yarit, and that is rednesse, which tincteth Yarit, that is Silver, & maketh it Temeynch, that is Gold. He therefore that is able to dissolue these bodies, to subtiliate them, to make them white and red, and (as I have said) to compound them by imbibing, and conuert them to the same, shall without all doubt attaine the masterie, and performe the worke whereof I have spoken vnto thee.

CHAP. II. Of the things and instruments necessarie and fit for this worke.

It behoueth thee to know the vessels in this masterie, to wit Aludela, which the Philosophers have called Church-yards, or Cribbles: because in them the parts are diuided, and cleansed, and in them is the matter of the masterie made compleat, perfect, and depured. And euery one of these must have a Furnace fit for it, and let either of them have a similitude and figure agreeable to the worke. Mezleme, and many other Philosophers, have named all these things in their bookes, teaching the maner and forme there of. And thou must know, that herein the Philosophers agree together in their wrytings, concealing it by signes, and making many books thereof, & instruments which are necessarie in these foure foresaid things. As for the instruments, they are two in number. One is a Cucurbit, with his Alembick: the other is Aludel, that is well made. There are also foure things necessarie to these: that is to say, Bodies, Soules, Spirites, and Waters: of these foure dooth the masterie, and minerall worke consist. These are made plaine in the Philosophers Bookes, I have therefore omitted them in mine, and onely touched those things, which they passed ouer with silence: which he shall easily discerne, that is but of indifferent iudgement. And this booke I have not made for the ignorant and vnlearned, but for the wise and prudent.

CHAP. III. Of the nature of things appertaining to this worke.

Know thou, that the Philosophers have giuen them diuerse names: for some have called them Mines, some Animal, some Herball, and some by the name of Natures, that is Naturall: some other have called them by certaine other names at their pleasures, as seemed good vnto them. Thou must also know, that their Medicines are neere to Natures, according as the Philosophers have said in their bookes, that Nature commeth nigh to nature, and Nature is like to nature, and Nature is joined to nature, and Nature is drowned in nature, and Nature maketh nature white, & Nature doth make nature red, and generation is retained with generation, & generation conquereth with generation.

CHAP. IIIII. Of Decoction, and the effect thereof.

Know thou that the Philosophers have named Decoction in their Bookes, saying, that they make Decoction in thinges: and that is it that engendreth them, and changeth them from their substances and colours, into other substances and colours. If thou transgresse not, I tell thee in this booke, thou shalt proceed rightly. Consider brother, the seed of the earth, wheron men liue, how the heate of the Sunne worketh in it, till it be ripe, when men and other creatures seede upon it, and that afterwarde Nature worketh on it by her heate within man, conuerting it into his flesh and blood. For like hereto is our operation of the masterie: the seed whereof (as the learned have sayde) is such, that his perfection and proceeding consisteth in the fire, which is the cause of his life and death, without somewhat comming betweene, and his spiritualtie, which are not mingled but with the fire. Thus have I tolde thee the truth, as I have seene and done it.

CHAP. V. Of Subtiliation, Solution, Coagulation, and commistion of the Stone, and of their cause and end.

Know, that except thou subtiliate the bodie till all become water, it will not rust and putrifie, and then it cannot congeale the fitting soules, when the fire toucheth them: for the fire is that which congealeth them by the ayd therof vnto them. And in like maner have the Philosophers commanded to dissolue the bodies, to the end ye heat might enter into their bowels. Again we returne to dissolue those bodies, & congeale them after their solution, with that thing which commeth nigh to it, vntil we ioyne all those things which have beene mingled together, by an apt and fit commixtion, which is a temperate quantitie. Whereupon we ioyne fire and water, earth and ayre together: when the thick hath bin mingled with the thin, & the thinner with the thick, the one abydeeth with the other, and their natures are changed and made like, wheras before they were simple, because that part which is generatiue, bestoweth his vertue upon the subtill, and that is the ayre: for it cleaueth vnto his like, and is a part of the generation from whence it receyueth power to moue and ascend upward. Cold hath power ouer the thick, because it hath lost his heate, and the water is gone out of it, and the thing appeared upon it. And the moisture departed by ascending, & the subtil part of ye aire, and mingled it selfe with it for it is like vnto it, and of the same nature. And when the thicke bodie hath lost his heat and moysture, and that cold and drinesse hath power ouer him, and that their parts have mingled themselues, and be diuided, and that there is no moysture to ioyne the partes diuided, the parts withdraw themselues. And afterwards the part which is contrary to colde, by reason that it hath continued, & sent his heat and decoction, to the parts of ye earth, hauing power ouerthem, and exercising

such dominion ouer the cold, that where before it was in the thicke body, it now lurketh and lieth hid, his part of generation is changed, becomming subtil and hot, and striuing to dry vp by his heat. But afterward the subtill part (that causeth natures to ascende) when it hath lost his accidentall heat, & waxeth cold, then the natures are changed, and become thicke, and descend to the center, where ye earthly natures are joined together, which were subtiliate and conuerted in their generation, and imbibed in them: and so the moysture coupleth together the parts diuided: but the earth endeuoureth to drie vp that moysture, compassing it about, and hindring it from going out: by means wherof, that which before lay hid, doth now appear: neither can the moysture be separated, but is retained by the drinesse. And in like maner we see, that whosoeuer is in the worlde, is retained by or with his contrarie, as heate with colde, and drinesse with moysture. Thus when each of them hath besieged his Companion, the thin is mingled with the thicke, and those things are made one substance: to wit, their soule hote and moyst, and their body colde and drie: then it laboureth to dissolue and subtiliate by his heate and moysture, which is his soule, and striueth to enclose and retaine with his body that is colde and drie. And in this maner, is his office changed and altered from one thing to another. Thus have I tolde thee the truth, which I have both seene & done, giuing thee in charge to conuert natures from their subtilitie and substances, with heate and moysture, into their substances and colours. Now if thou wouldst proceed aright in this mastery, to obtaine thy desire, passe not the boundes that I have set thee in this booke.

CHAP. VI. The manner how to fixe the Spirit.

Know also, that when the bodie is mingled with moysture, and that the heate of the fire meeteth therewith, the moysture is conuerted on the body, and dissolueth it, and then the spirite cannot issue forth, because it is imbibed with the fire. The Spirits are fugitiue, so long as the bodies are mingled with them, and striue to resist the fire & his flame: and yet these parts can hardly agree without a good operation and continuall labour: for the nature of the soule is to ascend upward, whereas the center of the soule is. And who is hee that is able to ioyne two or diuers things together, where their centers are diuers: vnlesse it be after the conuersion of theyr natures, and change of the substance and thing, from his nature, which is difficult to find out? Whosoouer therefore can conuert the soule into the bodie, the bodie into the soule, and therewith mingle the subtile spirites, shall be able to tinct any body.

CHAP. VII. Of the Decoction, Contrition, and washing of the stone.

Thou art moreover to understand, that Decoction, contrition, cribation, mundification, and ablution, with sweet waters is very necessary to this secret and mastery: so that he who will bestow any paines herein, must cleanse it very well, and wash the blacknesse from it, and darknes that appeareth in his operation, and subtiliate the bodie as much as hee can, and afterwarde mingle therewith the soules dissolued, and spirits cleansed, so long as he thinke good.

CHAP. VIII. Of the quantitie of the Fire, and of the commoditie and discommoditie of it.

Furthermore, thou must bee acquainted with the quantity of the fire, for the benefit and losse of this thing, proceedeth from the benefit of the fire. Wherupon Plato said in his booke: The fire yeeldeth profit to that which is perfect, but domoge and corruption to that which is corrupt: so that when his quantitie shall be meete & conuenient, it shal prosper, but if it shall exceed measure in things, it shal without measure corrupt both: to wit, the perfect and corrupt: and for this cause it was requisite that the learned should poure their medicines upon Elixir, to hinder and remoue from them the burning of the fire, & his heate. Hermes also said to his father. I am afraide Father of the enemie in my house: to whom he made answer, Son take the dog Corascene, & the bitch of Armenia, put them together, and they shal bring a dog of the colour of heauen, and dip him once in the sea water: for he shall keep thy friend, and defend thee from thy enemie, and shall helpe thee whersoouer thou become, alwaies abiding with thee, both in this world, and in the world to come. Now Hermes meant by the dog & bitch, such things as preserue bodies from the scorching he ate of the fire. And these things are waters of Calces and Salts, the composition whereof, is to be found in the Philosophers books, that have written of this mastery, among whome, some have named them Sea-waters, and Birdes milke, and such like.

CHAP IX. Of the Separation of the Elements of the Stone.

Thou must afterward bother, take this precious Stone, which the Philosophers have named, magnified, hidden & concealed, & put it in a Cucurbit with his Alembick, & diuide his natures: that is, the foure elements, the Earth, the Water, the Aire, and the Fire. These are the body and soule, the spirit and tincture. When thou hast diuided the water from the earth, and the aire from the fire, keep both of them by themselues, and take that which descendeth to the bottom of the glasse, beeing the lees, and wash it with a warme fire, til his blacknesse be gone, and his thickness departed: then make him very white, causing the superfluous moysture to flie away, for then hee shall bee changed and become a white calx, wherein there is no cloudie darknesse, nor vncleannesse, and contrarietie. Afterward returne back to the first natures, which ascended from it, and purifie them likewise from vncleannes, blacknesse, and contrarietie: and reiterate these works upon them so often, vntil they be subtiliate, purified, and made thin: which when thou hast done, thou shalt acknowledge that God hath bin gracious vnto thee. Know brother, that this work is one stone, into which Gatib may not enter, that is to say, any strange thing. The learned work with this, and from hence proceedeth a medicine that giueth perfection. There must nothing be mingled herewith, either in part or whole. This Stone is to be found at all times, in every place, and about euery man, the search whereof is not troublesome to him that seeketh it, wheresoeuer he be. This Stone is vile, blacke, and stinking: It costeth nothing: it must bee taken alone: it is somewhat heauie, and it is called the Originall of the world, because it riseth vp like things that bud sorth. This is his reuelation and apparance to him thut maketh inquirie after it.

CHAP. X. Of the nature of the Stone, and his birth.

Take it therefore and worke it as the Philosopher hath told you in his booke, when he named it after this maner. Take the Stone, no Stone, or that is not a Stone, neither is of the nature of a Stone. It is a Stone whose myne is in the top of the mountaines: and here by mountaines, the Philosopher vnderstandeth liuing creatures, wherupon he saide. Sonne, go to the mountaines of India, and to his caues, & pull out thence precious stones which will melt in the water when they are putte into it. And this water is that which is taken from other mountaines and hollow places. They are stones Sonne, and they are not stones, but we call them so for a Similitude which they have to stones. And thou must know, that the rootes of their mines are in the ayre, and their tops in the earth, and it wil easily be heard when they are pluckt out of their places, for there will be a great noyse. Go with them my sonne, for they will quickly vanish away.

CHAP. XI. Of the commistion of the Elements that were seperated.

Begin composition, which is the circuite of the whole worke, for there shall be no composition without marriage and putrefaction. The Marriage is to mingle the thinne with the thicke, and Putrefaction, is to rost, grinde, and water, so long till all be mingled together and become one, so that there should bee no diuersitie in them, nor separation from water mingled with water. Then shall the thicke labour to retaine the thinne: then shall the soule striue with the fire, and endeuour to beare it: then shall the Spirite labour to be drowned in the bodyes, and poured foorth into them. And this must needes bee, because the bodye dissolued, when it is commixt with the Soule, it is likewise commixt with every part therof: & other things enter into other things, according to theyr similitude and likenesse, and are changed into one and the same thing. And for this cause the soule must partake with the commoditie, durablenesse, and permanencie, which the body receiued in his commixtion. The like also must befall the Spirite in this state or permanencie os the soule and boby: sor when the Spirit shall bee commixt with the soule by laborious operation, and all his partes with all the partes of the other two, to wit, the soule and bodie, then shall the Spirite and the other two, bee conuerted into one indiuisible thing, according to their entire substance, whose natures have beene preserued, and their partes have agreed and come together: whereby it hath come to passe, that when this compounde hath met with a body dissolued, and that heate hath got hold of it, and that the moysture which was in it appeareth, and is molten in the dissolued body, and hath passed into it, and mixt it selfe with that which was of the nature of moysture, it is inflamed, and the fire defendeth it self with it. Then when the fire would been flamed with it, it will not suffer the

fire to take holde of it, that is to say: to cleaue vnto it with the Spirit mingled with his water. The fire will not abide by it until it be pure. And in like manner doth the water naturally flie from the fire, wherof when the fire hath taken hold, it doth forth with by little and little euaporate. And thus hath the body beene the meanes to retaine the water, and the water to retaine the oyle, that it should not burne nor consume away, and the oyle to retaine tincture, and tincture the precise cause to make the colour appeare and shew forth the tincture, wherein there is neither light nor life. This then is the true life and perfection of the worke and masterie which thou soughtest for. Be wise therefore and vnderstande, and thou shalt find what thou lookest for, if it please God.

CHAP. XII. Of the solution of the Stone compounded.

The Philosophers moreover have taken great paines in dissolving, that the body and soule might the better be incorporate, for all those things that are together in contrition, assation, and rigation, have a certaine affinitie and alliance betweene themselues, so that the fire may spoyle the weaker of nature, till it utterly fade and vanish away, as also it again returneth upon the stronger parts, vntil the bodie remaine without the Soule. But when they are thus dissolued and congealed, they take the parts one with another, as well great as small, and incorporate them well together, till they be conuerted and changed into one and the same thing. And when this is done, the fire taketh from the Soule as much as from the body, neither more nor lesse, and this is the ceuse of perfection. For this cause it is necessary (teaching the composition of Elixir) to afford one chapter for expounding the solution of simple bodyes and soules, because bodyes do not enter into soules, but do rather withhold and hinder them from sublimation, fixation, retention, commistion, and the like operations, except mundification go before. And thou shalt know, that solution is after one of these two wayes: for either it extracteth the inward parts of things vnto their Superficies, and this is solution (an example whereof thou hast in Silver that seemeth cold and drie, but being dissolued, and that his inwards appeare, it is found hot and moyst) or else it is to purchase to a body an accidentall moysture, which it had not before, and to adde hereunto his owne humiditie, whereby his parts may be dissolued, and this likewise is called solution.

CHAP. XIII, Of the coagulation of the Stone dissolved.

Some among the learned have said, Congeale in a bath with a good congelation as I have tolde thee, and this is Sulphur shining in darknesse, a red Hiasinth, a fiery & deadly poyson, the Elixir that abideth upon none, a victorious Lion, a malefactor, a sharpe sworde, a precious Triacle, healing euery infirmitie. And Geber the sonne of Hayen sayd, that all the operations of this masterie are contained vnder fixe things: to put to flight, to melt, to incerate, to make as white as Marble, to dissolue and congeale. That putting to flight, is to driue away and remoue blacknesse, from the spirit and soule: the melting is the liquefaction of the body: to incerate belongeth properly to the body, and is the subtiliation thereof: to whiten, is properly to melt speedily: to congeale, is to congeale the body with the soule already prepared. Againe, flight appertaineth to the body and soule: to melt, whiten, incerate, and dissolue, belong vnto the body, and congelation to the soule. Bee wise and understand.

CHAP XIII. That there is but one Stone, and of his nature.

Bauzan a Greeke Philosopher, when it was demaunded of him, whether a stone may be made of a thing that buddeth, made answere, yea, to wit, the two first stones, the stone Alkali, and our stone, which is the life and workmanship of him that knoweth it: but he that is ignorant of it, and hath not made it, and knoweth not how it is engendred, supposing it to be no stone, or that conceiueth not with himselfe whatsoeuer I have spoken of it, and yet will make a tryall of it, prepareth himselfe for death, and casteth away his money: for if he cannot find out this precious stone, another shall not arise in his place, neither shall natures triumph ouer him. His nature is great heate with moderation. He that now knoweth it, hath profited by reading this booke, but he that remaineth ignorant, hath lost his labour. It hath many properties and vertues, for it cureth bodies of their accidentall diseases, and preserueth sound substances, in such sort, that their appeareth in them no perturbations of contraries, nor breach of their bond and vnion. For this is the sope of bodies, yea their spirit and soule, which when it is incorporate with them, dissolueth them without any losse. This is the life of the dead, and their resurrection, a medicine preseruing bodies, and purging superfluities. He that vnderstandeth, let him understand, and he that is ignorant, let him bee ignorant stil: for it is not to be bought with mony, it is neither to be bought nor sold. Conceiue his vertue, value, and worth, and then begin to worke: wherof a learned man hath said: God giueth thee not this masterie for thy sole audacity, fortitude & subtilitie, without all labour, but men labor, and God giueth them good successe. Adore then God the creator, that hath vouchsafed thee so great fauor in his blessed works.

CHAP. XV. The manner how to make the Stone white.

Nowe therefore when thou wilt enterpise this worthy worke, thou shalt take the precious stone, and put it in a Cucurbite, couering it with an Alembicke, being well closed with the lute of wisdome, and set it in vorie hote dung, then shalt thou distill it, putting a receiuer vnder it, whereinto the water may distill, and thus thou shalt leaue it, till all the water be distilled, and moysture dried vp, and that drynesse preuaile ouer it: then shalt thou take it out drie, reseruing the water that is distilled, until thou hast neede of it: thou shalt take (I say) the drie bodie that remayned in the bottome of the Cucurbite, and grinde it, and put it in a vessell, in greatnesse answerable to the quantitie of the medicine, and burie it in verie hote horse-dung as thou canst get, the Vessell beeing well shut with the lute of Wisdome, and so let it rest. But when thou perceyuest the dung to waxe colde, thou shalt get thee other that is fresh, and very hot, and therein put thy Vessell. Thus shalt thou do by the space of fortie dayes, renewing thy dung so oftenas occasion shall serue, and the Medicine shall dissolue of it selfe, and become a thicke white water: which when thou beholdest to be so, thou shalt weight it, & put there to so much of the water which thou hast kept, as will make the halfe of his weight, closing thy Vessell with the lute of Wisdome, and put it againe in hote horse-dung, for that is hote and moyst, and thou shalt not omit (as I have sayde) to renewe the dung, when it beginneth to coole, till the tearme of fortie dayes be expired: for the Medicine shall be congealed in the like number of dayes, as before it was dissolved in. Again, take it, and note the iust weight of it, and according to his quantitie, take of the water which thou madest before, grind the body, and subtiliate it, and poure the water upon it, and set it

again in hot horse-dung, for a weeke and a halfe, that is to say, ten days, then take it out, and thou shalt see that the bodie hath already drunk vp the water. Afterward grinde it againe, and put thereto the like quantitie of that water, as thou didst before: bury it in dung, and leaue it there for ten dayes more: take it out againe, and thou shalt find that the body hath already drunke vp the water. Then (as before) grinde it, putting thereto of the foresayd water, the foresayd quantitie, and bury it in the foresayd dung, and let it rest there ten dayes longer, and afterward draw it out, so shalt thou do the fourth time also: which being done, thou shalt drawe it forth, and grinde it, and burie it in dung till it bee dissolued. Afterward, take it out, and reiterate it yet once more, for then the birth is perfect, and his worke ended. Now when this is done, and that thou hast brought this thing to this honourable estate, thou shalt take two hundred and fiftie drams of Lead, or Steele, and melt it: which beeing molten, thou shalt cast thereon one dramme of Cinna. barus: that is, of this Medicine, which thou hast brought to this honourable estate, and high degree, and it shall retaine the Steele or Leade, that it fly not from the fire: it shall make it white, and purge it from his drosse and blacknesse, and conuert it into a tincture perpetually abiding. Then take a dramme of these two hundred and fiftie, and proiect it upon two hundred and fiftie drammes of Steele or Copper, and it shall conuert it into Silver, better then that of the Myne. This is the greatest and last worke that it can effect, if God will.

CHAP. XVI. The conversion of the foresaid Stone into red.

And if thou desirest to conuert this masterie into Gold, take of this medicine (which as I saide, thou hast brought to this honourable estate and excellencie) the waight of one dramme (and this after the manner of thy former example) and put it in a vessell, and bury it in hors-dung for fortie dayes, and it shall be dissolued: then thou shalt giue it water of the dissolued body to drink, first as much as amounteth to halfe his waight, afterward until it bee congealed, thou shalt bury it in most hot dung, as is aboue sayd. Then thou shalt orderly proceed in this Chapter of Gold, as thou hast done in the former Chapter of Silver: and it shall be Gold, and make Gold God willing. My Sonnekeepe this most secret Booke, and commit it not vnto the handes of ignorant men, beeing a secret of the secretes of God: For by this meanes thou shalt attaine thy desire. Amen.

Here endeth the secrets Alchimy, written in Hebrew by Calid, the son of Iarich.

An excellent discourse of the admirable force and efficacie of Art and Nature, written by the famous Frier Roger Bacon, Sometime fellow of Merton Colledge, and afterward of Brasen-nose in Oxford.

Some there are that aske whether of these twaine bee of greatest force, and efficacie, Nature, or Art, whereto I make aunswere, and say, that although Nature be mightie and maruailous, yet Art using Nature for an instrument, is more powerfull then naturall vertue, as it is to bee seene in many thinges. But whatsoeuer is done without the operation of Nature or Art, is either no humane worke, or if it bee, it is fraudulently and colourable performed: for there are some, that by a nimble motion and shewe of members, or through the diuerfitie of voyces, and subtillitie of instruments, or in the darke, and by consent do propose vnto men diuerse things, to bee wondred at, that have indeede no truth at all. The worlde is every where full of such fellowes. For Iuglers cogge many things through the swiftnesse of their hands: and others with varietie of voyces, by certaine deuices that they have in their bellies, throats or mouthes, will frame mens voyces, farre of, or neare, as it pleaseth them, as if a man spake at the same instant: yea they will counterfeite the soundes of bruit beasts. But the causes hidden in the grasse, or buried in the sides of the earth, proue it to bee done by a humane force, and not by a spirit, as they would make men beleue. In like maner, wheras they affirm things without life to moue verie swiftly in the twilight of the euening or morning, it is altogether false, and untrue. As for concent, it can faigne any thing that men desire, according as they are disposed together. In all these neither Physicall reason, nor Art, nor naturall power hath anye place: and for this cause it is more abhominable, sith it contemneth the lawes of Phylosophie, and

contrarie to all reason, inuocateth wicked Spirites, that by theyr helpe they may have their desire. And herein are they deceyued, that they thinke the Spirits to bee subiect vnto them, and that they are compelled at mens pleasures, which is impossible: for humane force is farre inferiour to that of the Spirites. And againe, they fowly erre, to dreame that the cursed spirits are called vppe, and figured, by vertue of those naturall meanes which the thou hast remooued the weake from the strong, and put the powder thereto three, foure, or fiue times, or oftner, alwayes working after one and the selfe same manner. And if thou canst not worke with warme water, thou shalt offer violence. But if it bee broken by reason of the tartnesse and tendernesse of the medicine, together with powder thou must verie warily put more Gold to, and mollifie it: but if the plentie of the powder cause it to breake, thou shalt giue it more of the medicine, and if it bee long of the strength of the water: water it with a Pestill, and gather together the matter so well as thou canst, and separate the water by little and little, and it will returne to his former state. This water thou shalt drie vp, for it hath both the powder and water of the medicine, which are to be incorporate as dust. Be not asleepe nowe, for I have tolde thee a great and profitable secret. And if thou couldest tell how to place and sette in order the partes of a burnt shrub, or of a willow, and many such like things, they would naturally keep an vnion. Beware at any hand that thou forgettest not this, because it is very profitable for many things. Thou shalt mingle the Trinity with the vnion beeing first molted, and they will rise vp as I suppose like vnto the stone Iberus: doubtlesse it is mortified by the vapour of the lead, which lead thou shalt find if thou presse it out of the dead body, and this dead body thou shalt burie in a stillitory. Hold fast this secret, for it is nought worth. And in like

manner shalt thou deale with the vapour of a Margarite or the stone Tagus, burying the dead as before thou art commanded.

And now forsooth the yeares of the Arabians being accomplished, I make answere to your demaund after this maner. You must have a medicine that will dissolve in a thing that is melted, and be annointed in it, and enter into his second degree, and be incorporate with it, not proouing a fugitiue seruant, and change it, and be mixt with the roote of the Spirit, and bee fixed by the calx of the mettall. Now it is thought that fixation prepareth, when the body & spirit are layd in their place, and sublimed, which must be so often reiterated, til the body be made a spirit, and the spirit become a body. Take therefore of the bones of Adam, and of calx the same weight, there must be sixe for the rocky stone, & fiue for the stone of vnions, & these you must worke together with Aqua vitae (whose property is to dissolue all other things) that it may bee dissolued and boiled in it. And this is a sign of Inceration, if the medicine will melt, when it is poured on an Iron redde hot. This done, poure water into it in a moyst place, or else hang it in the vapour of very hote and liquid Waters, and congeale it in the Sunne then thou shalt take Salt-peter, & conuert Argent-vive into lead: and againe, thou shalt wash and grind that therewith, that it may come nigh to Silver, and afterward worke as thou didst before. Moreover, thou shalt drinke vppe all after this sort. Notwithstanding, thou shalt take of Salt-peter, Luru (?) otri, and of Sulphur, and by this meanes make both to thunder and lighten. Thus shalt thou person do the worke. Nowe consider with thy selfe whether speake in a riddle, or tell thee the plaine truth. There be some that have bin of another mind: for it was said vnto me, that al things must be resolued to the matter, wherof you may find Aristotle his iudgement in vulgar &

vnknowne places, and therefore I shall hold my peace. Now when thou hast them, thou (?) shall have many simples and equals, and thou shalt effect by contrary things and divers (?), which before I tearmed the keyes of the (?). And Aristotle saith that the equalitie of the powers doth containe in it the action and passion of bodies and this likewise is the opinion of Auerroes reprouing Galen. It is thought that this is the most simple and pure medicine that may be found: It is good against the fevers and passions both of mind and bodyes, more cheape then any medicine whatsoever. He that writ these things shall have the key that openeth and no man shutteth, and when he hath shut, no man is able to open it again.

FINIS.