

the
F O U N T A I N
of
C H E M I C A L P H I L O S O P H Y



PRODUCED BY:

R A M S

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THE FOUNTAIN OF CHEMICAL PHILOSOPHY

I shall divide the whole Discourse of the Art into two parts; the first shall contain things or reasons showing the Operation substantially and essentially, the second, the disposition of them. First of all, things shewing the Stone essentially, and the Body as ripe SULPHUR, or Red Brass, to which is added the Vessel, Furnace and a Threefold Fire, secondly, the disposition is considered, the weight and government. The weight is two-fold, and the Government is twofold which performs these Operations: Calcination, Dissolution, Separation, Conjunction, Putrefaction, Distillation, Coagulation, Sublimation, Fixation, Calcination, which two first Operations are done by the First Fire being Temperate, not burning, yet an altering Fire, making warm the Kings Bath, and changing it into a subtile Earth, Viscous, dis continuing, Black, and stinking, afterwards into a Mercurial Water of several Colours; and this is called the Fire against Nature. The three Operations which follow, are made by the conjunction of the First and Third Fires, that is to say, Natural, and against Nature, which thus joined cause an Unnatural Fire, daily circulating the Matter, and separating the thin from the Thick, until the whole be made of the same Temperament, and then separated by conjoining, impregnating and so putrefying.

The five last Operations are done by the Fire of Nature, daily encreasing and governing the putrefyed Matter with a continual turning it about, and by often ascension and descension, cleanses it from Faeces which Therefore is called Distillation, Volatilization, Ablution, Mundification, Cohobation, Imbibition, Cibation and Humectation of the Earth, and this is done so long by heat, until at length the siccity begins to coagulate, which is called Inspissation, which by a longer decoction or sublimation brings fixation, whose limit or term is Exaltation.

This is not a changing of the local inferior place or condition for the superiour, but of a vile and base thing, to make a most noble and spiritual.

These are all our Operations and successive dispositions, which of some are called so many governments: What name you please you may put upon them, however. Know that there is a twofold Fire, Natural, and Against Nature, the latter of which first operates, because not unless, but by this, that is brought to light. And it behoves that putrefaction preceed generation, and these two Fires as they mutually resist each other make an unnatural Fire, and from this strife arises putrefaction, and a glorious regeneration, in which the SULPHUR and the Water are made one, congealed together by no Fire but a Natural Fire.

Our body therefore that is called the Earth of Lemnos, performed the whole Work, but is not governed unless by its own Water, which Water is indeed Rain Water, but not that which the Vulgar have known to prepare, but ours, which none at any time have seen it unless in a special manner. Believe me, for I speak the truth. Fools have known to extract many Waters, viz. wetting the hands, but our Water is the Life of all things, which to obtain, it behoves you to Labour and Sweat, then neither SOL nor LUNA shall be wanting unto thee to attain Riches. I speak and that out of a faithful mind. The Life of this Matter, it is Water of Salt Petre, which in appearance is as MERCURY, but in its heart a pure infernal Fire, but take heed least thou be deceived by Argent Vive, but understood that MERCURY, when the Sun returning in the month of March diffuses himself throughout all places, this thou shalt gather in the month of October, because then truly it is found ripe, and is the most precious Treasure in the World.

But that I may discribe our MERCURY or our Rain Water unto thee, and that thou mayst find it out; know that it is before your eyes in the whole World, insomuch he that doth not know it, or at least wise takes the vulgar water for it, heaps on himself many tortures;

for he rejects our Mercury in his season, so shall never perfect our Magistry: For the Vulgar Alchemist beholdeth with a pale countenance from whence comes their disesteem of it, but the Sons of Learning stand amazed at it, and is held in great esteem amongst them. It is a vile thing, and yet most precious, whom none at any time hath despised without the great judgement of God. But when you see it do not despise it, because it appears in a most base thing, for if you condemn it you shall be deprived of the Magistry, but if you shall esteem this thing of great worth which is contemptible, then be assured it will appear to thee with another more glorious countenance, for our Water is a most pure Virgin, and of many beloved, but it is arrayed in the sight of all with most foul Wedding Garments, whereby Philosophers may be distinguished from Fools; for whosoever only outwardly shalt behold her, he is unworthy of so great a secret as our Virgin is accounted. Punches and Harlots arrayed with beautiful Garments shew themselves at great feasts, but this most Chaste and precious Virgin, within most beautiful, without most ugly, doth indeed deceive Fools, but when an understanding Man sees her most noble Spirit, that lyes hid in her Body, uncovered, will he not then conceive penetrable: And then our Virgin will behold him as a friend, her uncleanness being taken away, will begin to shine most beautiful and lovely, when none but a Fool cannot choose but admire, and love her, for to him she bestoweth infinite Riches and most perfect Health. Therefore honour this most pretty Woman, the Sister, and Wife of our King; to whom if you shall yield your assistance, to take off her foul Robes, she will obtain of herself most beautiful Garments and on thee bestow infinite Riches. Cleanse therefore her, above measure, this is our Queen, which when you shall behold, you will think you perceive a Celestial Body; for indeed it is the Heaven or Quintessence of Philosophers, whose brightness you cannot imagine.

It is our true Water of the Sea, serene, crystalline, pure, and

clean, which is not so in her own nature as we bring her to by our Art, it is our Sea, our Hidden Fountain, from which our Gold is naturally created, yet notwithstanding it is esteemed before Gold and overcomes it in the hour of its nativity Gold is joined with her, and in her is washed, they increase in strong and noble Virtues both together, which neither Caesar nor the Pope are able to purchase for any price; for they cannot obtain this Water with all their force, for one ounce of it is not worth less than a Thousand (pounds); because by this Water alone, without any labour, unless by addition of the Perfect Body neatly filed, you may complete our most honourable Stone to which no Treasure in the World is to be equalled.

Verily there is need of profound meditation before thou shalt be able to know our Sea, viz. The Flux and Reflux, nevertheless if you be diligent you may, God assisting, obtain your desire, for my part, after I had known the Ground from whence this our Secret Fountain in the beginning did flow, yet not without Gold, daily toiling and studying with profound contemplation, I learnt to elect this, because the Fiery Furnace and fair promises of the Sages lay hid for a long time unto me, but after I had known this, and how by her proper Vessel it was after a few days made fit.

I diligently mused with myself to behold the Brightness of our Water, at the sight of which, I could not but stand amazed as well in the practise, as in the theory, and so on the contrary: For he that exactly hath obtained the knowledge of this Water, no words or sweet sayings, writings or aenigmas of the Philosophers shall be hid unto him, for whosoever shall elaborate this our Water, nothing more remains to be done by him, but that be put into it a clean Body in a just quantity, close the Vessel, and then let it stand until the accomplishment of the Work. And this Water is our Fire which causes to die, and likewise to live.

Concerning which that learned man Johannes Pontanus hath written " he that once hath obtained it, arrives to the Harvest of his Labours."

For all the other things are performed by Nature, for it dissolves and coagulates, it will calcine and putrefy, and perform all Governments successively one after the other unto a perfect End."

But we have another double Fire which you will easily discern as soon as you know the first.

Now let us return to the Water in which, believe me, the whole Secret consists, which Water although it is one, yet it is not Simple, but Compounded, that is to say of the Fire and Vessel of the Philosophers, to which a third is added viz. a Bond.

When therefore we speak of our Vessel, understand our Water, when of the Fire, in the like manner our Water, and when of the Furnace, we treat of nothing differing from our Water. Therefore it is our Vessel, Our Furnace, our Fire, and all these are One, viz. our Water: The Fire digesteth, the Vessel whiteneth and penetrateth, and the Furnace or Bond doth encompass and include all things, the Fire is MERCURY. The Vessel is MERCURY, THE Furnace to conclude is likewise MERCURY, and note well, there is no Fire in the whole World but MERCURY, nor any Water but MERCURY, when notwithstanding the Fire is manifold, there are then four as well Water as Fire, by a diversificated power in the Work, and likewise in one and the same thing, viz. in MERCURY, it is therefore our Living Fire, living Vessel and all Things are one.

Most dearly Beloved, know also that there is but one thing in the whole World in which is found our MERCURY, it is like Gold in essence unlike in substance, by converting its Nutriment; what you seek you will find.

Join Heaven with Earth on the Fire of friendship, and in the middle of the Firmaments you shall see the Bird of Hermes. Confound not Natures, but divide and join, and you shall reign in honour for all this Life.

Here therefore this great Secret from the Meridional Climate towards the West, is found a most high Mountain of which now is the discourse, is of Temperature somewhat hot, being not far distant

from the Sun, and in this Mountain is a Vapour or Spirit locked up which is chiefly necessary to our Work, it doth not ascend unless it is given life, neither is it given life unless in the top of this Mountain the Earth is digged to the knees, and if this be done, the Spirit, or a slender exhalation ascends, which congealed of the cold, it runs down distilling by drops into a most pure Water, warmed like a bath, which presently is gathered together. It is in truth the Staff or Guide of MERCURY, which is wrought with wonder. This our Water, our Vessel, our Furnace, is our MERCURY, and not the Vulgar, but the Liquor of a most pure Salt, hot and moist, which we have called MERCURY, because in comparision to the Sun it is unripe and cold.

Verily, I say unto thee, that unless the Omnipotent God had created this MERCURY, impossible were the transmutation of Metals, because SOL doth not tinge unless it be tinged, and it is not tinged but by this Our Divine Water.

O Blessed Humidity, which is the Philosophical Heaven, from whence the Sages have drawn their inestemable Delights. O Water Permanent, dissolving and amending SOL, our Nitre, and wonderful strong Salt Petre, whose price is not to be valued when it is made penetrable. It is a base dispicable thing and yet most precious, with our SOL only, and really loves as his own spouse, whose virtue if the vulgar should know they would not sell one drachm for a Thousand ounces of Silver; for it is the most precious Living Gold, penetrating the Body of Gold, which doth convert it into a pure Spirit, and by the bond of Wedlock is joined with it as a Woman to her husband, whose beauty SOL doth admire and with her rejoiceth, and through pure love doth slay his Wife, and she being moved with pity revives her Husband and from him is impregnated, conceiveth and groweth great by him with Child and brings forth a Son, a most excellent and renowned King.

O Happy Man which by him comes to obtain our Water: For if they shall once drink of it, and afterwards eat a small piece of his

Flesh, they shall reign as Princes all their Lives.

The whole Secret therefore of the Art consists in knowing this our Sea, of which whosoever shall be ignorant, if he bestow his Money about this Work is already destined to perdition: For our Ocean brings its Offspring or Original from a Mountain, and that the most highest, of which Mountain I have spoken of before, because if ascending to the Top you shall dig to the knees, a certain Exhalation or White Fume shall arise which will perfect the whole Magistry.

But there resteth yet another Secret which you ought specially to know, that is, in what manner you are to dig in the Mountain, for as much as the Earth of the Mountain of the Superficies by no stroke can be cut, for so much is the dryness of it, because in substance by means of heat it is proved to be more harder than a Flint.

Attend therefore to this Secret, in the Saturnine places is found a certain small Saturnine Herb, whose branches are dry, but its Juice abounds in the Root, you shall gather this Herb together with its Root and carry both with you until you come to the foot of the Mountain, under which digging by the help of Vulcan you shall bury your Herb, which presently shall pass through the pores of the Mountain, and loosing its Earth, then at the last climbing to the Top you shall easily pierce through to the Knees, and pour in of the thick and dry Water to the bottom of the Mountain, and descending it shall moisten the herb that was put in, which no sooner being moistened, together with it ascends like smoke, and violently carrieth up the Spirit of the Mountain with it, which Spirit is of a fiery power and mixeth itself with the Water and dwelleth in it, and the Water which thou puttest in is thy Bond, Vessel, or Furnace, and the Spirit of SATURN, the Whitening Fume, and the Vapour of the Mountain is the Fire, and all these are MERCURY. Thus hast thou the Regal Saturnal Vegetable and the Mineral Herb, from which with fat flesh is made the like banquet or Mixture, to which no delicacies in the World may be compared.

Now have you the whole Secret of our Water, under a parabolic speech described; yet not so absurd, but if you shall be diligent and learned, you may easily by contemplation and experiment fulfill the Work.

These are all the true Material Principles of our Stone, besides which nothing can, or ought to enter our Work, a King, to wit, a Water which is the Bath of the King, and know that the Water is the Vessel in which the King is contained and the Furnace, to the end the fiery force be included in it, and the Fire to the end the Virtue or Spirit of the Mountain dwell and inhabit in, and the Woman to the end that the Vapour of the SATURNAL Vegetable be embraced, which is most dear to the Sun which penetrates whiteness and mollifies him, and causeth him to cast his seed. Then the Fiery source which the Water includes, begins upon our Body thus reduced to work, bruseing, mortifying, hardening and putrefying, or rather stirred up to the perfecting of these Things, until at length the natural bred heat is removed from power into action, which whiteness coagulates, fixes and Tinges; Therefore it is called our clean Stone, because the Agent and the Patient united is contained in itself, he himself moving, and the moved active, and the passive fixed, and volatile, mature and crude, the one succouring of the other, and is amended in the other, because either is homogeneal to itself, for the same is SULPHUR and MERCURY in the Body and Water by identity of kind, neither are they unless by decoction only diversificated.

Keep this Secret, for we do not command you to mix crude and volatile MERCURY to ripe fixed SULPHUR, so we affirm the same to be the SULPHUR in the one as in the other, and the same in MERCURY, else where then were the homogeneity of Metals, which in our stone we affirm. We therefore mix these two species together that in a shorter time than Nature forms Gold simple in the Mines, we by our Art do accomplish it a thousand degrees more than perfect; for Nature from crude, moist, and cold MERCURY alone without any other

addition doth generate Gold under the ground by a long decoction, now Art to effect the work, doth mix ripe and fixed SULPHUR with MERCURY purely cleansed and made clean by Art, and so the digested virtue of the SULPHUR is extracted by the MERCURY, and the Sulphureous MERCURY doth strongly change and perfect it into a complete Elixir.

Observe therefore the Work, and its process, from whence you shall understand the cause of a wonderful abbreviation thereof. Gold is a perfect Body and dry, Lune, cold and moist, MERCURY, a mean carrying the Tinctures, the Body of SOL is highly digested, of LUNA imperfect and unripe, MERCURY the Bond by which those two are united. Join LUNA with MERCURY in a due and convenient Fire, and so mix them that LUNA with MERCURY may be made one MERCURY retaining Fire in itself, and all the Superfluity shall fall off from MERCURY and be made clear as the Tear of the eye; but not Diaphanous, then afterwards mix this MERCURY, in which is LUNA and Fire with SOL, and then the hot and dry will love the cold and moist, and in their bed they lie down, with the Fire of friendship, and the man performs upon the Woman, and the Woman shall be coagulated by the Man, and then the Spirit and Body, are made one by commixtion.

Go forward afterwards in what measure you began, and so often reiterate the Heaven on his Earth until the Spirit takes upon him the Body; and both together are fixed.

Then our Stone is perfected and endued with a Royal Power, which no price can buy, for MERCURY is the Water of all Metals, and these Things in him are digested, and even as simple water which in his own nature is cold and moist, yet if it shall be mixed with any Vegetable in decoction, it usurps another nature, and puts on the Quality of the thing mixed, whose force, Spirit or Life which resides in the Water, goeth out into Water by decoction, and the Water conversibly receives the nature of it, yet the gross, corporeal, earthy part of the substance decocted is not that Spirit

changing the watery qualities, but from the moisture after decoction is separated.

In the same manner concerning Argent Vive and its Species it is to be understood, yet differently; for what thing soever, either Metal or Mineral that shall be thus familiar to MERCURY, and with him the least part can be mixed and decocted, this MERCURY according to the species of the Metal thus joined, puts on another quality, and casts off its faeces. Therefore Metalline and Mineral subordinately successively to be boiled in it, and this is their water in which the Mineral Spirits by decoction are sent forth and alter it, and no otherwise than as the Vegetalbe boiled in its own simple water.

The difference of the aforesaid decoctions is to be understood Twofold, the first that the water with the Vegetables in the coagulation is not fixed as MERCURY with Metals because these are of a more stronger composition than those. Secondly, that in the decoction of Vegetables and Animals, the Water as it is a Diaphanous humour, doth not only receive the virtues and qualities, but also another colour. But it is not thus in MERCURY; for the nature of it is only altered, but not the colour, nor flux, nor form, for the colour of the dissolved metal lies hid under the Liquid form of Argent Vive, first therefore, the MERCURY acts in dissolving the Metal, afterwards the Metal labours to coagulate the MERCURY as in the dissolution of the shape and colour of the Metal lies hid under the form and colour of MERCURY, and thus 2, 1, 3 in the coagulation form a colour of MERCURY lies hid under the form and colour of Metal. Thus the qualities of the Metal in dissolution doth not exhibit the flux of MERCURY, nor the qualities of MERCURY, in coagulation hinders the fixation of the Metal. Do you not observe here wonderful agreement in MERCURY and Metals: They love as the Mother and the Son, Sister and Brother, Male and Female. Wherefore the Bodies are meliorated by the Water, and receives the subtilities in it by its latitude, that is to say, the Spiritual

and volatile nature and the Water by course is amended and restrained, and takes upon itself a corporeal nature, and thus together the whole compound is ripened, as action made into power, and so the contrary by turns. But the reason that the colour of MERCURY by the dissolved Body is not changed in decoction, is that the Earth and Water are homogeneal in MERCURY and so tempered that neither can be separated from the other, for they are strongly mixed by a wonderful Trinity of the Matter together, so much is the hardness of the substance that hides the colours, from whence if any proportion of MERCURY be corrupted, either distinctively by polluted things, or generatively by the Body to itself appropriates, it will presently manifest the colours put into it: But there are proportions of MERCURY in respect of the Earth and the Water, in respect of the second, it flows and is Liquid in respect of the first, nothing that it toucheth doth wet, except that alone which is of the unity of its nature; from these things which have been said, all errors in MERCURY are discovered, for some obstruct and divide the homogeneity of it, drying it with divers sublimations, others corrupting and disproportions of the Earth, induring diaphanity. Those, as many as there be effect nothing at any time in a sophistical work; for MERCURY is the sperm of Metals which with much sagacity Nature hath formed to Metal in the loins of the Earth, neither any thing is wanting to it but pure digestion, and yet it is not digested unless by a pure Metallick SULPHUR not burning, which truly it hath in its centre, by which Nature, after a long space of time frames Gold out of it, but how this should be done by Art, to Man is unknown; Gold, to wit, from MERCURY alone, without any addition, and if it can be done is not perfected unless in a long time, and is with much cost and charges, which were a foolish thing to enterprise in the framing of simple gold.

There is but one only SULPHUR in the World that Nature hath perfected, which is most familiar to MERCURY, this therefore is radically mixed with it, and by this, MERCURY is decocted and MERCURY

through the repugnancy of the qualities doth putrefy it, and so by a Regeneration doth make Gold, not such as is had in the mines, but a Spiritual, penetrating, and tinging Gold, in somuch that it easily enters any imperfect Metal that it is cast upon, which in a short time digests and brings them to the anatical proportion of Gold, and the Faeces cast away, restores them to perfect health.

Therefore you see that MERCURY by no means is to be disproportioned from its nature, that it hath, but to be ripened, and that not by itself without any other addition, and yet without any strange and extraneous addition, but it leasewise by the radical union of the Body of the World with it, which makes our secret Conjunction.

See then that you be not deceived for this Conjunction is not made by manual operation, but by a natural means only assisting, but we not well understanding the cause of it, therefore it is called a Divine Work.

Fools have known to confound the Body of Gold with MERCURY, and then they call it Gold animated, but in it they find nothing, although they should wait a thousand years, and afterwards not with standing is separated the one from the other in their proper nature, because it was not an attractive conjunction, but a confusion only of two things in themselves, but in our operation the Spirit of SOL infuses himself into the Spirit of MERCURY, that the one from the other may never hereafter be separated even as Water mixed with Water.

In this operation the best and chiefest Secret of the Art lies hid. Attend therefore the Sons of Wisdom and warily look that you do not err.

The Body of SOL is never joined with MERCURY familiarly unless by means of LUNA or the imperfect Body and Fire, and this LUNA is the Juice, the Water of Life, which lies hid in MERCURY, which with Fire is acuated, and is the spirit entering the Body and altering it, and compelling it to retain its Soul. Now therefore

you may see of what MERCURY we have spoken, not the vulgar, but the Rainy, which properly is not called MERCURY, but water of MERCURY, MERCURY, to wit, of the Vulgar is Water, but a spirit is wanting to it, and the fiery force to burn; supply then, if you can with excellent skill, what is wanting, then no more shall it be MERCURY of the Vulgar, but like to ours, but if you cannot do this, leave this MERCURY, because you cannot expect anything but loss from it.

Behold! God now is Witness I have declared the whole matter, so that if thou beest a prudent man you cannot be ignorant thereof. MERCURY of the Vulgar hath misled as many men as any thing, whatsoever in the work, in this the Labours have found nothing, because that they have not known our MERCURY, but that we may return to the Conjunction, which believe me, is the whole secret of the Art. Water I say, with Earth, is not inseparably united, but water to water doth strongly join together, hence it follows that this laudable Conjunction is not celebrated but after Dissolution.

Attend therefore thy Solution, and Nature will join together, and this Dissolution is made in MERCURY by the help of the included LUNA and Fire, for LUNA penetrateth and makes white, and the Fire mortifies and bruises, but Water incloses both the one and the other powers, according to the saying of the Philosophers, "The Fire which I shewed thee is Water", and in another place, "If Bodies were not subtilated by Fire and water, nothing is done in the Magistry.

O Our Blessed MERCURY, which frees us from so many troubles, which the Sophisters suffer, they make many operations with their hands but perform nothing but commit all things to MERCURY who proceeds according to natural instinct, in a better method than any man whatsoever is able to imagine. The end really is perceived by its necessity, that it never transgresses the right way if it be not hindered.

There are certain sophistical operations, who, taking gold add it to MERCURY, these they put into a glass, and set it on the Fire

expecting something from thence, but they cast fat and good seed on a barren ground and so are deceived; for when they expect a harvest they find none, because as before as written, and hereafter shall be further declared, that Gold is not the Matter of our Stone in its whole Essence not yet MERCURY, so that the bare and naked commixtion of these cannot generate our Stone; for Gold is accompted as Masculine to the Work of Generation, whose seed inhabits in the higher reins of digestion, for if he shall once cast forth his seed and this be received into a due Matrix, and joined with a passive feminine Sperm, it is nourished by a due heat, and fed with its own proper nourishment, then certainly from Gold it is had and obtained, which our work affords sufficient enough, thus neither man, in which man is the Father, nor the Matter of the Embrio can it be called; For it hath in itself such matter, out of which, through Conjunction of an unlike Spermatic Matter in the same Kind, through an apt and fit disposition, an Infant is formed. In the like manner concerning Gold I conceive it to be understood. For as Gold is the most perfect of all the Metals, and the Father of the Stone, yet it is not the Matter of it, but the Sperm which in in Gold, which it sendeth forth if with Skill it be handled; that shall be the Masculine Matter of our Stone, and it is nothing else and then the most highest digested Virtue of Gold, which from it is drawn by a skillful Workman, and then it is called our Live Gold, and not the Vulgar which is dead, and so also in the presecution of Man, man may be called dead, in having respect to the Art of Generation, until that the due Matter which he hath in himself he shall effuse it into a fit place, the like happens in our Art.

Therefore our Gold is not the Gold of the Vulgar, they differ even so much as the Father differeth from the Sperm which he hath, the first thing in our Work is profitable and alive, but the other dead and unprofitable until it be quickened, that is, his Sperm which is the active Virtue of our Stone, he sends forth.

Thus therefore go forward with a great deal of care, take this Body which I have shewed thee and extract the Seed sweetly from it, then truly, and not before, this Gold (which formerly was dead, unpleasant, and unprofitable) is by this our Art is made Living and Active, and fit for our Work. It shall then suffice thee to have the First Matter of our Stone, which truly may be called the first Matter of Gold: For Gold is a Body, that is to say, a Chaos or Spirit, neither can it be reduced to its former species of Gold, because the Body is converted into a Spirit.

Therefore I command thee, Offspring of Menables, to make the corporeal incorporeal: For Hermes saith, "O Son, extract his shadow from its Rays, that is drawn from Gold his Seed," which is called the Rays or Shadow, because it resides as in a shadow and under an obscure shadow of Darkness it goes forth.

Aristotle in the like manner saith "The first Thing that you ought to do, is that you sublime MERCURY, afterwards you may put a pure Body into pure MERCURY." This is here understood the sublimation of MERCURY. I inform thee Reader, that there be infinite false sublimations of MERCURY erroneous and sophistical, and but one true and natural, which is not obtained without skill and cunning, but I leaving all Vulgar operations follow the intentions of the Philosophers for I desire that Sublimations which they call the First Preparation of the Slender Matter by which the Eclipse of the Earthy interposition is taken away from the Moon that it might receive Light from the Sun, which is done in the Black Sphere of SATURN, which darkness the whole horizon is blotted out.

Then JUPITER obtaining the Eclipse, ascends as a most bright shining Cloud in the Air, from whence upon the Earth he distills a most pure Dew, loving and to be loved, which softens it, and in his belly or Breasts stirs up great winds which carries our Stone upwards, by which means he is endued with a Celestial Power, who again sliding down in the Earth, which is his Nurse, takes upon him an Earthly and Corporeal Nature; thus he receives the Virtues of the Superiours and Inferiours.

We conclude therefore, that neither Gold nor MERCURY by any means affords us the First Matter of our Stone, until that the Tincture is drawn out by MERCURY the Dissolvent, from Gold dissolved, which Tincture is Active, Living and not Dead.

This is the Matter of the Ancient Philosophers which we ought to take, which as the Author of the New Light says, "It is, but doth not appear until the Artificer pleaseth." In knowing of which lies hid the whole Perfection of the Art.

Therefore I command you whosoever desire to be searchers of this Secret, that you take that which is base and manifest to the whole world from which it is after a wonderful manner extracted that which is most occult in it, that is our Menstruum and killing MERCURY, it is our Philosophical Air, in which the Virtue of SOL is exalted and rises, this join with his delectable Spouse, and permit them to lie down in the bed of friendship, that is being placed on an easy Fire, and there let them stand without removing away, until that from their occult nature (which is regenerated by a Philosopher) the quickening Virtue goes forth that raises the dead. Then the Kingly progeny is present, whose Father is SOL and Mother LUNA, and thus have you the most true explication of the New Light," that is to be taken, saith the Author, "Which is but not seen until the artificer pleaseth;" and this is understood for the true Matter of the Ancient Philosophers, and this fully and plainly it is spoken concerning our Body and our Water, whether our SULPHUR Red or White.

To these we say, ought to be joined the Furnace, Vessel, and a three-fold Fire, mark well what, and of what things I here speak of, that is to say a Furnace made of Clay or Brick is not wont to be called by us our Furnace, nor the elementary Fire of which we shall hereafter mention in the last member of this Tractate concerning our disposition, but here we speak of a thing essentially and substantially convenient to the Work: For the Clay or Brick Furnace is not accustomed to be called by us "Our Furnace," nor

the Elementary Fire, "Our Fire," nor the Glass Vessel, "Our Vessel."

Those truly are to the Sophisters common things amongst them, and in the curiosity of these do often excell us. That we call "Ours" which they have not, nor may have. Verily I say that "Our Fire", "Our Furnace", "Our Vessel", are secrets, and not seen but by Philosophers as they enter the Essence itself of our Work.

Here a Philosopher writing of Fire saith thus. "Behold the Fire that I shew thee is Water". Likewise another of the Vessel thus witnesseth, "The Vessel of the Philosophers is their Water."

Another saith "The intention of the writings is this, that all Operations are done by its own Humid Fire in a Secret Furnace and Occult Vessel." Which testimonies do sufficiently demonstrate another Fire, Vessel and Furnace than those which are known to the Vulgar.

Therefore my dear Brother, let it not be any cause of scruple unto thee that should number our Furnace, Fire and Vessel amongst Things essentially shewing the Stone. In this truly I have followed the Intention of all the Philosophers writing of this Art. Thus of the Vessel. Sendivogius writing doth call it the Vessel of Nature, Flammel also Artephius, Lullius have all held the same opinion, and all others. It appears then that they would hide something from the Eyes of the common people.

I therefore most faithfully say, that these three things are but One, for Nature is only one, this the Learned Sons of the Art have Known and will Testify.

The Fire, I say, vexeth the Bodies more than Fire, from whence it is called Burning Fire, and most strong Fire. Hence the Philosopher saith, "Burn our Brass with a most strong Fire," which the sophisters hearing have been deceived, thinking that it is the Fire of Coals of Flame, which is contrary to our Fire. Of this Johannes Meahungus speaks, he saith "No Artificial Fire helps and prevails so much to induce heat as that which comes from Heaven."

Finis.