

Frier Roger Bacon,
of the Medicine or Tincture of Antimony;
Mr. John Isaac Holland,
his Work of Saturn,
and
ALEX. Van SUCHTEN,
of the Secrets of Antimony.

Translated out of High Dutch by DANIEL CABLE.

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Of the Medicine or Tincture of Antimony,

as well to preserve Mans Body in Health, and to divert all desperate and incurable Diseases, as also to cure the Leprosie of Metals, to purifie and to transmute them into the best Gold.

Written by that Noble and Learned Philosopher, Roger Bacon.

Stibium or Antimony, as the Philosophers say, is composed of a Noble Mineral Sulphur, which they accounted to be the black secret Lead of the Wise.

The Arabians call it Asmat or Azmat; the Alchymists retain the Name Antimony.

Addition.

The Moors call it Antimony, others call it Alabaster, or Tarbason. By the Arabians and Spaniards it is called Alcohol. Avicennae c. 7. calls it Artemed. Alexius of Piedmont, in his seventh Book of Secrets, calls it Talck, even as John Jacob Wecker renders it in his Books of Secrets; but Talck is far different from Antimony. Pliny, Book 33. Chap. 6. of Antimony. Dioscorides gives a preparation of Antimony, Book 5. Chap. 39. They call it also Stibi, Stimmi, &c. The Germans call it Spies glass, or as George Fabricius would rather have it, Spies glantz. Gerlandius calls it Black Alcophil, Altofel, or Alirnu, others Cosmet, and it is twofold, Masculine and Feminine.

It will lead us to the consideration of higher Mysteries, if we behold and discern that Nature wherein Gold is exalted, even as the Magi have found that this Mineral is by God ordained under the Constellation of Aries, which is the first Celestial Sign, wherein the Sun takes its Exaltation, though this be not regarded by the

Vulgar; yet discreet people will know, and the better observe, that even in this place also the Mysteries and Perpetuity may in part be considered with great benefit, and in part discovered.

But some ignorant and indiscreet people think, that when they had Antimony, they would deal well enough with it by Calcination, others by Sublimation, and some by Reverberation, thereby to obtain its great Mystery and perfect Medicine. But I tell you, that here in this place it availes not in the least, either Calcination, Sublimation, or Reverberation, whereby afterwards a perfect extraction can or might be done or effected with profit, to transmute the meaner into a better Metallick virtue; for it is impossible for you.

Be not deluded; some of the Philosophers which have wrote of such things, as Geber, Albertus Magnus, Rasis, Rupecissa, Aristotle, and many others: But observe this: Some say, that if Antimony be made to a Vitrum or Glass, the bad volatile Sulphur is gone, and the Oil which may be prepared out of that Glass, will be a very fixt Oil, and will really give an ingress and Medicine of perfection to the imperfect Metals.

These words and opinion are good and true, but it will not be nor appear such indeed; for I tell you truly, without concealed speeches, that if you lose any of the aforesaid Sulphur in the Preparation or Burning, for a small fire may easily prejudice it, you then have lost the true penetrating Spirit, which should make the whole Body of Antimony to a perfect red Oyl, which should also ascend over the helm with a delightful sent, and curious Colours; observe likewise, that the whole Body of this Mineral, with all its Members, should be but one Oyl, and ascend over the helm without any loss of weight, excepting the feces.

How should the Body be brought to an Oil, or yield its pleasant Oil, if it be brought to the last being of its degree, for Glass is in all things the utmost and last.

You shall likewise know that you shall not obtain that perfect noble Oil in the least, if it be extracted with corrected Vinegar poured upon the Antimony, nor yet by Reverberation; and although its various colours may appear, yet is it not the right way; you may indeed get an Oil, but you must know that it hath no part of the Tincture, or power of transmutation in it.

Now we come to the Manual Operation.

Take in the Name of God, and of the Eternal Trinity, fine and very pure Mineral Antimony, which is fair, white, massie, and inwardly full of yellow Streaks or Veins, and likewise of red and blew Colours, and small Veins, this is the best; pound it to fine Powder, dissolve it by little and little in Aqua Regis, that the Water may conquer it. After Solution take it out immediately that the Aqua Regis may do it no prejudice; for it will quickly dissolve the Tincture of the Antimony; for our Water in its nature is like to the Ostrich, which by his heat can digest Iron, and consume it to nothing; for the Water will consume it, and turn it to a Mud, that it shall remain only as a yellow Earth, and then is it quite spoiled.

Take an Example hereof from Silver, which is dissolved, fair pure and fine in these our Waters but if it stand a night therein while the Water is strong and full of Spirits, I tell you, your good Silver will be corroded to nothing in these our Waters; and though you would reduce it into a Massie Body, you cannot; for it will remain as a pale yellow Earth, and sometimes it will run together

in the form of Horn, or of a white Horse Hoof, which you can by no Art reduce into a Body.

Wherefore you must remember to take the Antimony out presently after the Solution, precipitate and adulterate it according to the custom of Alchymists, that it may not be corroded with its perfect Oil by the Water, and burnt up to nothing.

The Water wherein we dissolve is thus made.

R. Vitriol, a pound and a half, Salt-Armoniac one pound, Azinat one pound, Salt-nitre a pound and a half, Salt-gemme one pound, Allom half a pound; these are the Ingredients which belong unto the making of the Water for the Solution of Antimony.

Take and mix them well together; at first distil very slowly, for the Spirits ascend with greater violence than those of any other common Aqua fortis; beware of its Spirits; for their Fumes are very subtile and hurtful in their penetration.

When you have adulterated the Antimony well and purely from the corrosive Water, then put it into a clean Vial, poure good distilled Vinegar upon it set it forty dayes and nights to putrefie in Horse-dung, or in Balneum Mariae, it will be bloudred. Take it out, and see how much is yet to be dissolved, decant off gently the pure and clear, which is red into a Glass-Gourd, poure other Vinegar upon the Faeces as before, that if any thing should yet remain therein, it might be dissolved; this must be done four times in fourty days and nights; for if any good be in the Faeces, it will be dissolved in that time, then cast the Dregs away as unprofitable, being but Dirt, and to be cast to the Dunghill.

Put all the Solutions in a glass-Gourd into Balneum Mariae, distil all the tart Vinegar from it, pour it on again, or else pour

fresh, if this be too weak, it will quickly dissolve in the Vinegar; distil it again from it, that the Matter be quite dry; then take common distilled water, wash all tartness from it with the Vinegar imparted to the Matter, then dry the Matter in the Sun, which is of a very deep red, or else dry it very well at a gentle fire.

When the Philosophers find our Antimony thus secretly prepared, they say then that its external nature and virtue is inverted internally, and the internal cast forth externally, henceforth becoming an Oil, which is concealed in its innermost and profoundest part, till it be well prepared, and cannot any more be brought into its first Essence, untill the last Judgment; and it is true, for so soon as it feels the force of the fire, it flies away in a Vapour with all its parts, because it is volatile.

Some of the common Laborators, having thus prepared Antimony, they take one part out because of its consumption, that they may the better operate it they mix with it one part of Sall Armoniac, one part of the Vitrum (with others Titrum) one part of the Rebooth (with others Cadoli) wherewith the Bodies are cleansed; this mixture they cast upon a pure Luna, and if there were eight Ounces of the Luna, they found ten Drams of good Gold in the separation, and sometimes more; and by this work they gained wherewithal to bear their Charges, the better to attend upon, and attain unto the great Work. The ignorant called this an induction into the Silver, but that is false; for this Gold is not brought into it by the Spirits, but every kind of Silver hath one Ounce of Gold more or less in the Mark (or 8 Ounces) for Gold is so united with the Nature of Silver, that it cannot be separated from it, either by Aqua fort, or common Antimony, as the Goldsmiths know.

But when the aforesaid Composition is cast upon the Luna in the flux, then happens such a separation, that the Luna doth freely let go the Gold implanted therein into the Aqua fort, and is separated from it, letting it precipitate and sink to the bottom, which otherwise could not be done at all. Therefore it is not an induction into the Luna, but a bringing out of it.

But we return again to our proposed Work; for we would have only the Oil, which was only known to the Wise, and not to the Ignorant.

When you have rubified the Antimony very well according to the former Directions, you must have in readiness a Spirit of wine well rectified, pour it over the red Powder of Antimony, set it four daies and nights in a gentle Balneum Mariae, that it may dissolve very well. And if then any of it remain undissolved, pour fresh Spirit of Wine upon it, set it again into the Bath as aforesaid, all will be well dissolved; and if perhaps any more Faeces remain, they will be very few, cast them away, for they are good for nothing. Put the Solution into a glass-Gourd, with a Head luted upon it, set it into Balneum Mariae, with its receiver to take the Spirits, distil slowly with a slack heat, till all the Spirit of Wine be come over, pour it in again upon the dry matter, draw it off again as before; this pouring in & abstracting continue so often, till you see the Spirit of Wine ascend over the helm in various colours, then is it time that you follow it with a strong fire, then will the Spirit of Wine ascend red into the helm, and drop into the Receiver like a bloody Oil, and the tender Body ascends like a red Oil, dropping into the Receiver; truly this is the most secret way of the Wise, the so much applauded Oil of Antimony; it is a noble, well sented, virtuous, and powerful Oil, as you shall hear afterwards.

But here I will teach and instruct you poor. Operators another way, because you have not the Means to attend the great work, not as the Ancients did, with the separation of Gold out of Silver.

Wherefore take one part of the Oil, or half an Ounce of Saturn, four Ounces calcined according to Art, pour the Oil upon the Calx of Saturn, mixing it, set it ten daies and nights in the heat, into the secret Furnace; every two days augment the fire one degree, according to the capacity of the Furnace; after four days and nights set it into the third degree of Fire, therein let it rest three days and nights, then open the Door or Vent of the fourth degree, which must likewise continue three days and nights; afterwards take it out, the Saturn will be above black, like unto Charcole dust, but under this black dust you will find other Colours, throughout pure, red, yellow, which flux with Venetian Borax, you will find it converted into good Gold by the power of our Oil; so have you means again to set forward the great work.

We return again to our purpose, where we left off before. You have heard, and have been instructed how to abstract the Spirit of Wine with the Oil over the helm into the Receiver, and to use it for the work to convert Saturn into Gold. But we will now hasten to the other work of the Tincture, and give advice concerning it. It will therefore be necessary to separate the Spirit of Wine again from the Oil which do as followeth;

Take the mixture of the Spirit of Wine, and of the Oil, se[...] it into Balneum Mariae; distil the Spirit of Wine only from the Oil with a very slack heat, so that you may be assured that there is no more of the Spirit to be found in this most precious Oil, which you may easily [...] when you see some of the drop ascend over with the Spirit of Wine, it is a sign that the Spirit of Wine is separated from the Oil, then remove all the fire from under the

Bath, how little soever it be, that it may cool the sooner. Take away the Receiver with the Spirit of Wine, stop it very close, for it is full of Spirits which it hath retained from the Oil, as you will hear afterwards: But in Balneum Mariae you will find that blessed Oil of Antimony red as Bloud; take it out, wash the Lute off by gentle mollification, that nothing impure may fall into that curious red Oil, when you take the head off; reserve it carefully, that by no means it may receive prejudice, for you have a Celestial Oil, which in a dark night shines like a glowing Cole, and this is the reason, because its internal power and soul is cast forth externally, the hidden Soul being now revealed, shining through the pure Body as a Candle through a Lanthorn, even so at the last day, these our invisible internal Souls shall be revealed, and seen out of the Body, shining as the clear Sun: So keep each apart, as well the Spirit of wine full of power, and wonderful in curing humane Distempers, as also the blessed, red, noble, celestial Oil, which transmutes all the Diseases of the imperfect Metals into the perfection of Gold; and the power of the spiritual Wine extends very far being rightly used.

I tell you, you have obtained a Celestial Medicine, to cure all the Diseases and Distempers of Mans Body; its use is, as followeth;

In the Gout.

Give three drops in a Cup of Wine fasting to the Party, just at the time when he feels the beginning of his misery, anguish and pain to come upon him, the second and third, use it in like manner; it allaiies all pain the first day how great foever it be, and prevents Swelling; the second day it causes Sweat, which is very nasty, tough and thick, very soure in taste, and of an evil sent, and most of all in those parts where the Members are united

and joined together by the Joints; and if you should give none in the third day, yet will there be a purgation of the Veins, and of the Excrements, without any molestation or pain; is not this a great power of Nature?

In the Leprosie.

At the first time take six drops fasting, and cause the impure party to be alone, free from sound people, in a place far distant and commodious; for all his Body will begin to send forth Fumes and Steams, like unto a stinking-Fog, and Vapours abundantly; the next will Scalès and much Uncleanness fall from his Body; then let him have three drops of this Medicine, and let him take it in on the fourth day, afterwards on the eighth or ninth day by the assistance of Gods Grace and Blessing, he will be quite clean.

In the Apoplexie.

Let one drop fall upon the tongue of the Patient, it will attract it forth immediately like unto a Mist or Fume, and restore the party again; but if he were taken in the Body, or in the Members and Limbs, then give him three drops at once in good Wine, as you have been taught in the Gout.

In the Dropsie.

Give one drop in baulm water, or Valerian water six days together, the seventh day give three drops in good wine, and it is sufficient.

In the Falling Sickness, and its kinds, as Epilepsie, Catalepsie, and Analepsie.

In the beginning of the Fit give the Patient two drops in Sage-water, after three hours, give him three drops more, and it is sufficient. But if in case any thing should stir again, give him two drops, as hath been said.

In a Hectick.

Give the party two drops the first day in water of Violets, the second day two drops more in good Wine.

In Agues.

Give the party three drops in the beginning of the Fit, early in a morning, in good distilled water of St. John's wort, or of Succory, and the next day two drops more fasting.

In the Plague.

Give the Patient seven drops in good Wine, let the infected party be alone, and let him sweat well upon it, by the Divine Assistance that poison will not prejudice him as to his Life.

For a prolongation of a healthful Life.

Take and give two drops at the beginning and entrance of the Spring, and in the beginning or entrance of Autumn likewise two drops; every one that so takes it, is freed, and well preserved from unhealthful and infectious Air, except the Disease were by Almighty God ordained for the death of the party.

We will now step further to the Oil, and its Power, and shew how by it the Diseases of the impure Bodies of the Metals may be cured.

In the Name of God, take very pure, fine, refined Gold, as much as you will, or think to be sufficient, dissolve it in a rectified Wine, as is usual to make Aqua vitae; after solution of the Gold, set it a Moneth in digestion; this distil in a Bath very slow and gently, distil the Spirit of Wine divers times from it, so long till you see your Gold lie at the bottom like a Juice: This is the true way and meaning of some of the Ancients, to prepare Gold. But I will shew and teach you a way much readier, better, and more beneficial; that in stead of this prepared Gold, you take one part of the Mercury of Gold, as I have taught the making of it in another place; abstract from it its water of Airiness, that it may be a subtle Dust, and take two parts of our blessed Oil, poure the Oil very slowly upon the Dust of the Mercury of Gold, till all be in it, set it in a Vial well sealed, in the heat of the first degree of the secret Furnace; therein let it stand ten dayes and nights, your Powder and Oil will be quite dry, of a black gray colour. After ten days give it the heat of the second degree, the gray and black colour will by little and little become white, till at last it will be of a heavenly white, and at the end of the ten days it will begin to be of a pure red, but let not this trouble you; for all these Colours proceed only from the Mercury of Gold,

which swallowed up our blessed Oil, and now conceals in the inner most part of its Body; but our Oil will conquer this Mercury of Gold by the power of the fire, and cast it forth from within, and the Oil will predominate over it with its hot red Colour, and be continually outwards. And therefore it will be time, after the expiration of twenty days, that you open the window of the third degree, wherein the external white Colour and Power will by little

and little enter in into the inward part, and the internal red Colour will turn outward by the force of the fire. Keep this degree of heat ten days without diminution or augmentation of it, you will see a Powder which before was white, to be now very red, but let not redness trouble you, for 'tis yet unfix'd and volatile. And after these ten days are ended, thirty days being in all expired, then open the last window of the last degree of fire, keep it ten days in this degree, this high red powder will then begin to flux, let it stand so in flux the ten days, then take it out, you will find at the bottom a very high, red, transparent stone of a Ruby Colour, flux'd according to the form of the Glass, as is taught in the Treatise of Vitriol, wherewith you may make projection. Praise God for such his high Revelation, and thank him for ever, Amen.

Its Multiplication

The Ancient Wise, having found the Stone, and prepared it to a perfect power, and mutation of the imperfect Metals into Gold, have a long time enquired whether a thing were not to be found to augment the power of the Stone; and they found two kinds of Augmentation, one of the power of it, so that the Stone may be brought much higher; of this multiplication you will find direction in the Treatise of Gold. The other Augmentation is an augmentation of the quantity of the Stone, in its former power, so that it receives no more, nor loses any thing of its power, though it increase in weight, and augment more and more, that out of one Ounce many Ounces arise and increase.

The Augmentation or Multiplication is done as followeth; Take your Stone in Gods Name, grind it to a subtile powder, add to it as much of the Mercury of Gold, as is taught before, put them together into a fine round Vial, seal it hermetically, set it into

the fiery Furnace, proceeding as you have been instructed before, only this time is shorter, for whereas before you had ten (thirty) days, now you need no more than four (ten) days, otherwise the work is one and the same.

Praise and give thanks to Almighty God for his high Revelation, continue in Prayer for his Grace and Divine Blessing in this Art and Operation, as likewise for continuance of Health and Prosperity; withal let the poor be recommended to your Help and Charity.

Glory be to Almighty God.

A Work of Saturn, of Mr. John Isaac Hollandus

The PREFACE.

Courteous Reader,

THE PHILOSOPHERS have written much of their Lead which is prepared out of Antimony, as Basilius hath taught; and I am of the opinion, that this Saturnine Work of the most excellent Philosopher M. John Isaac Holland is not to be understood of common Lead, (if the Matter of the Stone be not much more thereby intended) but of the Philosophers Lead. But whether the Vulgar Saturn, be the Matter of the Philosophers Stone, thereof you will receive sufficient satisfaction from the subsequent 17 Considerations or Documents. This is published for the benefit of all the Lovers of this Art, because it expounds and declares the Stone of Fire. Vale.

A Work of Saturn

In the Name of the Lord, Amen.

MY Child shall know, that the Stone called the Philasophers Stone, comes out of Saturn. And therefore when it is perfected, it makes projection, as well in mans Body from all Diseases, which may assault them either within or without, be they what they will, or called by what name soever, as also in the imperfect Metals.

And know, my Child, for a Truth, that in the whole vegetable work there is no higher nor greater Secret than in Saturn; for we do not find that perfection in Gold which is in Saturn; for internally it is good Gold, herein all Philosophers agree, and it wants nothing else, but that first you remove what is superfluous

in it, that is, its impurity, and make it clean, and then that you turn its inside outwards, which is its redness, then will it be good Gold; for Gold cannot be made so easily, as you can of Saturn, for Saturn is easily dissolved and congealed, and its Mercury may be easily extracted, and this Mercury which is extracted from Saturn, being purified, and sublimed, as Mercury is usually sublimed, I tell thee, my Child, that the same Mercury is as good as the Mercury which is extracted out of Gold, in all operations; for if Saturn be Gold internally, as in truth it is, then must its Mercury be as good as the Mercury of Gold, therefore I tell you, that Saturn is better in our work than Gold; for if you should extract the Mercury out of Gold, it would require a years space to open the body of Gold, before you can extract the Mercury out of the Gold, and you may extract the Mercury out of Saturn in 14 days, both being alike good.

Would you make a work out of Gold alone, you must labour two whole years upon it, if it shall be well done: and you may finish a work of Saturn in 30 or 32 weeks at the most. And being both well made, they are both alike good; Saturn costs nothing or very little, it requires a short time, and small labour; this I tell you in truth.

My Child, lock this up in thy heart and understanding, this [SYMBOL: Saturn] is the Stone which the Philosophers will not name, whose name is concealed unto this day; for if its name were known, then many would operate, and the Art would be common, because this work is short, and without charge, a small and mean work.

Therefore doth the name remain concealed, for the evils sake which might thence proceed. All the strange Parables which the Philosophers have spoken mystically, of a Stone, a Moon, a Furnace, a Vessel, all this is Saturn; for you must not put any

strange thing unto it, only what comes from it, therefore there is none so poor in this world, which cannot operate and promote this work; for Luna may be easily made of Saturn, in a short time, and in a little longer time Sol may be made out of it. And though a man be poor, yet may be very well attain unto it, and may be employed to make the Philosophers Stone.

Wherefore my Child, all is concealed in Saturn, which we have need of, for in it is a perfect Mercury, in it are all the Colours of the world, which may be discovered in it; in it are the true black, white and red Colours, in it is the weight, it is our Lattin.

Example.

The eye of a man cannot endure any thing that is imperfect, how little soever it be, though it be the least Atome of Dust, it would cause much pain, that he can rest no where. But if you take the quantity of a Bean of Saturn, shave it smooth and round, put it into the Eye, it will cause no pain at all; the reason is, because it is internally perfect, even as Gold and Precious Stones. By these and other Speeches you may observe, that Saturn is our Philosophers Stone, and our Latten, out of which our Mercury and our Stone is extracted with small Labour, little Art and Expence, and in a short time.

Wherefore I admonish you, my Child, and all those who know its name, that you conceal it from people, by reason of the evil which might thence arise; and you shall call the Stone our Laton, and call the Vinegar Water, wherein our Stone is to be wash'd; this is the Stone and the Water whereof the Philosophers have wrote so many great Volumes.

There are many and different works in the Mineral Stone, and especially in that Stone which God hath given us gratis, whereof many strange Parables are written in the Mineral Book.

But this is the true Stone, which the Philosophers have sought, because it makes projection upon all the imperfect Metals, especially upon quick Mercury, and moreover it makes projection upon all diseases whatsoever, which may come into mans Body, as likewise upon all Wounds, Cancer, Fistulaes, open Sores, Buboes, Imposthumes, and all whatsoever can come externally upon mans Body, therefore this Stone is not under the Mineral work, but under the Vegetable.

It is the beginning of the Vegetable Book, and the principal; this Stone is called Lapis Philosophorum, the Mineral Stone is called Lapis Mineralis, and the third Stone is called Lapis Ani[...]. This Stone is the true Aurum potable, the true Quinessence which we seek, and no other thing else in this world but this Stone. Therefore the Philosophers say, whosoever knows [...]ur Stone, and can prepare it, needs no more, wherefore they bought this thing and no other.

My Child shall take 10, 12, or [...]5 pound of Saturn, wherein is [...]o mixture of any other Metal; [...]minate it thin, have in readiness [...] great Stone Jugg, half full of Vinegar, stop the Jugg very close, set it in a Lukewarm Bath every three or four days scrape off the calcin'd Saturn from the Plates, and reserve it apart, thus do so long till you have, or 6 l. of the calcin'd Saturn, then grind it very well on a Stone with good distilled Wine-Vinegar, so as you may paint therewith, then take two or three great Stone-pots, therein put the Calx of Saturn which you ground, poure good distilled Wine-Vinegar upon it, that two parts of the Pot be full, stir it well together, stop the Pot close with

a polished Glass or Pebble stone, set the Pots in a Bath, stir it four or five times in a day with a wooden Ladle, lay the Glass or Stone Stopple again over it, make the Bath no hotter than that you may well endure your hand therein, that is, lukewarm; so let it stand fourteen days and nights, then decant that which is clear into another Stone-pot, poure other distilled Vinegar upon the Calx which is not well dissolved, mix them well together, set it 14 days in the Bath, again decant it, and poure other Vinegar upon it as before. This decantation and pouring on continue so long till all the Calx of Saturn be dissolved, then take all the dissolved Saturn, set it in a Bath, evaporate the Vinegar by a small fire, the Saturn will become a powder or lump. Or stir it about until it be dry, you have a mass or powder of a dark yellow, or honey colour, then grind the powder again very finely upon a Stone with distilled Vinegar; put it into a stone-pot, stir and mix it well

together, set it again into a Bath, which is but lukewarm, so let it stand five or six dayes, stir it every day from the top to the bottom with a wooden Ladle, cover it again with the glass-Stopple, then let it cool, poure off that which is dissolved into a great stone pot, poure other Vinegar upon it, mix and stir them well together, set it into the Bath as before, reiterate this decantation and pouring on so often, till no more will dissolve, which try with your tongue, is it be sweet, it is not enough dissolved, or put some of it into a glass-gourd, let it evaporate, if any thing remain, it is not yet all dissolved which would be Gold, and then what remains in the pot are Faeces, and sweet upon the Tongue; if you find any thing in the Gourd, it is not yet all dissolved, then may you poure fresh Vinegar upon it, till all be dissolved, then coagulate it as before, poure other Vinegar upon it, stir it, set it again into the Bath, reiterate this operation of solution and coagulation so long till you find no more Faeces at the bottom, but all be dissolved into a pure clear water, then

is Saturn freed from all its Leprousness, Melancholy, Faeces, and blackness, being pure and white as Snow, for it is cleansed from all its uncleanness, because its coldness stands outwards as Luna doth, and its heat is internal, fluxible as wax, and sweet as sugar Candy.

Why is it as white as Snow?

Because it is purified from all its impurities, and because its coldness stands external as Luna doth, and its heat is internal.

Why is it sweet?

Because the four Elements in it are pure, and separated from all sulphurous stink and blackness, which Saturn received in the Mine; it is almost Medicinal, and like unto Nature: And because it is so pure, it affords some of its internal virtue outwardly, as that of Sweetness; but the heat is so covered with the cold, that it cannot put forth its power externally by reason of the cold which is external (the heat of Saturn lies internal, even as in Salt-Nitre) as doth the Taste, the Spirit of Tasting is the most subtile in all things, as is taught more at large in the Book of Vegetables, how the Air doth dilate it self from all Herbs and Flowers externally; for the Spirit of the Air lies in the inward part of all things; for God created nothing in this world but it hath its peculiar Taste or Air, the Air and the Taste are one Spirit, the Taste goes out of the Air, as Smoke from the Fire.

But how comes it to pass, that a thing which hath a sweet Air, is bitter in Taste? The cause is, because the Faeces of that thing are putrid and stinking in the Elements, that is the Choler or Heat; for whatsoever is unnaturally hot, hath a bitter Taste; the Air and the Taste are both one Spirit, and as the Spirit of the Air presses outwards through hot thing, so doth the Air [...]race

the Taste about, and [...]ends the subtile Taste, that it should not be burnt by the vehement burning Choler, as in the Herbal is at large express'd.

But the cause why Saturn is sweet in Taste is, that it is almost pure and clean, having scarce any unnatural heat in it, which can burn the subtile Tast, therefore it hath the Taste externally, and the Taste hath the Spirit of the Air lock'd up in it.

My Child, know what I said before, that a thing wherein is much burning heat, the Air locks up the Taste therein, because the Taste shall not be corrupted by the unnatural heat. So the Taste includes the Air in it, when it issues forth from a thing which is externally cold; for the subtil Spirits of the Air or Sent of a thing can endure no Cold, as we see daily in Herbs and Flowers that they yield no Sent in the Winter, as they do in the Summer; but they hide themselves in the Winter, and the Spirit hath the Sent inclosed in it, and the Spirit of Sent of Air. Behold a man that hath taken Cold, immediately he loses his Sent, and his Tasting is diminished. Even so it is here with Saturn; it is quite-cold, so that the Taste manifests it self with the Spirit of Sent; for the Spirit of the Taste hath the Smell in it. Look upon Sugar which is well clarified from its Faeces, how sweet it is in Taste, yet it yields no Sent, yet there is an extraordinary sweetness in Sugar. What is the reason of this? Sugar is very cold externally, therefore is it white as Snow, and of a sweet Taste; yet Sugar internally is hot and moist, of the temper of Gold, and of such great virtue that it is called the Philosophers Stone, as

it is approved, and very prevalent to cure all the Distempers of mans Body, as appears by its operation. The reason why I say this, my Child, is, that you should altogether understand its internal & external, and the Spirits which are in these things, whereof we

discourse; that thereby you should know Gods wonderful works, and what wonders he works in these inferiour things, which are all made for our use.

What hath God in us, for whose sake he hath created all these wonders, and all these things?

Wherefore, my Child, believe in God, love him, and follow him, for he loves you, as he makes it appear, and manifests himself in all things, as well in their Internals as in their Externals.

O how wonderful is our Lord and God, from whom all Wonders proceed!

Now, my child, why is Saturn fluxible as Wax?

By reason of its abounding Sulphur, which is therein; for I find no fluxibleness or fusibleness in any thing saving in Sulphur, Mercury and Arsenick, and all these three are in Saturn; so that Saturn is quickly fluxible, but all these three are cleansed with it from their uncleanness. And do you not know, that the Philosophers call their Sone Arsenick, and a white thing; and they say their Sulphur is incombustible; they call it likewise a red thing, all this is Saturn, in it is Arsenick; for Luna is principally generated of a white Sulphur, as is plainly taught in the Book of Sulphurs, and all Arsenick is internally red as Bloud, if its inward part be brought outwards, as is demonstrated in the Book of Colours, &c. Saturn stands almost in the degree of fix'd Luna. So that in it there is a red Sulphur, as you see, when its internal is placed outwards, it will be red as a Ruby; there are no Colours but in the Spirits, so that there is in it a red and a yellow Sulphur. In it is Mercury, as may be seen, for Mercury is extracted out of Saturn in a short time, and with little labour.

So that all three are in Saturn, but they are not fix'd therein, but they are clean, pure, incombustible, fluxible as Wax; in it are all things which the Philosophers have mentioned. They say, our Stone is made of a stinking menstruous thing: What think you, is not Saturn digg'd out of a stinking Earth? for divers are killed with the ill Sents and Vapours where Saturn is digg'd, or they live not long who labour in that stinking black Mine, whence Saturn is digg'd. And the Philosophers say, our Stone is of little value, being unprepared; they say, the poor have it as well as the rich, and they say true; for there are not poorer or more miserable people to be found than those which dig and work Saturn in the Mine; and they say it is to be found in all Towns and places, wheresoever you come Saturn is there. They say it is a black thing: What think you, is it not black? They say, it is a dry water, if Gold or Luna be to be refined upon the test, must it not be done with Saturn? must be wash'd and tried with it, as a foul garment is made clean with Sope. They say, in our Stone are the four Elements, and they say true; for the four Elements may be separated out of Saturn. They say, our Stone consists of Soul, Spirit and Body, and these three become one. They say true; when it is made fix'd for the white Mercury and Sulphur with its Earth, then these three are one.

Whereby is to be observed, that the Philosophers have said true; they concealed its Name for the ignorants sake, who are not their Children, to keep them still in their Ignorance. Thus, my Child, the Ancients took care to conceal the name of the Stone; now let us return to our purpose.

You have now Saturn wash'd and cleansed from all its impurity, and made as white as Snow, fusible as Wax, but it is not fix'd yet; we will make it fix the Mercury and Sulphur with its Earth.

Take a Glass-Vial, put half of your purified Saturn into it, reserve the other half till you have occasion to use it; lay a polish'd Glass upon the mouth of the Glass, set it in a Cuple with sifted Ashes upon a Furnace; or set it on the Tripes of Secrets, or in the Furnace wherein you calcine Spirits; give it Fire so hot is the heat of the Sun at Midsummer, and no hotter, either a very little hotter, or a very little cooler, as you can best hit it. But if you give it a greater heat, such as you may keep Lead in flux, then your Matter would melt as if it were Oil; and having stood so, ten or twelve days, its Sulphur would fly away, and your Matter would all be spoiled, for the Sulphur which is in your Matter is not yet fix'd, but is in the external. Wherefore the Matter melts presently, and though it be clean, yet it is not fix'd; wherefore give so gentle fire to it, that it may not flux so keep it six weeks; then take out a little of it, lay it on a glowing hot Plate, if it immediately melts and fumes, it is not yet fixed, but if the Matter remain unmelted, the Sulphur is then fix'd which is therein; then strengthen the Fire notably, till the Matter in the Glass begins to look yellow, and continually more and more yellow, like to powdered Saffron, then augment the fire yet stronger, till the Matter begin to be red, then prosecute your Fire from one degree to another, even as the Powder becomes redder and redder by degrees, so hold on your Fire, till the Matter be red as a Ruby, then augment the Fire yet more, that the Matter may be glowing hot, then is it fixt, and ready to pour the curious Water of Paradise upon it.

My Child must know, that there are two ways of pouring on the Water of Paradise; I will teach you to make and prepare both, then may you take which you will; for the one is half as good again as the other.

My Child, you may remember, that I ordered you to reserve the one half of the purified Saturn, which take and put into a Stone-pot, pour upon it a pottle or more of distilled Wine-Vinegar, set a head on, distil the Vinegar again from it in a Bath, the head must have a hole at the top to pour fresh Vinegar upon the Matter, and abstract the Vinegar again from it, pour fresh Vinegar again on, and again abstract it; this pouring on, and abstracting or distilling off must continue so long, till the Vinegar be drawn off as strong as it was when it was put in, then is it enough, and the Matter hath in it as much of the Spirit of Vinegar as it can contain; then take the Pot out of the Bath, take on the head, and take the Matter out, and put it into a thick glass which can endure the Fire, set a head on it, put it in a Cuple with Ashes, which set on a Furnace first make a small Fire, and so continually a little stronger, till your Matter come over as red as Bloud, thick as Oil, and sweet as Sugar, with a Celestial Sent then keep it in that heat so long as it distils, and when it begins to slack, then increase your Fire till the Glass begin to glow; continue this heat till no more will distil, then let it cool of it self, take the Receiver off, stop it very close with Wax, take the Matter out of the Glass, beat it to powder in an Iron Mortar, with a steel Pestle; and then grind it on a Stone with good distilled Vinegar, put this Matter so ground into a Pot, poure good distilled Vinegar upon it, that two parts be full, set the Pot into a Bath with a head upon it, distil the Vinegar off, poure fresh Vinegar again upon it, distil it off again: thus do so long, that the Vinegar be as strong as it was when it was first poured upon it, then let it cool, take the Matter out of the Bath, take the head off, take the Matter out of the Pot, put it into a stronger round Glass which can endure the Fire, as you did before, set it upon a Furnace in a Cuple with sifted Ashes, set a head on, and a Receiver luted to it, then distil it, first with a small fire, which augment by degrees, till

a Matter come over red as Bloud, and thick as Oyl, as aforesaid; give it fire till no more will distil, then let it cool of it self, take off the head, break the glass-pot, and take the Matter out, powder it again, and grind it on a Stone with distilled Vinegar, put it again into the Stone pot, poure fresh Vinegar upon it, set it into the Bath, and its head on, distil the Vinegar from it, poure it on again as hath been taught, till the Vinegar remain strong as it was.

Reiterate this distillation in the Bath until the Matter hath no more Spirit of the Vinegar in it, then take it out, set it in a glass-pot, distil all that will distil forth in ashes, till the Matter become a red Oil, then have you the most noble water of Paradise, to pour upon all fix'd stones, to perfect the Stone; this is one way. This water of Paradise thus distilled, the Ancients called their sharp clear Vinegar, for they conceal its name.

My Child, I will now teach you other ways to make the Water of Paradise; this is an easie way, but not so good, nor doth it that high projection in humane Medicines, yet it cures all Diseases within and without, but the other cures miraculously in a short time.

The second way of preparing the Water of Paradise.

My Child, if you would make it after this manner, you must take the half of your prepared Saturn which I ordered you to keep, upon which poure the half of your fix'd and prepared Water of Paradise, take the half, put it into a Stone-pot, poure weak Wine Vinegar upon it, mix it well together, then take two pounds of calcined Tartar, which is well clarified by solution and coagulation, so that it leave no more Faeces behind it, Salt, Armoniac one pound,

which is likewise so clearly sublimed, that no Faeces remain after its sublimation, pound both together to a Powder, put them speedily into a pot, and stop it close immediately, or else it will run out; for so soon as the Tartar and Salt Armoniac come to the Vinegar, they lift themselves up, and would immediately run out of the mouth of the pot, wherefore stop the pot presently, set the pot in a Vessel of Water, they will cool speedily, otherwise if the cold and hot Matter should come together suddenly, they would contest together, rise up, and become so hot, that the pot would break for heat, if it were not set in cold Water; therefore take heed, when you put the powders in, that you stop it immediately, and set it in cold Water before you put the other Powder to it, then will they unite, let them stand a day and a night in that Vessel, then take them out, set them into a lukewarm Bath two days and nights, let it cool of it self, take the Stopple off from the pot, and set a head on, set the pot in sifted Ashes upon a Furnace, distil with a small fire, and continually greater till all the Vinegar be over, then augment your Fire notably, till you see quick Mercury drop out of the Pipe, when it ceases to drop, then augment the Fire by little and little and drive it so long as it drops; you may observe when it will leave dropping, if in the space of one or two Pater-nosters one drop doth fall, then augment the Fire till the pot glow at the bottom, for twelve hours, and when the Mercury is over, then should the Salt Armoniac sublime up into the head, and the Tartar remain with the Body of Saturn at the bottom of the Pot, which take out, put it into a Linnen Bag, hang it in a moist Cellar, the Tartar will dissolve, receive it in a Glass, the body of Saturn remains in the Bag, take it out, and calcine it in a reverberating Furnace three days and nights, with a great heat, as is taught elsewhere, then extract the Salt out, as is taught in the Mineral Book. You may make projection with the Salt, and coagulate your Tartar again, it will be as good or better than it was, likewise take your Salt Armoniac

out of the Head, it is good again, and if you could have no Salt Armoniac, then take three pound of calcined Tartar, likewise so clarified, that it leave no Faeces behind, you then need no Salt Armoniac, therewith may you likewise extract the Mercury out of Luna and Jupiter, wherewith you may do wonders, as is taught in the Miner. Book, where is spoken of the Quintessence of Metals.

Now my Child must know, that this Mercury or Quintessence of Saturn is as good in all works as the Mercury of Sol, they are both alike good, and herein all Philosophers agree. My Child, take this Mercury of Saturn, so drawn out of the Receiver, put it into a Glass Box.

I have now taught you to make two sorts of the Water of Paradise; and know, my Child, that the first way is the best; though it be made with some danger, longer time, and more charge; for the Vinegar is all good, yet the red Oil is the best; its time is alike unto the end, and though it be more tedious before you obtain the red Oil, yet it fixes it self in a short time, if it come to the Matter of fix'd Stone, into a simple Essence in greater redness; but when the Mercury comes to the fix'd stone, it holds on a long time in ascending and descending before it die, and when it is quite dead, it makes the red fix'd Stone again into a fixt colour, so covering the red stone with its coldness, that the red stone becomes white again, then must you boil it again gently with a small Fire, till it begin to be yellow, prosecuting the Fire from one degree to another, as the Colour is higher and stronger, and that so long till it attain to a perfect redness, which requires a long time before it be done, which is not requisite in the red Oil; for the red Oil dies or coagulates forthwith the stone, the one fixing it self with the other into a simple Essence, in a short time. Therefore I tell thee, my Child, that the time of the Oyl is alike long in the end, though it

appear to be of a shorter time with the Mercury, but it is equally long at the end of the Work, therefore I tell you the Art of both Works, that you may the better understand the Art to make the Oyl from the innermost Nature of the Stone, which is found afterwards.

The Oyl was unknown to the Ancients, for my Grandfather with his Companions found it with great labour and length of time.

So there are two ways to dissolve the Stone, and to poure upon it the clear water of Paradise. Our Ancestors called the Oyl their sharp Vinegar; therefore, my Child, keep the Name private, and I will teach you first of all how you shall join the Mercury to your Stone, which you extracted out of Saturn, to dissolve it; afterwards I will teach you to bring over the helm that red Oil which you extracted out of your prepared Saturn, into a fixt stone, to dissolve your stone.

My Child, weight your fixt stone, take half as much of your Mercury, poure it upon the stone in the Glass, cover the Glass again with a polish'd Glass which may just fit it, set it in a Cuple with sifted Ashes, make a small Fire like the Suns heat at Midsummer, and give no more Fire to it, until the Water of Paradise or Mercury become all a dead Powder. And know, my Child, that the red or fixt Stone, which before was darkned, when it hath drunk up the Water of Paradise, or Mercury, or how you will call it, that it be a Powder between black and gray, then augment the Fire from one degree to another, till the Matter be perfect white, and when it is white, strengthen the Fire yet more, from one degree to another, till it be of a dark yellow Colour, then make it yet stronger, till it be of a perfect red then rejoice, for your Stone is perfect, and fluxible as Wax. Praise God, who gives unto us part of his Miracles; and do good to the poor; you may see it with your fleshly Eyes, and use Gods goodness miraculously in

this corrupt Life, for I tell you in good Charity, that if any one principally attain to this Stone, that it is given, afforded, and lent him from God. Whosoever hath this Stone, may live in a healthful state, to the last term of his Life, appointed him by God, and may have all whatsoever he desires on Earth.

He shall be loved and esteemed of all people, for he can cure them all internally and externally of all Diseases which may befall them; but if the Stone doth not so, it is false, and deserves not the name of the Vegetable Stone, or Philosophers Stone.

Therefore my Child, if God give you this Stone, look diligently to it, that you keep your self from offending God, that you make not this Stone on earth to be your Heaven; govern and rule your self to Gods glory and to the comfort of poor people, that Gods praise may be augmented, to the defence of the Christian Religion, and to the relief of poor exiled Christians.

I tell you, my Child, if you use it otherwise, God will leave you here a little while to your own Will, but afterwards he will speedily send a punishment, either you shall be struck dead, or die by a Fall, or die some other sudden death, and go Body and Soul to Hell, and be damned eternally, for your Ingratitude to God, who so graciously vouchsafed you so precious and great a Gift.

Therefore, my Child, look carefully to it, so to govern your self to Gods Glory, and the Salvation of your Soul, that the eternal Curse may not fall upon you; and therefore I have left you this Writing as my Testament. Enough hath been said to the wife, therefore look to your self.

The Multiplication of the Stone now perfected.

Now my Child, you may take the half of your Powder, put it into a Glass and melt it, have in readiness a Mould made hollow, of Box-wood, great or small as you please, it must be made smooth and even within with an Instrument, anoint it with Oil Olive, and when your red Powder is flux'd, poure it into the Mould, it will be a precious Stone, red as a Ruby, clear and transparent, take it out of the Mould, and make projection upon the imperfect Metals, and in the Body of Man.

Take ten times as much of prepared Saturn as I taught you before, by Coagulation and Solution, till it leave no Faeces behind, then take your precious red Powder out of the Glass, that two parts be full, set it into your warm Bath, and let it dissolve: when any thing is dissolved, decant off that which is clear on the top into another Glass, poure other Vinegar upon it, let it dissolve again as before, decant and poure fresh Vinegar upon it so often, till all be dissolved into a clear Water, which is done usually in ten or twelve days, then set all that which is dissolved into a Bath, and a head upon it, distil the Vinegar from it again, and coagulate the Matter so long till it be dry and shine, then put it into another Glass, which set upon a Furnace in a Cuple with sifted Ashes, laying a polish'd Glass upon the Mouth of the Glass.

My Child, know that your Matter is become fixt with the Stone in the solution, make an indifferent hot fire in the furnace, so hot as the heat of the Sun at Midsummer, or somewhat hotter; till the Matter begin to be yellow, then go on with the Fire from one degree to another, till you have a perfect yellow, then increase the Fire from one degree to another, till you have a perfect redness, which is quickly done, in half the time for the colour to come, and in the multiplication, but operate as before in the beginning, and poure Paradise water upon the Stone, as was taught

you before in this Work, boil and mortifie it in every point to a perfect redness as hath been taught.

Then may you again take half of it out, and make projection therewith, and multiply the other half again in all points as abovesaid, so may you always continue working.

Now I will teach you the other way, and the best that is to water your red fixt Stone or powder with the red Oil, that it be fusible; you must know how much your red powder weighs, then take half the weight of your red Oil, to the full weight of the Stone, and poure it upon the red powder, and when the Oil is poured into the Glass, you may set a small head on, upon a Furnace in sifted Ashes, joining a Receiver to the Nose of the head, make a small fire under it, as the heat of the Sun in March, and no hotter; for there is yet some moisture of the Vinegar in the Oil, that it may be abstracted, continue it in that heat, that can perceive no moisture in the Head, then augment the fire a little, as the heat of the Sun at Midsummer, and if there be yet more moisture in it, you will perceive it in the head, but if you perceive it not in 6 or 8 days, then take the head off, and lay the polish'd Glass again upon the mouth of your Glass, increase the fire, that you can scarce endure your hand or finger in the Ashes an Ave-Mary while, continue the fire in that heat till the red Oil be all fixt with the Powder in the Glass, which you may know thus;

Take a little of the powder out of the Glass, lay it on a glowing Silver Plate, if the powder melts as wax, and penetrates through the Plate as Oil doth through a dry Leather, and makes it Gold throughout, as far as the powder went, then is the Stone finish'd, and if it do not this, you must then let it stand in that heat till it do so without fuming.

Now, my Child, when the Stone is finish'd, take half of it out of the Glass, put it into a Glass melting-pot, and melt the powder gently, which should be done presently, for it melts as Wax; and being melted, poure it into the Mould of Box-wood as aforesaid, it will be a red stone, clear and transparent as Crystal, red as a Ruby, then make projection therewith, and set the other half again to multiply.

Then take in Gods Name twenty parts of Saturn, which is prepared by Solution and Coagulation, till it leave no more Faeces behind, as hath been said at the beginning. Dissolve these twenty parts of Saturn, dissolve by it self in a Glass with distilled Vinegar; likewise dissolve the powder of your Stone alone by it self in a Glass with distilled Vinegar, and when both are dissolved into clear water, poure both the Solutions together into a great Glass, set it into a Bath, a head on, and a Receiver to it, distil the Vinegar from it in the boiling Bath, till the Matter be dry, then let it cool of it self, put it into a Glass, lay a polish'd Glass over the mouth of the Glass, and set it into a Furnace in a Cuple with sifted Ashes, make a fire under it like to the Suns heat in March, till the powder be perfect white, which is quickly done.

Then augment your fire from one degree to another, till the Matter become yellower and yellower, to a perfect yellow; then increase it yet stronger, from one degree to another, till it be redder and redder, to a perfect redness; then poure your water upon the red powder with the red Oil, or with the water of Paradise, or with the clear sharp Vinegar, or call it how you will, doing in all points as hath been taught, till the red powder flux like Wax upon a Silver Plate, without fuming, penetrating it as Oil doth dry Leather, that it become good Gold within and without; then render thanks unto God, be obedient to him for his Gifts and Graces.

You may again take one half out of the Glass, and make projection, setting the other half in again, as hath been taught, so may you work all your Life-time, for the poor, and perform other duties to Gods Glory, and the Salvation of your Soul, as I have said before; enough to the wise.

Projection upon Metal.

Know, my Child, how and in what manner you must use this Stone, which makes projection upon Mercury, and all imperfect Metals and Bodies of Mars, Jupiter and Venus, whereof make Plates glowing hot, whereon straw the Stone, and lay Coals on for a season, that the Stone may penetrate, but the Stones must be made quick with Gold, and Jupiter also, which is very laborious, as is taught in the projection. But you must project upon Saturn or Luna, which need not be made quick, only flux them, and cast one part upon a thousand parts, it will be a Medicine, cast one part of these thousand parts upon ten parts, it will be the best Gold that ever was seen on earth.

It's Use in Physick.

This Stone cures all Leprous people, Plague, and all Diseases which may reign upon Earth, or befall Mankind; this is the true Aurum potable, and the true Quintessence which the Ancients sought; this is that thing whereof the whole Troop of Philosophers speak so wondrously, using all possible skill to conceal its Name and Operation, as aforesaid.

Take of this Stone the quantity of a Wheat-corn, lay it in a little good Wine in a small Glass, half full, or a quarter full, make the Wine warm, the Stone will melt like Butter, and the Wine will be red as Bloud, and very sweet in your mouth as ever you

tasted; for to speak comparatively, it is so sweet in taste that Honey and Sugar may be compared as Gall to it; give this unto the Patient to drink, lay him in Bed, but lay not too many cloaths upon him, the Stone hastens forthwith to the heart, expelling thence all ill humors, thence dilating it self through all the Arteries and Veins of the whole Body, rousing up all humours, the party will sweat, for the Stone opens all the pores of the Body, and drives forth all humours thereby, so that the Patient will seem to have been in the Water, yet will this sweating not make him sicker, for the Stone expels only what is adverse to Nature, preserving what is consonant unto it in its being, therefore the Patient is not sicker or weaker; but the more he sweats the stronger and lustier will he be, the Veins will be lighter, and the Sweat continues till all evil Humours be driven out of the Body, and then it ceases.

The next day you shall take of it the quantity of a Wheat-corn, in warm Wine again, you will go to stool immediately, and that will not cease so long as you have any thing in your Body which is contrary to Nature, and the more Stools the Patient hath, the stronger and lighter at heart will he be; for the Stone drives nothing forth but what is adverse and prejudicial to Nature.

The third day give the like quantity in warm Wine, as aforesaid; it will so fortifie the Veins and Heart, that the party will not think himself to be a Man, but rather a Spirit, all his Members will be so light and lively, & of the party will take the like quantity of a Wheat-Corn every day for the space of nine days, I tell you, his Body will be as spiritual as if he had been nine days in the terrestrial Paradise, eating every day of the Fruit, making him fair, lusty, and young; therefore use this Stone weekly, the quantity of a Wheat-Corn with warm Wine, so shall you

live in health unto the last hour of the time appointed for you by God.

What say you, my Child, is not this the true Aurum potabile, and the true Quintessence, and the thing which we seek? It is a spiritual thing, a Gift which God bestows upon his Friends, therefore, my Child, do not undertake this Divine Work, if you find your self in deadly Sins, or that your intent be otherwise than to Gods Glory, and to perform those things which I taught you before.

I tell you truly, you may see the Work, or begin it, but I am certain you shall never accomplish it, nor see the Stone, God will order it so, it will break, fall, or some one Disaster or other will happen, that you shall never see the Stone, or accomplish it. Therefore if you find your self otherwise, do not begin the work, for I know assuredly, you will lose your Labour; wherefore deceive not your self. Enough to the wise.

Its Use in External Diseases.

My Child, there are some people who have external Distempers on their Bodies, as Fistulaes, Cancers, Wolf, or evil Biles, or Holes, be they what or how they will, &c. give him the weight of one Wheat-Corn to drink in warm Wine two days, as is taught before, the whole body within and without shall be freed from all which is adverse to Nature, and you shall deal with the open Sores thus;

Take a Drachm of the Stone, seeth it in a pottle of Wine in a Glass, the space of two or three Pater-nosters, that the Stone may melt, the Wine will be as red as Bloud, therewith wash the Sores

morning and evening, laying a thin Plate of Lead over, in a short time, as in ten or twelve days the Sores will be whole; and give him every day the quantity of a Wheat-Corn, in warm wine till he be well. If they be Fistulaes or other concave Holes, that you cannot come at them, to wash them, then take a Silver Syringe, and inject of that wine into them, it will heal him, as aforesaid.

And if one had a pound of the rankest Poison in the world in his Body, and immediately drink a Drachme thereof in warm Wine, the poison shall forthwith evacuate by siege, together with all the evil Humors in his Body.

My Child, here ends the most noble and precious Work which is in the Vegetable Book; on whomsoever God bestows this Stone, needs no other thing in this World, therefore keep it as close and well as you can, to Gods Glory, who grant that we may walk in his obedience, Amen.

God is blessed in all his works.

FINIS.