



**A 1990 R.A.M.S. PRODUCTION**

**T H R E E    T R A C T S**

*of the*

**G R E A T   M E D I C I N E**

*for*

**H U M A N   a n d   M E T A L L I N E**

**B O D I E S**

*by*

**Eirenaeus Philalethes Cosmopolita**

T H R E E   T R A C T S  
OF THE  
G R E A T   M E D I C I N E  
OF  
P H I L O S O P H E R S  
FOR  
H U M A N E   A N D   M E T A L L I N E  
B O D I E S

- I. INTITULED, ARS METALLORUM METAMORPHOSES.
- II. BREVIS MANUDUCTIO AD RUBINUM COELESTEM.
- III. FONS CHYMICAL PHILOSOPHIAE.

ALL WRITTEN IN LATIN BY  
EIRENAEUS PHILALETES COSMOPOLITA.

TRANSLATED INTO ENGLISH FOR THE BENEFIT OF THE  
STUDIOUS. BY A LOVER OF ART AND THEM.

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THE PUBLISHER'S PREFACE  
TO THE  
READER .

Reader,

Being conversant for many years with Writings of this kind, and also with not a few persons in pursuit of the Mastery, who together with me have not only read the true and false Books with equal credit (by which thou may judge of the event in practice) but also have embraced the notions or practice of confident affirmers with suitable credit to the hopes of attaining.

This labyrinth having no more possession of me, and the Theory of Principles so far prevailing as to enable me to make choice of authors and persons to converse with, can do no less than contribute as much as in me lies to the help of those ingenious searchers under the same difficulty. In order to effect this I have already communicated a short but candid Tract not long since, which was communicated to me by my very good Friend, as may be seen in his kind letter, in which it was inclosed and printed with it, called PHILADELPHIA; which I think in no way falls short of the Title.

This I thought might have terminated my care of that kind containing myself that everyone, though perhaps more capable, had not born a Proportion; but receiving this second kindness from my Friend, wherein he freely communicates his thoughts according to his promise and my request; which I persuaded myself could not prove of advantage to the Searchers of Art, especially in their Beginnings. And let it not be an objection, that he does not assume the title of a Professor



but rather an argument of his sincerity, since I believe it possible that something may be gained from such early thoughts, which more ripe experience denies. I meet with confirmation in this from a great Master - viz: - Eiraneus Philalethes, in his preface to his Exposition on Ripley's Compound of Alchemy, where speaking of the benefit he had received from Authors, has this expression: "Some in good sooth, who are not professors of this Secret, write more edifyingly to the information of the Tiro, than those whom skill hath made crafty." However, least this should not be sufficient to recompence thy expence I have added three excellent Tracts which I received from the hands of a Friend that had taken some pains and care in their translation from the Latin copies printed in Holland; and I take this opportunity the rather, because the first of them is so highly commended by my Friend. This is intituled Ars Metallorum, etc., which indeed well answers the End. Here the studious may meet with help, the ignorant with light and information, and reproachers and Myso-Chymicks with demonstration beyond dispute. The Second, Brevis Manuductio etc., in which not only the field in which it lies and the reason of its epithet, but the means to attain it is also shadowed forth, and indeed there are some peculiar hints that are not common.

The Third, Fons Chymicae, etc. As this answers the title so no doubt it will the desire of Searchers. For as nothing is more needful, so nothing is more earnestly sought than the true Fountain, Bath or Menstrum in which Sol is dissolved and amended. Thus Reader, having performed this in good will to the studious give me leave to withdraw, and spend my time more privately; and do thou endeavour to bear a proportion with me in communicating, rather than carp, at

what perhaps thou cannot imitate; however since I seek no honour  
from thee I shall be safe from the contrary.

By remaining,

**Philomathes.**

Esteemed Friend,

Lying under the Promise in my last (in which I sent Philadelphia) according to thy earnest request, that I would communicate my thoughts concerning the secret art of Hermes, and finding that little Tract so generously communicated to the World, hastens the fulfilling it. But in the first place, let me promise, that as these are my thoughts and conceptions, let them merit no otherways than such, always preferring the writings of known Masters to all, and no farther than these agree with them, and by them are confirmed trust or embrace them.

Having observed in my converse with those studious in this Art, that no one amongst many were possessed with so much as the theory of the possibility of it, though of many years consideration, it was a motive to me to consider things radically, especially remembering the saying of Philosophers, "that it was never found of any by chance." And in the first place the possibility of the thing, whence I might be assured that it was, nor that only, but that it was sufficient to recompence the Time, cost and labour necessary to it.

I therefore (after many errors) betook myself to the most valued and candid authors treating of the Theory and Possibility of the Thing, such as were recommended by those certainly knowing; as Trevisans four Books, etc. Sendivogious and many more, but one small piece fell into my hands of greatest value which I think fit to mention, it was intituled, Ars Metallorum, etc., written by Eiranaeus Philalethes, this fully manifesting the possibility and worth of the art; in a stile not ambiguous but full of learning and demonstration; which was confirmed by all but by none more than Philadelphia.

Thus presecuting this effectually, I found it not very difficult

to conceive the possibility of such an exaltation of imperfect bodies to perfection; seeing that no essential difference was between them but only accidental, and that all had one and the same matter, which is easily known to be Mercurial, and that Nature's Design or End was if she could have brought all to perfection.

Therefore it will easily be granted and gathered from hence, that if a plus quam perfection of Tincture endued with fixity and penetrability could be attained of the same Nature these imperfect Bodies (so much of them as is Mercurial says Philadelphia) might be influenced and enobled to the perfection of gold; so that as much as any body shall exceed in Tincture this Standard, so much it is capable of communicating to those short of it, vide Philadelphia etc.

So we are not to think this transmutation of metals is a changing of one species into another (as those who conceive metals differ after that manner object) neither anything contrary to Nature; but only changing of the same aureous matter from the state of crudity to the state of maturity, in Nature's own way.

I could give examples in Nature of this, but seeing it is plentifully shown by Masters of the Art themselves it ought to suffice.

And for the possibility of multiplying this Tincture it is plentifully shown by many (at which some carp) neither is it hard to conceive since our experience shows in common ferments there is no end, as it were, of the power of ferment, as it comes to have reiterated operations on suitable matters.

These considerations lend us immediately, through an necessity to abandon all thoughts of agents and patients out of kind, or that are not homogeneal to the bodies to be mended, and one to another; this no small security to a young searcher against the many pretences and

practices of those who prosecute those things blindly and corruptly.

How this may be effected is indeed worth enquiry. Therefore let us consider that next.

Nature being arrived at her End in the perfection of Gold the standard, and fallen short of it in imperfect metals through accidents, we to perfect them, must go as near to perfection as we can to begin, and as philosophers say where Nature left. If therefore we hope to move this perfection to a plus quam perfection, the perfection must die. Our great care then must be to seek and find such an Agent that is capable to effect it. Which appears to be, from all candid authors and reason itself an homogeneous humid; which doth not only kill the body but dies with it, and are both raised far more Noble and Perfect, endued with a multiplicative Power. Like as a grain of corn, when by its own humidity, in a proper matrix, is thus killed and raised, it putteth forth many grains, each endued with the same multiplicative virtue with the first seed, which may be multiplied as it were, infinitely.

This humidity, I very well know, is the desire of all true searchers of art, who know by sad experience how difficultly it is obtained but how difficult soever it may be thought or found to be, it must be attained or we labour without reward.

To reincrudate, necessarily requires a crudity; and as this is to die, rise and dwell with the body reduced, must also through necessity be the same in kind and only differ with respect to crudity; which then will naturally follow to be that crude out of which perfect gold is produced; according to all candid writers.

Philadelphia has illustrated and Bernard Trevisan with others, has affirmed that mercury to metals is like common water to vegetable

viz; their matter. Therefore the crudest mercury must be the only agent to reincrudate ripe mercurial bodies.

I have observed a pretty likeness between mercury in metallick works, and water in vegetables. For if I would produce a vegetable it must be by seed and water, if a metal it must be by mercury and its ferment. If I would purify a vegetable body (which is water congealed) as sugar, salt, etc., which are capable of being mixed with extraneous earth or feces, I must dissolve it in water, which water being of the unity of its matter possesses it and rejects the feces, which being evaporated leave the body free from those impurities.

Just so in refining metals (which are mercury coagulated) we dissolve them in a sufficient quantity of mercurial matter (by fusion then evaporate the crude mercurial matter on a test, etc., and the pure metal remains behind. In this work of refining running mercury is not chose or used but corporeal; as in Luna Saturn is chose, and in Sol Antimony.

Silver being less perfect, is purified by lead, less crude; gold most perfect is purified by antimony most crude. And as antimony is too crude for silver, so is lead not crude enough for gold. From hence may be learned the reason and ground of the Refiner's Art. And further to manifest the difference in maturity between lead and antimony I have observed in the union of them with other metals this difference effected. When in the reduction of lead ore, we add iron, and what else may be requisite and a fusion of both is made, the metal that resides is malleable. But if the like be done with antimony, we find, instead of that, a brittle metalline mass.

The reason of adding iron in such works is from hence, the mercuriality or metalline part in the ore is held in chains by the abundance

of impure sulphur, which violently attracts to itself the metallick sulphur in the iron, through which union, the accidents in great measure are thrown off, and the metal resides in the bottom. Also we see that when some ripe metal is mixed with a greater quantity of crudity or immature, the immature is blown off and the ripe remain; but if the crude too much exceed the ripe it will carry that also; whence it is easy to err in quantities and degrees of fire. For if a small quantity of silver be mixed with a great quantity of antimony and that hastily blown off, how easily do this crudity conquer and carry off the ripe body. This is the BY.

But to return to that which is sooner spoken than done, viz;- the reductions of a perfect body by a crude agent; and as this is no doubt the end of our labour, so we shall find it attended with many difficulties. First in finding the extremes; then in uniting them which must be through mediums; and perhaps in purification; for crudity is generally attended with impurity, and every perfect generation and union requires purity in the principles.

The mediums of union ought to be adapted to the nature of the extremes, lest they should alienate rather than unite. Also mediums imply middle natures, that are not so crude as the one, nor so ripe as the other.

Now astrologers say that Mercury is altered according to what planet he is joined in aspect, and is a conveyer of the influences and virtues of one to another. For through his open and easy nature, he is fit to receive, and through his swiftness fit to communicate. But it is common in Embassys, that the Messenger often returns before a true reconciliation be made between disagreeing powers. If it be so we must take a proper time to imploy Mercury when he is in con-

junction with a fiery planet and dragons-tail or Venus, for then he will have heat and feminine virtue mixt with his own moist Nature; which I conceive to be making of the water that is cold, warm, as Philadelphia admonisheth. Thus Mercury seems to be the only medium for this work. But worthy friend, I would impart one consideration more, that there is a great distance between the knowledge of principles and accomplishment of the Work, yea the first Work, and then how much more the rest, both in respect to opportunity and success. For as our Proverb has it, "How many accidents happen between the cup and the lip?", so also how many things intervene the seed-time and harvest, to cause disappointment to the careful labourer? How many blasts and accidents after a fair bloom?

Therefore the difficulties that attend so long, so secret and nice a Work, who can number. Let us therefore take care to be provided with a due theory of practice, as well as principles ere we begin to move, least we return without recompence.

I am not ignorant that the practice is diversely conceived by searchers as well as principles; for the philosophers have spoken allusively of both, we may easily mistake. But I am obliged by the necessity of it to believe the principles were the same to all true philosophers, neither can I admit, for the same reason, of any other thoughts of their operations.

I remember a saying in Ars Metallorum very confirming, where he speaks of the certainty of the Art from Argument, and amongst others brings this as none of the least; "This at least is clear, that it is so far from being a new device, that there have been men skillful in it through many series of ages, who being different both in Tongue and Nation, and very many of them contemporary have written so agree-



ingly of the Art, that they cannot be proved by such as understand them either to corrupt or diversely to handle so much as one operation."

This perhaps may seem strange at first, as it did to me being prepossessed with a conceit of the contrary, viz:- that their seeming contradictions were working on divers principles. But considering the thing I found that he said not this alone, but that all admonish that we should observe wherein they all agree and there was the Truth. This admits that they do all agree, and consequently the same principles and practice or it could not be so. Therefore resolving to make an essay, I deeply weighed their sayings; prosecuted them one by one, observed their explication one of another, and at length perceived a harmony beyond compare, most secretly couched in their writings, yea in those I before thought most differing; though not indeed without Tropes, allegories, and figures, are these things expressed; to conceal them from the Vulgar.

In short therefore let us not, like the alchemists of Sendivogius, propose to accomplish the thing by Mercury alone or Sulphur alone, but let both be the subject of our contemplation and practice. For if I conceive aright the matter of this most secret mastery is a sulphureous mercury, and the stone itself nothing else but that coagulated; which then is a mercurial sulphuriety penetrating, tinging and fixing. Admit of my short conceptions, but believe, this is not obtained without the propitious smiles of Diana (who parting from the conjunction of the Sun appears horned, and earth interposing) and Venus Orient who foreruns the Sun and proclaims the joyful day approaching.

Excuse me with Friendship, that I thus presume to mention things

so secret since we have little else but such shadows to satiate our longing minds, till the Sun arise and overcome the night of moonshine as well as darkness, and all the clouds and the horizon wholly become Sol's, then is the time to write Adeptus.

Thus with hearty wishes of success accept this cordial communication of my thoughts and continue the bond of friendship inviolable as doth thy well-wishing and hearty Friend.

**PHILETAEROS.**

TRACT THE FIRST  
THE ART OF THE TRANSMUTATION OF  
M. E T A L S .

CHAPTER I.

CONCERNING THE AUTHORITY OF THE ART, ITS PROFESSORS, AND THE  
WAY OF SEARCHING OUT THE SECRET.

Seeing that all men, of whatsoever kind and fortune, do propose some bounds to themselves of their hours spent in searching out of things; to wit that they may obtain the skillfulness of that Art in which they are conversant and use all industry that they may come to the perfection.

Notwithstanding this fortune blesseth very few, for although many labour after architecture but few Archimedes are found. Many, however they addict themselves to Physick, yet there are not many Paracelsus's, few endued with the Wit of Helmont; nay if they can arrive to an indifferency in their Art, they will not think they have lost their cost and pains. Hence it comes to pass, that no one can think he has studied in vain, though every geometrician cannot be equal to Archimedes, or Poet to Homer, or Rhetorician to Cicero. For that also Rhetoricians of an inferior stamp may (according to the talent bestowed on them) profit the common-wealth. Any man may I say although something unskillful in that Art in which they have been conversant, be thought useful in that common-wealth where they live, but as many as do addict themselves to the metamorphosis of metals, do

seem to press after a very useful thing, at least not unwisely nor unprofitably. For the top of this Art, is artifice itself, which who hath attained, hath acquired the highest, but he that hath not proceeded hither, will carry no profit. For nothing but the loss both of money and time, comes from the Science of Alchemy half learned. Moreover he will expose himself both to be laughed at, and disgraced by Myso-Chymicks, but the object of the Art is so noble, that it promises infinite riches to the possessor, and moreover most perfect health. Hence it comes to pass, that there is hardly any idiot, who after he has heard never so little of the Art, doth not presently apply himself to the disquisition thereof, and presently puts on the name of chymist, and as soon as he hath conceived any hopes, by reading some receipts, he forthwith claims to the title of Philosopher. But least that he should seem to adore a foolish philosophy, everyone according to the happiness of his own genius, excogitates subtilties, and according to what ability he is of, builds furnaces, gets him glasses, and sets upon the work with a wonderful solemnity. So he lavisheth away his money, till it is too late, and very little, if any subsistence is left. Least in the meantime he should be reprov'd of mad rashness, he can talk ye of the first metallick-matter; the rotation of the elements, the marriage of gabritus with bega, and that in an idiom commonly unknown, he shall cite ye the Philosophers, and expound them at his pleasure, and extremely comfort himself with the hopes of his future Fortune. But in the meanwhile he endures labours in this philosophy, even to a consumption both of his strength and money, until he hath miserably practiced upon himself that metamorphosis which he sought on the metals.

Which thing, when some captious Myso-Chymicks observe, and have

seen the same event to happen to most, they laugh at the Art forthwith, as fabulous and deride it. But they who have deceived themselves by their own rashness do go about to intice others into the same way of loss, and by their devices, and feigned receipts, do blurr paper, that they may seem at least to have gained some skill by the loss of their money.

With such sophistications, the world is so full, that almost no studious Tiro of the Art, but is seduced by them. No despiser of science, who may not take an occasion of barking against it from hence. So that as well the Art itself, as its ingenious professors, suffer unworthily for the baseness of some rascals, who although they are more stupid than a block in the Art, yet write so as though they were truly adepts, and do freely divulge their impostures so far, that the first inextricable labyrinth to a young chymist, is to distinguish between the true and false books, from which sophistical deceivers do build up no less specious an edifice, then the true Artists, nay for the most part they promise greater things. Concerning these, Bernard Trevesan (a man not unexperienced in the cheat of this kind) writes thus, "unless (saith he) thou avoid these as the plague, thou wilt never taste any good in this Art." Therefore I have writ this Treatise, to inform the blind more fully in this science, least wandering through desert places, they miserably rove. And first I have decreed to vindicate the Art from Calumnies: nextly, I thought good to subjoin the qualifications of them who study this Art; and lastly I will describe the true manner of inquiring; which things being premised instead of a preface, I will presently betake myself to dilucidate the Art itself.

For that there are found many deceiving sophisters treating of

Alchemy, should it be reproved either of falsity or folly. For that the possibility of things is to be weighed, by which, if the truth of the Art can be disproved, let it fall, if not, it is not only foolish, but unworthy a philosopher to slander it. For the baseness of men who handle this Art rashly, makes nothing to the destroying it, for the light of Nature is clearer, than to be obscured by those dark fellows. Moreover, I will instruct the sons of learning, lest they should be seduced by errors, and it shall appear to these more evident than the Sun that the transmutation of metals is real, possible and true from the state of imperfection to perfection, and that by the co-operation of nature and art. Seeing that no material or essential difference is seen betwixt perfect and imperfect metals, but only an accidental one, which consists in the disproportion of maturity. This alone being greater or lesser does diversify metals in their species, unless that some superadventitious superfluities do appear distinct among metals, which being only dreggs, have no correspondence with the matter, but being altogether irreptitiously surrogated, not purified, because of the defect of digestion - have remained mingled with the indigested pure. Hence the difference of metallick forms. But if at any time these superfluities shall be cast off, by the complete perfections of digestion, then the metals is seen no longer imperfect but rather perfect, hence out of a mine of lead, in a convenient space of time, without much trouble, miners do witness that a great deal of silver is found. And in like manner, if this same thing could be performed by triumphant art, without the means of the Earth, there is nothing in Nature to hinder but the same effect should follow. But the certainty of this thing is plain from hence, (to wit, that all metals arise from the same matter) because

Mercury which is generated in the bowels of the Earth, is the Universal Material Mother of all those things which are indued with a metallick species, which will not be hard to be proved from hence, because Mercury is accommodated to all those things and may be joined by Art; but it were altogether impossible to perform that, unless all participated of one matter. For that Mercury is a Water, yet such a one, as is mingled with nothing which is not of the identity of its own Nature. Therefore since it drinks up all metals, by moistening them, that all those do retain a correspondency of matter with this. I add, that by Art, the Handmaid of Nature, Mercury may be so successively concocted with all metals, that one and the same, under the same colour, and form of flux, may subalternately show and express, the true temperature and the true properties of all of them. Which would be impossible in Art, unless Nature did supply the possibility of this, by the correspondency of matter. Furthermore, there are not wanting other arguments to prove the same. And first of all truly this is not light, that all metals may be reduced into running Mercury, as also minerals that do consist of metallick principles. And moreover, these metallick mercuries may be so changed that a Saturnine may become a Martial (neglecting its own force the meanwhile) only by the decoction of a martial essence in the same, by sagacious artifice; moreover the same Martial may become Venereal, by the ferment of Venus; the same also Lunar, Jovial, or Solar, by a ferment of them, in the meanwhile no alterations being made either in colour or flux, excepting that one Mercury is more pure and dissicated than the other. An admirable mercury is separated also from Antimony, which will also put on the nature of metallick mercuries, by the subtile administration of Art and Nature. Nor this alone,

but also those abovesaid Mercuries, will so change the common Mercuries, as well of metallick as mineral, so that by its commixtion it being digested with them, takes to itself the same natural qualities with them, that it makes one and the same Mercury with them, according to the species of the Corporeal Mercury, being joined with it in a spiritual bond, and one and the same individual by successive operations, can put on the forms of all, and choose one new one, neglecting the former, until it has run through the kingdoms of all the Planets. And what doth this argue, but that all claim to themselves one matter, from which all come, and to which all return, and that all things being reduced to the mercurial matter, according to the variety of digestion, may go from one into another's species, and alone successively travel through all. Which argument, as being true in itself, so also it will remain a firm foundation to this Art, and inviolable. Against these most evident things I know not what can be objected, unless some, the dullness of whose wit does not reach to receive these things, do complain that they have often tried these things and that according to the prescript of most famous authors, yet the event has no way answered their hope. Whom we may answer, that their ignorance makes nothing to reprobate so noble an art - let not this be imputed a fault to the Art, if anything in Nature possible by Art, escape their intellect; for this objection will be no less a mark of affected arrogance, than gross ignorance, as though those things alone were to be performed by the administration of Nature, Art co-operating, which without an exact scrutiny, fall under the capacity of their wit. The rest being, ipso facto, excluded, as though there were the same measure of their intellect, and the possibility of Nature. Moreover, I would meet by an experi-



mental affirmative knowledge, their negative experience. I myself that write these things can be a faithful witness of Nature, that all these aforesaid things are true, without any falsity, and certain without pretence, and I have seen all these things in and about metals, have tried them, and by experience have found true. Therefore they must not contend with bare negations (whose basis is ignorance) against eye witnesses; of whom I profess myself one, who also, am backed, with one mouth, by all true philosophers, such are, Albertus, Raymondus, Ripley, Flammel, Moren, and many others, whose names it would be tedious to reckon. I confess at least that it is no light work to perform that which I have said, but on the contrary very much hidden from philosophers and I might affirm is the most hidden thing in Nature. Furthermore I make known, that the key of the Art is delivered to us by philosophers, which whosoever hath, the key of unlocking all the doors is committed to him, so that he learn to handle everything in its order and true method. For it is not all one what metal or mineral is first took in hand, or which may, or by what operation it goes on, but in knowing these an ingenious sagacity is required, and besides the theory, a practical knowledge, or else he will err let him do what he can. I could here reckon up divers mutations of metals, as for instance, Mars into Venus, by the acid stalagma of Vitriol, Mercury into Saturn, Saturn into Jupiter, Jupiter into Luna, which operations indeed, many vulgar chymists (far enough from the top of Art) know to perform. I add that it is known to few, (and those only true philosophers) that there is a middle substance, hidden, noble, betwixt a metal and a mineral, or which the one end is a metal and the other a mineral, whose commixt heavenly virtues make one certain anonymous metal

when yet it is not a metal, but a chaos, that is a spirit because wholly volatile, from whence (although in itself it be wholly volatile) all metals may be drawn without the transmuting elixir, even Sol and Luna, also Mercury, whose virtues I shall not willingly describe, I have seen, done, and known, the transmutation of this into all metals, and this the adept will witness with me to be true. I will tell thee, (if thou wilt conceive) it is called Chalybs by the Author of the New Light, and it is the true principle of the work, the true key (as it may be handled) of unlocking the most hidden secrets of philosophers. What in the meanwhile, if philosophers have hidden these things, and have pointed out parabolically the truth to the sons of Art, under a mask of falsehood; shall therefore this so Divine a Science be contemned, far be it. For it is plain, that in the nature of an imperfect thing there is no impediment, but it may be changed into a perfect, since of its own nature it retains a propensity of putting on perfection, if so be tried by an homogeneous agent prevailing with a digestive power. Now then we will inquire into its virtue, and first indeed, we will determine, that by which this ought to be done. And then we will adjoin philosophical reasons

As for the first, we do, and will profess it to be nothing else but gold digested to the supreme degree to which it can be brought by nature and art; which then will be seen not simply gold, but a thousand times more perfect than common gold. Which being so exalted it radically penetrates metals, tinging and fixing them. Neither let this seem wonderful to anyone, since whilst it remains in its corporeal existence, it can diffuse its tincture far and near, above what is credible to anyone who doth not see it; insomuch that it seems to colour into its tincture, as though by littles, almost six

pounds of silver with one single ounce of gold. For example, let a mass of silver be gilded (though it be very great) let it afterward be drawn into a thread (as small as a hair) that whole thread will appear as though of the purest gold, and the artist will sooner be wanting to attenuate the thread, than the gold to the power of colouring. Moreover, if this corporeal metal, earthy and dead is able to perform this so unspeakable a thing, from whence I pray, is this inconstancy of tincture, except because a body cannot alternately enter into a body, for there is not wanting a tincture to change it, but the corporality of the tinging matter hinders the transmutation. But if this corporeal earthly, would become a spiritual fiery, its kind being altered, then truly it would fundamentally enter, and what it did outwardly to the sight, it would perform the same alternatively internally, yea, and much more, by how much fire is of a more subtile property and essence than earth. Therefore this being supposed, to wit, that terrene vulgar gold may be so circulated, until it be placed in the sea of a fiery essence, it will easily be gathered, that this fifth essence is a thousand times more perfect than its former substance, and that from the law of the disproportion of subtility amongst the four elements and therefore it is of power to defuse its tincture further; it hath this moreover, that whilst it is a spirit, it may intrinsically be mingled with the least things, which a body of gold, although it should be extended far, cannot attain to, because of its corporality, and if it shall so enter, without doubt it would transmute it, since every natural ingression by littles, is the transmutation of the passive Nature, unless the identity of Nature be between the thing entering and entered, as water mixed with water.

This supposition instead of a preface we do assert to be true, and in its place will describe the manner of it. Here at least we will bring some arguments confirming the possibility. Amongst which, this is of no light moment that seed is the perfection of everything having seed, and that which has not seed is wholly imperfect, as sung the Poet:

In Auro

Semina Sunt auri licet ho

Abstrusa recedant,

Longius.

This is not only perfect, but the most perfect, in its metallick species. If therefore there be the seed of gold, it will follow, that this does reside in water which is the habitation of the spirit, for seed is a certain spiritual means of conserving the species, hence the possibility of the dissolution of gold. Although it is the work of a very quick sighted philosopher, blessed by God with no mean talent, to find out a powerful agent to perform this. Moreover, if gold could be dissolved to bring out its seed, reason persuades that this is to be done no other way than into water homogeneous of its own kind. Which dissolution being once made, the body hath put off its form, to wit, a terrine form of gold, and hath put on another watery-golden form. Moreover, all motion is from something to something, and every perfect motion is the bound of a generative in the same kind, whence motion is a progression, which will be done by various homogeneous mutations to the thing moved, wherefore when aurity is the terminus a quo the same will be terminus ad quem, and there will be intermedial progressions in a metallick homogeneity, by the necessity of the law of Nature, which being observed, the

effect is forced to its end, through the necessity of an end, if so be the operations shall not be intermitted by the contrary. Wherefore from dissolved gold we put a regress of the same dissolved, to aureity, and we conclude it to be proved. But this golden form which it shall re-assume, in no wise shall be the same which it hath put off, since a regress from a privation, to a habit is impossible. Therefore there is necessarily another golden form to this, which will be so much more noble, then the former, by how much more subtle and pure than Earth. I have writ enough, and too much to direct the sons of learning, now let the chief Myso-Chymicks bark at safely those things they are ignorant of, they can in no wise rebate the force of those things which I have said, or disprove the truth, and they shall certainly bear away this reward of their slanders, deep ignorance. For I write nothing to the hater of Art, to the rest what I have said is abundantly sufficient.

Now this science being established, and vindicated, something is to be said of its professors, for that (as is above said) it comes to pass from the wickedness of some sorry fellows, that this Divine Art as well as its friends, hath suffered much by caluminators. For when some stupid mechanicks, seduced by blind presumption go about the handling of those things, being vexed they presently curse chymical philosophy, speak evil of its practitioners, and tear with railing the authors that write thereof. Others, although little learned preposterous men, blinded with the thirst after gold, do gape after the Art, and set upon the thing without mature deliberation, and err, yet nevertheless they conceive a possibility of the Art, and speak well of it, and being ashamed to confess their ignorance therein, pretend a skillfulness to the ignorant, and perhaps go

on to write about the Art, and being allured with a silent hope of recovering at last what they have lost, will yet try again, until they do multiply their losses; they will comfort their friends with the hope of future good but in the meanwhile they are poor, and every day made poorer, so giving an occasion to the foolish mockers of Chymistry to deride them. Indeed so great is their wickedness, since they are seduced themselves they go about to intice others with their false receipts, lies and sophistical writings, into the same predicament of error; at length some, howsoever skilled in the Art, yet being stirred up thereto by envy, do handle the thing very scabiously and deceitfully, and under the promises of the true Doctrine, do seduce Tiros with most miserable impostures, so Geber, Arnold, Lully, and almost all others, amongst whom there is not found one candid writer, and if any yet he will be found to handle the matter very obscurely. Hence an inevitable labyrinth to one that is to begin chymistry, that there seems to be need, even of the immediate finger of God, if any one shall desire to go the right path. Hence also the name of the Art is so odious that a body cannot set to it easily without the greatest derision. Therefore it is very necessary to be known what is to be done in the first place by one that will be a son of science. To obtain this golden Art, to obtain this Fleece, since there will be many hindrances to drive him back, unless he has a firm resolution of mind, many things to delude his hope and expectation, unless he hath a quick sighted wit.

First indeed, that he may be made safe from them who deride his undertaking, his course ought to be secret, that his Labour may be known to none, therefore the ancient wise philosophers commanded to hide this Science, like a word in the mouth, neither truly may it

seem unprofitable so to exhort, since that the disgraces and calumnie of men, make not little towards the casting of a dispondency in the mind of a Tiro, who abhorring the Art themselves have its practitioners in the highest contempt. Moreover if any one consider the event, there will appear to be need of a secret concealing of the art. For if any one shall be frustrated of his hope, can silence hurt him anything. When other ways, he shall be propounded. Who is so disappointed, for an example of a foolish throwing away of money and time (as it is commonly reputed). But if on the other hand he shall obtain this treasure, it shall not only be found profitable, but also extremely necessary to have concealed it. For he is propounded a prey to Tyrants and wicked persons if any one shall enjoy and use openly so great a treasure, and some also being too improvident in this thing, having repented too late. Moreover he ought to be of a constant mind, which would descend into this palaestra, diligent, industrious, learned, a devourer of books, private, solitary, unless that he hath one faithful companion, not more, not poor, for although a little quantity may suffice when the Art is once tryed, yet it will happen that he will err sometimes, to repair with errors, he has need of money, moreover to supply charges necessary for food and raiment, whilst he is incumbent in this Art, least by chance he should be obliged to do something else, when he rather ought to be of an undisturbed mind, and that which is the greatest thing, let him be honest and fearing God, abhorring sin and soliciting heaven with his prayers to prosper his undertakings, thus qualified let him go on, but without the clear light of Nature he will err. Moreover let him get the books of learned men, and not sophisters, let him diligently mind those, let him read and read, and read again, and consider things deeply with him-

self, and have a care least when he hath once concluded the thing, he presently try it practically, but let him often ponder, examine and weigh his conclusions, and compare it with the opinion of the most learned authors, and alter it so long, until he shall have chose someone, which shall endure all probations, then at length let him begin a praxis, praying for God's assistance, let him consider his experiments, which as reason shall persuade, let him alter and renew, until he shall see the signs described by Philosophers. And omitting erroneous operations, let him insist only upon one true complement, neither let him despair, also he err often, and yet let him have a care of great changes, so by the blessing of God, he shall at length obtain his desire. I moreover to instruct such a one have writ the following Treatise true, plain, perfect, without deceit. And yet I would admonish all covetous, fraudulent persons and the rest of their classes, that they let alone the Art and this Treatise, for:

Certum est procu hinc arcere profanum.



## CHAPTER II.

### TRANSMUTATION OF METALS.

OF THE BEGINNING OF THE ART, ITS WRITERS  
AND ITS FOUNDATION, IN WHICH IT IS TREATED  
OF THE METALLICK PRINCIPLES AND THE GRADUAL  
PRODUCTION OF METALS AND MINERALS.

Hermes by surname Trismegistus the Father of this Art, is introduced into the scene of philosophers, of whom various opinions of authors are reported, who he should be; there are not wanting who affirm him to have been Moses, at least they agree in this, that he was an Egyptian, also a most quick sighted philosopher. He is called the Father of this philosophy, to wit, who first of all (whose books are extant) handled this philosophy. Yet some will have this Science derived from Enoch, who foreseeing the Flood, writ the seven Liberal Sciences (amongst which is Chymistry) upon tables, and left them to posterity. But Hermes entering into the valley of Hebron found them, which are yet called the Emerald Pillars and thence learned his wisdom. Others sharply contend that Noah knew this Art, and carried it into his Ark. Not a few do endeavour to establish this Art from some places of Scripture and write that Solomon had it. Some bring it down from Adam himself, to Abel and so to Seth; but such like subtilities do not please me, being about to write the simplicity of Nature, they do not illustrate, nay rather obscure Art, that it seems enthysiastical, and they that so write, do nothing else but yield an occasion of deriding to Myso-chymicks. For that if the Art has a real foundation in Nature, why should I be solicitous

whether this or that man understood it or no, since we know that its lovers and the adepts have always concealed themselves with all their endeavour, even as also it is declared to others in their Books. Neither have all, or at least very many been known but after their Death, but whilst they were alive they lay concealed with the greatest diligence. This at least is clear, that it is so far from being a new device, that there have been men skillful of it through many series of ages, who being different both in tongue and nation, and very many of them contemporary, have writ so agreeingly of the Art, that they cannot be proved, by such as rightly understand them, either to corrupt or diversely to handle so much as one operation. I confess at least, there may appear a great difficulty in reading their books, to a man unskillful of the thing, they write so obscurely, tropically, allegorically and figuratively; some also do intermingle many false things to ensnare the unworthy and unwary, that by this means they may distinguish philosophers from fools; but in sum, all of them do strike at one mark and lead to the same Inn. But those things which they deliver more obscurely, they do this to no other end, but that they may exclude the unworthy, as they often witness in their books.

Bernard Trevisan (much adored by me) is found most candid; also Ripley an Englishman, Flammel a Frenchman, Sendivogius the Author of the New Light, also the anonymous author of the Hermetick secrets, yet whose name hath delivered a double anagram as to wit (spes mea est in agno) in a Book whose title is Enchiridion Physicae Restitutae, and (penes no unda tagi) in his Hermetick Arcanum, I would not pass by here the ladder of Philosophers, the great Rosary, the works of Arnoldus, the Boys Play, the works of Dionysis Zacharius, Aejidius de Vadia, the works of Moren, Augurellus his Poems of making Gold,

also fine Treatises of the Rosary abbreviated, the works of Peter Bonus of Ferrara, in a word I would have all the books included which are agreeable to these aforesaid, and those which are other ways excluded. Which being compared, as is fit, before the studious scholar of Art may learn the Lives, Kingdoms, manners, and habits of metals, and also of minerals, nor delight himself in the bare notion, but know them scientifically, that is practically. But to this end, there is need of a profound meditative contemplation, that he may learn and understand the original of natural things in the genus and of mineral bodies in the species. As for me, being only intentive to the Doctrine of Metals, to wit, as far forth as it seems to explain the art of transmutation, I willingly pass by the original of natural things in the genus; content to have spoken those things which may satisfy the aforesaid purpose, yet I will briefly touch the rest in order.

All the common philosophers have delivered that there are four elements compounding all things originally, from whence are all things to which they resolve, from whose divers coalition, divers things proceed. Almost all chymical philosophers have subscribed to this unhappy opinion. No other cause of which I am able to conjecture than that without mature deliberation (they being prepared to their own interest) they have hastily described these first foundations of things. Which opinion of theirs, I will not dare to disallow, upon the account of the honour and reverence I have for them, will handle it philosophically otherways according to the truth of the matter. For I only acknowledge three elements, which they contend to be four, all which experience teacheth to be cold of their own nature, to wit, air, water and earth, for that the only defect being caused

by the remote distance of the califactive Sun, which doth bring a coldness upon these things and that is more remiss, or intense, by how much the greater or lesser distance it is removed. For I altogether reject an elementary Fire, also I deny that there is any besides our common fire which burns in the kitchens, whose heat is always destructive in itself. Neither do I deny, notwithstanding, that there is heat in things, flowing either from light or motion, or life, or alterative Blas the motion of the Stars, no other. The Pyrate Vulcan doth burn and waste concrete things, by feeding upon them, and it is the most corrupt violent motion, caused from the repugnancy which arises from two contrary active things, but yet it is not an element, as being neither substance nor accident as far as appertains to the actual burning, but the expression of the activity of two agents, mutually in themselves, in a capacious subject. I would not show now what things are required in order to fire actually burning, besides the accident of heat and substance in which this action is made, at least we assert this here, although its heat be an accident, yet that it itself is neither an accident nor a substance, but the express operation of the activity of two active things and acting mutually upon one another, which activity I could easily demonstrate in every combustibile thing burning, but that it would be foreign to this place. And as I do altogether reject elemental fire, in the meanwhile being content with a ternary number of the elements and do assert, the first native quality cold, neither do I attribute to them heat, except accidental as is said; so neither do I admit these three by their commixtion to go into the composition of natural things.

For that the disproportion of things to be mingled, takes away

the mixture fit for generation, and the possibility thereof. For a natural generation is made by the union of generative ingredients. Moreover, union is an ingression of things to be united per minima, but if the least of one thing be tenfold or a hundredfold more subtile than the little of another, the adequate littles cannot come together, for that it behoves very little things to come together, which we seek to unite per minima. From hence water mixed with earth is not united with it, even as neither water with wine, or flegme with spirit, yea they may be separated, because of this disproportion amongst the littles. If any one shall say in order to make this mixture, one thing undergoes the subtilty of another, and so by consequence are united, I urge that if it be equally subtile (which was first thick) that it may enter liquid uniting itself, it behoves that it be altogether brought to the same Nature, and what then I pray is earth but water, (for that, water will not go into earth, that is to say, a body will not enter a body so unitively) and if so be so, how foolish is it to imagine this, that earth is convertible to water, that it should promote the generation of a concrete with water, and if this should be granted, the thing would be said to produced of water, if so be before it was possible to be produced, the earth has gone into real water, but this is necessary, or otherwise the little of this will not be able to agree with the little of the other. And as yet air is wanting, whose little is much more subtile than the little of water, unless all things be held to vanish into air, that also the aforesaid water may have it a companion to itself in generating, which if it should be granted, it would follow that all things did consist of air alone, which air, although it be originally in its own nature from itself, or gather-

ed together of earth and water, changed between themselves yet it will be the same thing, nor diversified because of the difference of its original, for unless it be the same it cannot be united, to wit, that water may have the same subtilty with air, it is obliged to have the same first qualities with it, the same also is to be judged of the earth, that it may be adequated to the rarity of the water, and if it be so water so subtilized will be real air, and earth so subtilized will be real water, and now where is the composition of things generated by elements, when according to this doctrine all things are necessary to proceed from air, and of fire how much more subtilly, a quaternity of elements being admitted, with this doctrine of mixture. But if any one should say, that it is true that the elements are so converted, I would ask him by what agent they were changed: moreover if earth goes into water, water into air, that so there may be an union of compounding elements, to make an elementary thing, I would ask again what need there is to untie another new to earth reduced into real water, so also to mingle new air to water subtilized to the rarity of air, as the one and the same element, so convertible into another, being converted could not procreate an effect of itself, without any mixture of the other. If it be said that earth as aforesaid, being subtilized, is equal to water in rarity, and yet is not water, even as neither is water air, I would ask then whether of no the one can put on the first qualities of the other, if not, neither will they have correspondence in their littles, for this is impossible; if so, I desire to know whether if one first should put on the first of another first, that would not be really the first, whose first it first puts on.

To assert the contrary is not philosophical, therefore it is

concluded that all things materially take their original from one element, which cannot be neither earth nor air, which unless I studied brevity I could easily demonstrate. The earth is a soil or bed in which all bodies increase and are preserved, the air, into which they grow, it is the means and bringer of heavenly virtues, wherewith it is filled, and by which they are communicated to all these inferior things, the seed of all things is put into the water by the Creator in the first Creation, which some do produce into the air as vegetables, some keep within their own reins, as animals, in some it is hid very obstruse, as in metals, and there is, even to the end of the world, seed sufficient to produce all things of seed, whose habitation (as is said) the water is found to be. This seed (otherways idle) being stirred up by its form (which form is a certain particle of ineffable light, heavenly virtue) which is present to endue (in reference to place and a convenient agent) with its force, inferior things aptly disposed (and to stir them up to motion), so I say the seed being stirred up with an active virtue, does coagulate the material water with its fermentatious odour, which as it so changes by various fermentations, the author of all changes, until it has produced that, to produce which the seed was propense. If therefore there be a metallick seed, there grows from thence first a dry humour slippery not wetting the hands, to wit, Mercury the mother of all metals. I could here teach the procreation of stones of every sort, also note very many things worthy of observation, about the first nativity of Mercury; but I purposely pass by those things making little to the purpose. For Mercury has deserved to be called the true matter of metals, because before it was Mercury that it might be destined to metal, yet it might happen by some defect, that

it does not actually act by informing, that is by exciting to motion, except as far forth as it is helped by extrincicks rightly accommod-

diversified to produce diverse transmutations, wherefore if Mercury born here shall find a place in itself fit for generation, although in itself without such a place it appear cold, for that it is dead, yet within the center of its own nativity, (the generative action not being yet intermitted) this force or Heavenly Virtue, being caused as well from the Light, as a rotation of superior things, and by means of the air most plentifully diffused to all things, and through all things, I say this virtue (as it has reference to the rotation of the superiors) will cause motion in this inferior subject, this heat, and celestial motion, cannot be without its Life, in which they are (I mean not an animal life, nor yet vegetable, but a formal) from there, ferments are produced by an altering Blass (N.B. Blass= the motion of the Stars) which daily doth change the matter and transmute it, until the Heavenly predominate inducing a greater or lesser fixation, according to the accommodation of the place, helping or retarding digestion, from one and the same Mother, the aforesaid different off-spring to proceed, only diversified by the inequality of the maturity. By reason of which inequality, some crude superfluties which are not of metallick imposition, but being in the Mercury are separable from it, these I say being not purged receiving a coagulation with the pure, does seem to specificate amongst metals, and those feculent crudities, being different by reason of the variation of the generative matrix Mercury, and it is coagulated different, and possesses this difference, according to the Embrio of the place.

Moreover the matter of all metals is one, to wit, Mercury which properly tends to procreate Sol or Luna, for the different respect in the degree of perfection, if any feces of Mercury be commixed in



its generation, these are accidents, neither do enter into a Mercurial substance of which partly the diversity, and partly the difference of the place in which the digestion is made, from a different coagulation with this one pure, the same one thing puts on different masks, and so produceth imperfect metals in their species. I avoid a particular description of the genealogy of all metals, because I make haste to the Renovation, and multiplication only of Sol and Luna.

Therefore I betake myself to the task.

### CHAPTER III.

#### OF GOLD AND SILVER, HOW THEY COME OF MERCURIAL MATTER, AND OF THE POSSIBILITY OF CHANGING IMPERFECT METALS, TO THE PERFECTION OF THESE.

Out of the foresaid Fountain, as is said, springs Sol and his sister Luna, to wit, this matter is brought to perfection by digestion. Now perfection is two-fold, either begun or complete, that is, partly or wholly. Complete perfection is the outmost bound to which Nature aims of her own accord, to wit, that all crudity being decocted, and all dregs cleansed out, the metallick nature may triumph without any coagulated dross. This Sun of ours has its rising, and does illuminate the Earth with its beams and splendor. But begun perfection (as I may say) is not called perfection properly, and yet in respect that which is formally imperfect it deserves not improperly, to be called perfection, for it is to be judged formal imperfection when the crudity is not so decocted, which did stick to the pure in generation (by accident) nor yet the Heterogeneous superfluity is so purged out, but it is left mingled with the pure in coagulation, in so great quantity that it predominates over it, and at last overcomes it; so it happens to all metals, (Sol and Luna excepted) which are consumed by Fire. But when the crudity is so bound, and the feculent superfluity so purged out before coagulation, that the pure has such Dominion over the impure, to be delivered from the corruptive tryanny thereof, this is to be accounted the first degree of perfection. But a total expurgation of the feces, and the rejection of the impure is the top or highest perfection of metallick operations. And yet these

crudities and feces were not originally of the same imposition of Nature with metallick mercury, nay they were separable, whose separation before coagulation is the perfection of metals. But if they be not purged out before coagulation, yet this has in no wise united them to the pure nay they are separable yet, although not by Nature without the help of another, but by Art the Hand-Maid of Nature. Hence the original and basis of the transmutatory Art, and this the true foundation of Alchemy, to wit, that a more impure metal may possess in itself the same pure of which Gold is, with which although some impure be coagulated, yet this impure is no wise of metallick imposition, although from perfect, therefore since it is Heterogeneous it may be separated by a triumphant agent, which if it could be found above the Earth, most surely an impure and imperfect metal would go into pure perfect Gold and Silver, with respect to digestive separation. For that every separating agent, will be by the same reason a digestive agent, since this separation is impossible to be effected without an effectual digestive power. Such an agent is our Divine Arcanum, for it is a Heavenly Spirit and a fiery virtue, therefore has the power of penetrating, and yet doth show the native properties of Gold, for it is Gold digested to the supream degree, (wherefore it transcends and excells common gold by many degrees, in an Homogeneity of the same kind and nature. Although furthermore it be a spiritual body, yet) it doth overcome any other body in the world by its fixity, to the end it may retain the Homogeneous Pure when it is cast upon imperfect metals, least they should fly away from the fire, because of their crudity; whilst the feces are exposed to be burned by its Heterogeneous violence, in which thing alone all transmutative digestion consists. For fire is the

tryal of gold, I say our Vulcan, which by burning will take away all combustible impurity from the pure, if so be that that which is pure don't fly away from the tryal of the fire because of its tender crudity. But all imperfect metals (although they contain a pure in themselves) yet this pure is so crude, that is mixed with the impure, that that not bearing the fire, and yet predominating over this, flying away from the fire snatches it along with it, which otherwise would rejoice at the fire as its like. Moreover our Arcanum, because a spiritual homogeneous substance, does enter such like imperfect metals per minima, and what it finds like to itself, and by its prevailing power, defends it from the violence of the burning fire, and retains its more than perfect fixity, in the mean while burning vulcan does feed upon the combustible by his flame which being consumed by the fire, pure gold remains, or silver, (according to the quality of the medicine) sustaining all the violence of the fire, and remaining in all probations, not at all inferior to the mineral, but rather excelling it. Wherefore we do not (as some detractors object) profess to create gold or silver, but to find and effect an agent which being cast upon imperfect metals, can enter them per minima, because its Homogeneity and Spirituality. Moreover that it may defend the pure by its prevailing power and virtue, from the combustion of the fire, which finding a like to itself, retains it, until the superfluous feces be destroyed by the burning tyranny of Vulcan; which operation is chrysopoeticle transmutation. All this our secret elixir performs. Moreover it had this, that it as well communicates its tincture, as it is to fixity actually to the imperfect, since that it is both of the highest exuberant colour and fixity.

## CHAPTER IV.

### CONCERNING THE SEED OF GOLD; ALSO THE QUESTION ANSWERED WHETHER OTHER METALS HAVE SEED.

For the preserving, propagating, and producing every species seed was given by the great Creator to things; and seed is the perfection of everything; and that which has no seed, is deservedly to be judged imperfect; therefore it is not to be doubted that there is metallick seed. Either all those things were created in the first six days, which are or have been in the World, or at least they have increased being augmented daily. The first both reason and experience denys. Therefore if the latter, then no body can deny that there is metallick seed; which if there be, surely the metal does not loose it in coagulation, for coagulation is the effect of perfection, (or rather of maturation which leads straight to perfection, if the exteriors be rightly disposed) more over its seed is a sign of perfection, because it is so matured, therefore it is not probable that the seed is lost by coagulation, but is rather rendered more noble. It is plain by this, that metallick seed is in metals; therefore it may be asked, whether all metals have seed in themselves? I would answer by saying all have one and the same seed, but in some it resides nearer, in others more remote; but this seed is the seed of gold. For it is in no wise lawful to think, that Jove has the seed of Jove, Saturn of Saturn, and so of the rest, that is in a Jovial form, Saturnine, or Martial, for it is purely accidental, but the pure matter is Aureous, to which nothing is wanting besides a bare digestion, separation of the dreggs, consumption of

the crudities and inductive of fixity. But the form of gold is substantial, that is, founded upon the substance of matter itself so purified; therefore there is an Aureous seed in all imperfect metals tending to perfection, but accidentally hindered in its progress. In digested gold there is the same seed, closely shut up, triumphing in perfection; therefore if it should be sought to bring seed out of imperfect metals, it being far remote, although truly existing, the labour will be in vain, for it is necessary that all be exalted to Sol, otherwise the seed is not separated from them (being the perfection of the thing) I mean seed, not Mercury, which is in all, and is to be drawn out of all, to that force in which and by which, they are all multiplied; but Saturn is not multiplied in Saturn but in Gold only, to wit, where he shall come to Gold, that he may afterwards emit his seed, that is, his most digested virtue, from himself, that multiplication may have its original from this. Concerning Luna it may not be unprofitable here to add something, whom anyone would easily believe to have seed, because she is perfect. It seems to make for this opinion, there being an elixir serving to the projection of the white. Truly I grant that there is a multiplicative seed, both of the white and red, but this white is only contained in the reins of Sol. And although there be a multiplication of Luna, yet the Seed will not be found immediately in Luna, but has a necessity to proceed from Sol; therefore as we have said this Luna whiteness is the first degree of perfection, whose Solar yellowness is the compliment. For the mother of our Stone which is called Luna, (not common but philosophical) is white, because it dealbates our Sol, which is the father of our Stone) with its whiteness, from whence the offspring, which arises from these two parents, is white, first

in imitation of the mothers form, and then it is perfect seed,  
multiplicative white, afterwards it grows red with a royal sanguin-  
eous redness, indued with a chrysopoetick power.

CHAPTER V.  
CONCERNING THE VIRTUE OF THE SEED OF GOLD,  
AND IN WHAT IT IS IMMEDIATELY INCLUDED.

But that we may obtain this arcanum, with which we might bring imperfects to perfection, by a projection upon them, first of all it is to be noted, what we have said of our arcanum, to wit, that it is gold exalted to the supreme degree of perfection to which it can be brought by Art and Nature; also it will be observed that in Gold, Nature hath obtained a bound of her operation, neither can it move itself of its own accord any further, and yet its seed is further to be matured with sagacious wit. But this lies further abstruse, neither easily appears to the sight, as otherways the seed of vegetables or animals may be extracted, and so far exalted above its own virtue, in which Nature has rested, that it may excell it a thousand times. I could relate many things of this seed, which are rather to be kept secret; but the difference between this metallick and vegetable or animal seed is diligently to be observed; for this, because the dissimilarity of the part bringing forth seed is discerned; when parted from the whole body, but that metallick is not so. But since the least of gold is real gold, therefore its seed lies by littles, neither can be separated from its body, the body in the mean while remaining a guest; but when the manifestation of the seed it is done with the plenary destruction of the metal; and so metal reduced goes wholly into seed therefore there is made a multiplication of the seed, rather by virtue and dignity, than quantity and number, that is, it is nobilitated rather than increased (the golden matter being



reduced into seed) because of the similarity of parts; because in respect of a stone, gold is wholly matter, when the secret profundity is manifested is wholly sperm, which by circulating receives the virtue of superiours and inferiours, and then it becomes wholly form or heavenly Virtue capable of communicating this to others, which are related to it by the Homogeneity of matter. The place in which the Seed resideth is immediately Water, for in speaking properly and exactly, the least part of metal is Seed, but invisible; but because this invisible is universally poured out, through all the water of its kind and inhabits it, and exert its Virtue in it, nor is anything else manifested but water, although the internal agent, which properly is seed, reason persuades us to be there; wherefore we promiscuously call the whole seed, as we call a whole grain seed, when yet the germinating life is only the least particle of the grain. But life, or seminal virtue is not so distinguished in metals, but is inseparably commixt, through the least of the body containing. I have added these things of the seed, because it is said above that a metal, whose profundity has been so manifest under a Mercurial form, doth all go into Seed; for we name all that water the seed of gold, because it is exquisitely diffused through it, in as much as it cannot be separated but by reason alone. This is called Occult Ferment, Poison by the Ancient wise Philosophers; also invisible fire, the secret agent. Neither also have I alone named the whole promiscuously Seed after a manner, but these also have often called their Water, Fire. Sometimes they taught that fire resides in their water. Wherefore they distinguished this into Soul and Spirit, of which the former is the means, the latter the active virtue, by that means. Therefore we name water seed metonymically, when yet

in speaking properly, the seminal virtue universally inhabits, and is diffused through the whole water, which indeed is seed, but is not separable from the habitation of its water. If it seem a wonder to anyone that I assign water the seat of the seminal spirit, let not this seem a wonder, that the spirit of God in the first creation was carried upon the waters, it enriched them with its power and prolifick virtue. For in this alone all seeds which are in the universe were founded from the beginning, neither ever go out of it, and yet, in vegetables they are produced into the crude air, in animals preserved within their reins, in minerals they are firmly shut up in their profundity. For it is impossible that seed should go out of its original seat, therefore if all things are from water (as we have said) reason will teach us, that the seed even as yet, doth reside in water, things are not preserved any other way than from whence they spring for the cause of the original being taken away, the effect is taken away, hence it comes to pass that the multiplication of all things is in humido and per humido, even as the nutriment. Vegetables by a watery leffas of Earth, animals by a liquid chile, metals by a mercurial liquor. Hence vegetables being increased and produced of their own accord does separate a seed from their whole body, into a crude air, which will be a coagulated body, but that it may be known that it has proceeded from water and does retain its seminal spirit in the water, it is committed to the Earth to increase its species, in whose matrix, by a watery leffas of Earth, it is resolved into its next watery matter, and then begins the vegetation, moreover the watery seminal, receives this watery leffas (by which it is manifest in the dissolution) and that germination is for the radical nutritive humor by which it receives increase, to a plant or

tree, according to the specifick ferment of the seed. Animals do keep within their reins a seed sprung from imagination, which by the act of generation, being diffused into a due matrix, forms a foetus, tender and abounding with much humidity, which afterwards is increased by the liquid female menstruums, and increases into a perfect infant, and coming into the World, in the hours of its Nativity, is nourished by milk, which then unless they are changed into a liquid chile, (as bones in the stomach of a dog) don't nourish. In like manner to all these things metals coagulated doth shut up their seed, perfectly elaborated under thick covers, yet being placed in water, this afterwards being extracted by sagacious art, increases, and is cherished in a due matrix, until by a previous corruption, it receives its glorification. But this work is very difficult, because of the secret foulds of metals in which this seed is shut, giving place to no force, unless there be a subtile wit. Moreover I make it known, that there is a matrix, in which gold being put (from whence seed alone is to be sought) will emit its sperm freely and sweetly, until it be weakened and die, and by its death, shall be renewed into a most glorious King, having afterwards got the power of delivering all his breathren from the fear of Death.

CHAPTER VI.  
OF THE MANNER AND MEANS OF EXTRACTING  
ITS SEED.

Those things are always most difficult which are most excellent, as the experience of all ages will bear ample testimony. It is not to be wondered therefore, if so great a difficulty be found in a subject so noble before others, for I do not well know any work in Rerum Natura, encompassed with more difficulties than this is. Wherefore if any one shall enter upon this work, and yet would spare his mind from study and labour, he must return back again, for he has missed his way in the very entrance. For that the evils which are in the work appear terrible, chiefly upon the account of dispondency. But if the Father of Lights, shall grant the key of the Art to anyone, there remains to him nothing more, than the work of women and the play of children; as to delight his eyes as he labours with most beautiful appearing signs, until he shall reap his Harvest, that he may possess the most precious treasure of all the world. But without this, error and loss, care and vexation, will be the fruits of his vain philosophy. Therefore every wise man, before he enters upon his work, shall be first and chiefly solicitous of knowing it with its marks, that if by chance any difficulties may appear in it, he being armed against them, may not after his work is begun, be compelled to return with trouble and sorrow. Therefore let all sons of Art know, that in order to attain our arcanum, there is need to manifest the most hidden seed of Gold, which is not done by a plenary, and every way volatilization of the fixed, and then the corrupt

ion of its form. Moreover so to destroy Gold is the most secret work of the whole world. For this Divine Science is not completed in a corrosive deturpation of the metal, nay all such corrosions are false and erroneous, since that there is required to our Work not any dissolution but philosophical, that is, into mercurial water, made by a previous calcination, by a mercurial agent, which is produced by a subtle rotation and conversion of elements, which calcination is a mortification of a homogeneous humid, with a dry of its own Nature that afterwards the dry may be vivified by the said humid so far, that the most digested virtue by dissolving, being extracted by the dissolvent, may be the cause of this calcination and dissolution. Is there anything here common with a corrosive contrition of bodies by mineral waters? Nay rather the foresaid operations are diametrically opposite. If anyone shall consider these things rightly, he will easily perceive the trouble of the work. For Gold being the most solid, most fixed of all bodies and of the strongest composition, most patient of the fire and not at all obnoxious to corruption, does not easily pass over into a Nature so contrary to this of its own. Therefore if anyone shall attempt this by force he will profit nothing; seeing there is required an agent of an excelling virtue to do this, which ought to be homogeneal, amicable and spiritual, namely that it may be related to the body, and yet be able to overcome it and fundamentally penetrate it whose secret parts, since they are distended so far, and so little Gold, is true Gold will not so easily put off its form; nay it will fight until it be wholly overcome, it lies down and dies, also it follows that our agent ought to have an enlivening virtue, that it may raise up a new pure body, from the dead carcass.

## CHAPTER VII.

### OF THE FIRST PHILOSOPHICAL AGENT, OR MATRIX, INTO WHICH OUR SEED IS TO BE EMITTED AND INTO WHICH IT IS RIPENED.

Moreover such an Agent remains to be sought out by us, wherewith we may do all the aforesaid things. In which it is required, first of all, that the Water be homogeneal, that is, by a law of necessity. For that I have taught before, that the Golden seed doth lie hid in the Water alone, and doth obtain its Power. But it is shut up in the Body of the Gold under most thick folds, of which is manifest a plain contrary one to that hidden one which we seek. Therefore this water remains to be drawn out by a subtile artifice, but it doth not enter of its own accord; therefore this is to be effected by another thing, which other thing indeed ought to be of the same Nature, with that which we seek to draw forth. For every like begets its like, that is every agent exercising its generative action upon anything, changes that upon which it acts, into its own Nature as near as it can. And nextly it behoves this water to be related to the Body to be dissolved, and therefore pure, clean and exquisitely cleansed and purged from all filth. Neither is this enough, but Gold is held to be contraried in all qualities, in which it differs from the waters we seek, wherein the seed lies hid. The former is highly fixed, the other highly volatile, the former a most solid Body, this is a most penetrating Spirit, the one thick, the other subtile, the one dead, the other living and enlivening, and all the other conditions are required which we seek in it after dissolution, but they

are wanting in a dead coagulated body. Therefore it is concluded that Mercury alone is the true key of the Chymical Art, which is indeed that dry Water, so often described by philosophers, fluent, slippery, and yet not wetting the hands of the toucher, or any other thing, which is not of the unity of its matter, and moreover it is indued with the virtues above described. This is the Keeper of our Gates, our Balsam, oil, Honey; our Urine, May-dew, our female, mother-egg, secret furnace, Stone, Sieve, Marble, True Fire, Venomous Dragon, Treacle, burning Wine, Green Lyon, Bird of Hermes, Goose of Hermogenes; Double Sword in the hand of the Cherub, that defends the way of the Tree of Life, and is famous for Infinite other names; and it is our Vessel, true, hidden, also it is our philosophical garden in which our Sun rises and sets, it is our Royal Mineral, and triumphant vegetable saturnia, also the caduce of Mercury because it operates wonderful things and transforms itself according to its own pleasure, that it may put on different masks. Concerning this Water the philosopher saith: "Let the Chymists boast as they will, but the transmutation of metals is impossible without this." What shall I say, what shall I discourse, that I may report its praises. It is not so in its own Nature, as we render it by our Artifices; it is a thing very vile, and yet the most precious Treasure of all the world, O the perfection of Nature! and the Head of Metallick Works! Therefore thou Son of Learning, and studious of Art, attend that thou mayst attain thy desire. Take that which is most unclean of itself, that is our Harlot, purge thoroughly all the filth and draw from thence what is the purest, that is our Menstruum, or Regal Diadem. Behold I have finished in a few words that which enobles a philosopher, delivers from errors and leads forthwith into a most

fair field of delights. Therefore that I may conclude this Chapter, I will repeat succinctly all things which hath been said before. There is a certain and true science called Alchemy, whereby every imperfect metal is perfected into gold and silver, by the projection of the triumphant arcanum upon them, penetrating and tinging, which secret is no other than gold exalted to its supreme degree of perfection, and this by sagacious Art, the Handmaid of Nature. For that all imperfect metals are of the same material imposition with Gold, nor do differ but in the accidents alone, as also by the manners and degrees of incompleated decoction. And that which being imperfect, is mixed with them, is plainly heterogeneous, and although it stick externally to the pure yet it is not united inwardly, and therefore may be rejected, by a prevalent agent, such is our complete elixir to obtain which secret, the sperm (which lies secret in the Body of the Gold) is to be drawn out, which is shut up in most thick coverts, and gives place to no power, but only is manifest by sagacious Art, which where it appears (being hid first) it comes out under a mercurial form, from whence it is exalted into the fifth essence, first white, then red, by a continual decocting fire. And all this is done by a Homogeneous Mercurial Pontique Agent, pure clean, christalline without transparency, liquid without humectation which is water truly divine, neither it is found upon the Earth, know the Son of philosophers is made by this, Nature co-operating. Which we know, have seen, have done, have, and possess, and study to make it plain to the ingenuous, yet so that driving away the unworthy, we may exclude them altogether from the Art, who being cast off, we will accompany the studious into this most beautiful garden.



## CHAPTER VIII.

### OF THE GENEALOGY OF THE PHILOSOPHICAL MERCURY, ITS RISE, BIRTH, AND DISTINGUISHING SIGNS THAT GO BEFORE AND ACCOMPANY IT.

Some boasting and arrogant sophisters, after having learned from the reading of books, that common Mercury is very foreign to this Art, also reading that Philosophers do call this by diverse Names, being led presently with a blind opinion, they think themselves Masters of this Science, when in the mean time they are more blockish than the wood itself. Some will have this to be a Diaphanous Menstruum and limped, others a certain Metallick Gum, when they dream it to be permissible with metals, and to no purpose; others who seek the true Mercury, do endeavour to draw it either out of common Mercury, by infinite previous purgations, or of metals, by resuscitative salts (as they call them) neither water nor gum, nor calx, nor powder, notwithstanding fat or unctuous. But those that endeavour to draw Mercury out of Herbs and such like, are thick skulled, and of wretched wit. But this opinion happens to them through a deep ignorance of metallick matters. They seek things pure, but what are they ignorant of, they do not apprehend the operations of philosophical Mercury in its causes, being uncertain they therefore seek something instead of common Mercury; for they do not know in what, the Mercury of the vulgar, is wanting to be the true Mercury of Philosophers, and yet they reject it; or lastly do seek, by washing, subliming and decocting, to alter it from its Nature, not doubting but it will put on its true philosophical form, if it has once

put off its own. It would be a trouble to reckon up such like operations. Wherefore I pass over to the thing itself, whence there may be a true index of its truth and falsity, of its straightness or obliquity. I have taught before, that all metals are of the same material principle, to wit, of Mercury, it follows therefore that Mercury is indeed a metallick thing, and therefore although common, yet originally doth obtain a Homogeneous matter with all metals. If therefore philosophical mercury will be an Homogeneous Metallick water, it follows that materially and fundamentally it is not distinguished from other Mercury, unless so far forth as one is purer than the other and more hot, and yet both a dry mineral water. Therefore let the Sons of Learning know that the matter of philosophick mercury, although not into the whole substance which is beheld in it. For certainly all ingenious chymists know, that there is no other Mercury, from whence come all Metals, then common (namely in respect of its original) which is generated in the bowels of the Earth, as long as it hath remained safe from the crude air, in a place fit and accommodated to generation, it is altogether destined to procreate metal, and did retain its motion and excitation in itself, that it might be stirred up to a perfect generation, for the fitness of the place being violated, or viciated by chance, this matter, as though it were struck with a Hammer of Death, altogether looseth all Motion, neither be moved further any more, like an egg, (upon which a hen hath sat for some time) being cooled is thenceforth rendered unfit to produce a foetus, the pure life or internal heat altering, vanishes away, the outward failing, and so that which before every day tended to perfection, now being hindered by chance, becomes abortive, no hope being left of a future spontaneous motion.

This is the cause when some have tried with Heat artificially invented, to heap Earth upon Mercury, they have obtained but a mock reward of their labours. Therefore the form in its access is taken away, or rather hindered which (as above said) is a particle of ineffable Light, which is present enlightening its dwelling so long as all things shall be rightly disposed outwardly; and so it leaves an impression of itself in things, which being received by things, doth produce the ferment, which is the true Author of transmutation, altering things themselves, in which it is, by its fermentitious odours, stirring up to a corruptive as well as a generative motion, but the accidents required to these things, failing from without, all these things fall of their own accord, neither is the ruin easily repaired by any art. Therefore, there is left to us a crude metallick, indigested, cold matter, neither purged by decoction; which (in respect to minerals) imitates the Nature of Fountain Water (in respect to vegetables and animals) this is the true matter to which the form of the philosophical Mercury is wanting, for which it is held to change its own, that there may be made from thence what we seek for. But it is different from this form, in a double respect, first of the superfluity it retains in itself; secondly of that Spiritual Virtue which is wanting in it. Superfluity is Twofold, the Leprous Earthy part, and the Hydropical watery part. But there is a defect of true sulphureous heat, the addition of which will thoroughly purge out all its superfluities. For philosophical water is the womb, but there is no womb fit for generation without heat, add therefore and supply to Mercury that which is wanting, to wit, a fiery force to burn, and his dreggs will fall from him of its own accord, which thou shalt exquisitely separate,

if thou shalt perform this, thou hast perfected the work of a very quick sighted and skilful philosopher. Then Jupiter has got his kingdom, and the lowering clouds of Saturn being dispersed, he hath made a bright and glittering fountain to appear unto thee. Thou wilt wonder at the extraordinary brightness of this water, whose extraordinary virtues, which it doth not receive from the matter, but the form, are to be found in no other thing in the whole world. For instance, it dissolves Gold naturally, by a true philosophick solution, not as endeavouring sophisters dissolve, by corrosive filthy waters, and endeavouring to estrange it from a metallick matter as far as they can. This Mercury doth produce naturally, Gold and Silver of itself, also the Arcanum of Aurum Potabile, which I write knowingly, also the adepts do know and witness the same.

Therefore I will conclude this little Treatise, because what other things do remain to be spoken, are delivered in a peculiar Treatise candidly written by me.

In the meantime, enjoy thou these things, expect the blessing from God.

Farewell.

For thou shalt obtain this from the Father of Lights alone.

So I have said, so done,

Praise to God.

## TRACT THE SECOND

### A SHORT MANUDUCTION TO THE C E L E S T I A L R U B Y .

#### OF THE PHILOSOPHICAL STONE, AND THE SECRET THEREOF.

The Stone of the Philosophers is a certain coelestial substance, Spiritual, Fixt, perfecting all metals into true Gold and Silver, (according to the quality of the medicine) exposed to all Tryals and that according to the Imitation of Nature and its Operations, as near as it can be done.

About this substance the Art of Chymistry is conversant, which handleth and teacheth the means and way of doing it, but not by diverse things, but by one thing alone it is done, to which nothing is to be added, nothing taken away but only the superfluities removed. But that which appertains to the Authority of this Art, experience in this thing would be of much value to convince men; for if it could be proved that true Gold was made thereby, then indeed it would not be doubted both concerning the truth and benefit thereof. But it is plain that imperfect metals are transmutable after this manner, because all in general have been destinated to perfection, but some have remained imperfect for want of digestion. Therefore if they can be duly cocted would also be perfect, and seeing nothing hinders in the matter, but this may be done, because out of one Fountain all Metals have proceeded, to wit, Crude Mercury, cold

and moist, in which there hath been no difference between Sol and Saturn, but only what Nature works afterwards in this manner, to wit, Decocting it more or less. This alone hath made the Diversity. Therefore all other metals may be perfected into Sol to wit, by the help of our Divine and most perfect Magistery, which being projected upon perfect Metals is able so far to perfect them, by Decocting, as it is of a more than due perfection required in Gold. Here therefore we may observe of how great Virtue and Spiritual a Nature this our Divine Stone is, which can perfect that in one hour above the Earth by a bare projection, which Nature could not have perfected by Subterranean Operations. Therefore it is manifest here what Nature helped by Art can do. For that our Stone as it was perfected by Nature without the help of Art, was only of Unary Virtue, but the Virtue which is acquired by Art, Nature co-operating and assisting is Denary, in every Regimen, that is after a manner infinite, for it cannot be computed, for that first by dissolving it, and again coagulating and decocting it, one part of the Medicine falls upon a thousand of imperfect metals, penetrating and perfectly tinging it; but if the Dissolutions and coagulation being iterated, Thou shalt try to promote this Medicine further, behold it is extended in infinitum; for you shall sooner want to compute, than the Elixir Virtue to penetrate and tinge; not that immediately by its corporeal touch, it tinges the whole, but by its Virtue and Influence, passes through the whole, since the least particle of the Imperfect Body is touched and tinged immediately by the Medicine. But the matter is so, every part is tinged by the contiguous part, like leaven, therefore the Elixir tinges that which it touches more immediately, with a tincture a little more feeble than it was it-

self. This again ferments that which is nearest it, by communicating the Tincture, and that so long until the whole mass be brought to the perfection of True Gold. But this is done in a short space of time, because of the Spirituality of our Agent, which being a true metallick fire, like that elementary one, does imperceptibly warm and penetrate the hardest Bodies, even those parts which were not touched by the coals, and so this doth penetrate with its virtue Metals being resolved by the Fire and fused in a moment; so it hath often times been observed that dough is fermented by the ferment, even that outward part, which the Corporeal part of the ferment never touched; just so it is done in this work; observe therefore how natural this progress is in this work. For we do not profess to create Gold and Silver (as some reproachers falsely object) by our Art, but out of those things we say only in which these are by Nature, to wit, out of metals, which are of the same matter with Gold and Silver, but of an inequal digestion, and therefore remain imperfect, which by the projection of our Arcanum upon them, we digest and perfect after this manner, since nothing else is required to perfect them, besides this simple decoction of their crudity, which our Medicine can abundantly perform.

Ho, therefore you Sons of learning! Attend to me! Because I will make known to you the whole secret of our Stone, which is not a Stone, and it is in every Man, and may be found in its own place at all times.

If you have this you have the most precious thing in the whole world. But it is Divine, and therefore not to be communicated to all. But to you Sons of Learning, I will manifest the whole thing, neither will I conceal anything necessary to this Magistry. But

be present with attentive minds and perceive my words, and lay them up in your secret breasts; you have heard before, the possibility of transmutation, to wit, that a thing destined to perfection, but being left imperfect, through defect of decoction, may by the application of an Agent, of the same essence and nature with the perfect, but of greater digestion, be perfected (to which these imperfect were destined) and matured, in as much as the Agent is of a more exuberant maturity, and more than perfect virtue. But our Stone is such to all other imperfect metals, whence we conclude without controversy that these are transmutable thereby into gold and silver.

Consider therefore you Lovers of Wisdom, what and of what kind that ought to be, which can perform this, which by the Philosophers is called a Stone, but it is in every Man, and in every thing, and at every time of the year to be found in its place.

Observe my words! Note the Mystery! Because it will most certainly consist of the Elements, then which nothing is more universal, and those not simply, but compounded and anitized, that is, every element being to be known by its quality; therefore in everything is our Stone, or everything, or rather out of everything, that is, Element, for any one of them, being destroyed, the Aureity perisheth. Be not therefore solicitous concerning anything combustible by the Fire, for certainly that which is made out of everything, that is, contains the virtue or qualities of every element anitized, resisteth the violence of the fire without danger.

Hearken therefore you Sons of Learning! Behold I make known to you, the greatest mystery! And God help you to conceal this Arcanum from all unworthy persons. Our Stone does not draw its Original elsewhere than from metals and those the most perfect; but ye shall



suffer Common Operators in this Art, to seek it in all things extraneous; but as many of you as are Lovers of Truth, don't attempt to find it out elsewhere than in Metals; for this is our one, nay, only true Principle, but what that is, it will not be your part to observe neither to induce any Heterogeneous thing into this work, but to leave that to others, which seek our Stone in such things, but they shall always labour, as long as they shall be Ignorant, what our only true Principle is.

But I do make known this to you, remember therefore, that a Lyon is generated of a Lyon, a man of a man, but to expect the generation of these from other things, it would be absurd and ridiculous; combustibles are produced even as combustibles, incorruptibles as incorruptibles. Do you expect to gather grapes from Thistles, or Roses from Thorns? It would be so absurd, if any should go about to make our Stone out of Animals, Herbs or such like things, as though the Principle of Gold making were elsewhere to be sought than in Gold; therefore our Stone is not to be sought in such things, which ought to have the Natural Properties of true Gold, which are not in such like things, neither to be found in them, except we be able to create sperms, which is in the power of no man, but is proper to God alone; and if anyone should promise himself to effect this, he would be false and a liar. Therefore let it suffice us, to dispose, and administer sperms which are ready to our Hands, but it is not to the matter, that new ones should be created from Heterogeneous things which is both impossible to be done, and if it should be done, these artificial sperms would be of no more virtue than those natural ones, which Nature has fitted to our Work; therefore we must in no wise believe him that professes to produce the seed of metals, out of

vegetables, etc. For although he take to himself the title of a Wonderful Philosopher and a skillful artist, with the ignorant sort, yet whilst he knows not to use created things, it is much less probable that he can create sperms.

Whosoever therefore will be a Son of Art, let him learn and acknowledge that our Stone, the transmutor of metals into a perfect species, is nearly included and contained in most perfect metals; out of these therefore let him be admonished to learn its production, and not elsewhere. Now therefore, if I be not deceived, you have heard plainly enough, whence the matter of this secret Stone is to be sought; and if you have well observed, it will not happen that you will err in this thing; now let me say something of its Name, for it is explained how it is in every man and place, now I will teach how, and why it is called a Stone and not a Stone; lastly I will adumbrate how it is to be Found. For the Philosophers say that it is a Stone, and not a Stone, which some understand ill; but the Vulgar for the most part, but it is interpreted according to the letter, to be something, but what they are ignorant, to be like a Stone, tinging everything, even by the very touch, into pure Gold, whether it shall be Wood or Stone, which they repute for false (and deservedly) therefore they judge it impossible to every Art, (except diabolical) therefore the name of a chemist being heard, they presently abhor and detest him, nor look upon him any other than a Foolish Waster of his estate, being incited to this, by the false and confused understanding of our most secret stone; therefore the more ignorant men do superstitiously believe, that such men are to be punished by the Civil Law; but under the name of ignorant men, I do not only mean those that are plebeians, or illiterate and

unlearned, but also I mean some, nay many men otherwise learned, and perhaps pious, whom I therefore name ignorant and unskillful in this Art; and also that they indued with such rude manners to bark at everything unknown, like dogs, and speak evil of those things, which they neither, either have or could conceive in their minds, my reproof extends to them most because they being both learned and pious, do what is contrary to piety and learning, to wit, Judge such things which they neither do nor can discern. For when learning admonishes, piety persuades that everyone should consider and examine those things which he judges; these on the other hand condemn it undoubtedly, which yet after they have condemned, they know not, and are ignorant what is is, which is very unworthy every wise man.

Moreover, others studious in the art of Chemistry, although they understand the thing a little more natural, yet in this they err, because they would make some stony congealation, to wit, they would make something to bear the form of a stone, for this alleging the words of Philosophers which affirm it to be a stone. But I would have you understand that it is not called a stone because it is like a stone, but for this cause alone; that it flies not from the Fire, but remains fixed in it, like as it were a stone, and for this it is called a stone, for the sake of hiding this secret, but it is like a stone no other ways, and therefore it is not a stone; but in species is Gold more pure than the purest, in fixity or incombustibility, a stone, in figure of most subtle powder, to sight a grave Body, to touch impalpable, to taste sweet, of good smell, in virtue a most penetrating Spirit, being dry and yet unctuous, easily flowing upon a plate of metal and tinging; therefore it is deservedly

called the Father of all wonderful things, since it hath all the elements in it, yet so anatized, that none predominates, but all four make one fifth Essence or Nature, which is none of the four but partakes of all, and is a most temperate complexion, though it be pure metallic fire, and this is our Stone, which is not a stone, nor has any name proper to itself, and yet there is nothing in all the world whose name it may not have, under some consideration. For that it is of so wonderful a Nature, as if we call it spiritual it is true, if corporeal we speak properly; for it is gold, and that not vulgar but spiritual, that is subtile, penetrative and noble; wherefore it is a spirit or fifth essence, that most noble of all creatures, after the rational soul, and bringing all distempers, and all imperfections both in animals and metals (according to the quality of the medicine) to a most exact and perfect temperature; and that is truly our microcosm, which we esteem so much. Having this stone or powder or fifth essence neither riches nor health will be wanting, God giving, to whom be Glory forever.

But that I may come to the last part of my undertaken task, to wit, that I may show by what means this our stone may be obtained, for it is not fabricated by nature, but it is to be sought, and to be composed by the Art and Ingenuity of the workman; yet nature helping and seconding his endeavour, for as it is abundantly enough declared, that the matter of this stone is not to be fetched elsewhere than from metals; yet nevertheless these metals are not our stone, for they have another form different from our stone. Notwithstanding, I do not deny that our medicine is to be drawn from them, but the former form of the metal must necessarily be taken away, that it may be drawn out, and that under the conservation of

the species, though under the destruction of that particular and individual metal. But the species of metals dwells, and is conserved in the spirit, which spirit resides not in any other thing, but in water homogeneous of its own kind; for water is the habitation of the spirit, which is especially to be retained in the conservation of its species.

Therefore Gold is to be changed from its form, and that into water homogeneous of its own kind, in which water and spirit of the Gold is preserved, which afterwards re-inspissates its water and induces a new form, after putrefaction a thousand times more perfect than the form of gold, which it lost by being re-incruded.

Therefore metallic bodies are to be reduced into homogeneous water, not wetting the hands, that out of this water a new metallic species may result, far more noble than any metal. This is our most precious medicine and coelestial Ruby.

But all this work, very well answers to the subterranean operations of Nature, from whence the work is deservedly called natural. For Nature doth produce metals, according to their species, out of mercury alone, cold and moist, by a daily digestion and coction in the veins of the Earth. But Art to shorten the work hath found out a far more subtile operation, yet like to this; for it conjoins with crude mercury, cold and moist, ripe gold, and both of these by commixtion and secret conjunction, makes one mercury, which they name Aqua Vitae, which mercury at last they decoct into gold, not vulgar, but far more noble; which falls upon all imperfect metals, and tinges them into tried gold, exposed to all trials.

You understand, therefore, as I believe, that though our stone be of gold alone, yet it is not vulgar gold. That therefore our

Gold may be fetched from vulgar gold, it is to be dissolved into water, not elementary, but not wetting the hands, that is mineral; which water is mercury, which from a red servant, hath means in itself, to perfect the whole work, without any imposition of hands, and this at last is that only, true and natural principle, to which nothing is to be added, nothing taken away, unless some superfluities, which without any humane help, itself will perfect, by its own virtue and natural instinct. Therefore thou having this mercury mind nothing else.

With good reason therefore the Philosophers said, imploy thy whole study in decocting mercury, but I say to thee, let thy whole study be employed in getting this mercury, that is in dealbating our Red Laton, which being done, thou hast done thy part, what remains is the work of woman and the play of boys; for Nature will be present to dispatch the rest, but in the meanwhile, a desired rest is given to thee, which indeed, as the Philosophers said, is more desirable than any labour.

For know that our albification is no light work, being radical, for this will be indicim of an altered and reduced body. Neither will gold so albificated, ever return to its pristine form; for from a body it is made a spirit, and from a fixt, volatile, by this operation. Therefore be wholly intent in dealbating Laton, for it is easier to make Gold. Then so to destroy it, for he that dissolves so, congeals it rather, for the solution of the Body, and the coagulation of the Spirit are coincident in it.

But consider you Sons of Wisdom, and note these mysteries; that which dissolves is a spirit, but that which coagulates is a body. Therefore if you would dissolve your body, first of all, you have

need of a spiritual substance, because a body cannot dissolutively enter a body, but a spirit entereth it, alternating and rarifying; and because you require Water, therefore you have need of water to manifest this; for every agent exercising any Act upon anything assimilates that on which it acts to itself (as far as it can be done) and every natural effect is conformed to the Nature of the efficient, therefore to draw water out of the Earth you have need of Water.

I don't mean (as some badly think) by Water, Aquafortis, Aqua Regis, and other corrosives, which common alchemists artificially compound to themselves, and put them to dissolve these metallic species, which yet they don't dissolve, but corrode, foul and corrupt, for who would believe that those waters can destroy the old form of the metal, under conservation of a metallic species, which yet themselves are aliens from a metallic nature? For they are not sufficient enough to destroy thoroughly the species! Else they would convert them into their own nature? But as far as they can, they do transform them into some sordid thing; for the more bodies are corroded, the more they are estranged from a metallic nature.

But our Water is Water of Mercury, and dissolves bodies into mercury, and inseparably is joined with them, being dissolved, cohabitates and is concocted, that from them may be made that one all-spiritual thing which is sought. For everything that anything naturally dissolves, (that so the species of the thing dissolved may be preserved) remains with the thing dissolved, materially and formerly, and does coalesce, and is inspissated by it, and nourishes it, as a body may see in a grain of wheat, which being dissolved by a terrene humid vapour, this vapour remains with this grain after

dissolution for its radical humidity, and coaleses with it into a plant. Another thing also will be to be observed in every natural dissolution, which sense such like dissolution, is the enlivening of the dead thing, can be done by nothing else than that living thing which was of the essence of the dead thing before it was dead; as in a grain the life is dead as (I may say) which we would have vivified; this can be done therefore by nothing else but the vapour of the Earth, the humidity and calidity of the air, for that the grain itself was extracted out of the Earth, and formerly was nothing else but such like vapour which afterwards became dead by Decoction, therefore, by this alone naturally to be vivified, under the conservation of its species.

Therefore I write this, because so many and so learned men are so much deceived with that vulgar mercury, for although it is a mineral water, yet not of a like nature or essence with gold. For who will not confess, that if a grain of Wheat be cast into a pool of water, it will not germinate nor increase (yet bull-rushes are wont to vegetate there) whence is this I pray? Except the Aquaeous humour was not essential to it, neither of a like Nature with the Wheat; wherefore it doth not naturally dissolve it, but destroys it; not otherways Gold if it be mixed to be decocted with common quicksilver, or any other mercury. Except alone of its own humidity, it doth not receive a dissolution in them, to wit, because these waters being too crude, cold and unclean, are of a far unlike nature with gold; wherefore in these matured into a far more noble perfection, than its Nature. Therefore at length our mercury is not vulgar mercury, for it is a pure water, clean, clear, bright and resplendent, and worthy of much admiration; it is crude, cold and immature, if com-



pared with Sol, but in respect of common mercury digested, warm and mature, which has no qualities like to this, except alone in whiteness of colour, and of its form of flux in which notwithstanding there is a great difference. But lastly that you may well understand what our Water is, by circumstances, I tell thee (and that moved with Charity) that it is a living, running, clear, shining, white like snow, hot and moist, airy, vaporous, and digesting, in which gold is melted like ice in warm water, in this is contained the whole regimen of fire and sulphur which exist but predominates not. This is indeed the Keeper of our Gates, the Bath of the King and his Queen, daily warming and that incessantly, and yet is taken elsewhere then from the matter, and is distinguished from the whitening substance of the water, yet joined and appearing, under the same form of flux, and the same colour.

This is that heat of the Lamp, which if it be temperate, every day will circumact the matter, (until by calcination the humidity being dried) a second fire of ashes is produced, in which the vessel or water is hermetically shut and sealed, according to the saying of the Philosopher - take a vessel strike it with a sword, take its life this is closure. Therefore this our water is our vessel, and in that our furnace dwells secretly, whose fire ought to be moderate, lest the whole work be destroyed, yet strong enough lest the life dispond for want of heat. Therefore in this Water the whole secret of our vessel consists, also the structure of the hidden furnace is founded in the composition of this water, in the knowledge whereof all our fires, all our weights, all our regimens lie hid. This water is the clear, bright fountain in which our King is to be washed, that he may overcome all his enemies, of this water and its preparation be care-

ful, because surely without any other help except the apposition of a perfect purged and cleansed body, nature will make from hence our most secret Stone.

And I say to thee in truth, that this water is mineral, pure and clean, neither can it be extracted elsewhere, but out of those things alone in which it is by Nature, and the things out of which it is immediately drawn are most secret above all others. Also the means of extracting it is most wonderful. Also its virtues stupendious. For it doth dissolve Sol without violence, and is made friendly to it, and it washeth him from all his foulness; it is white, warm and clear; therefore praised be the most High, who hath created this mercury and given it a nature overcoming all others. For certainly the work of Alchemy would be in vain and useless, without this water. But consider thou what this water is, and learn from the work as I have done. For having this mercury thou hast the key of the whole Art, with which thou mayest unlock all the most secret things of philosophers. Therefore our water is of a like nature with gold of an unlike substance, in the making of which there is a great stink. Consider therefore and deeply weigh the possibility of Nature, and do not mix any heterogeneous thing; for nature is only amended by its own nature, and by no other.

But if you do not yet understand, do not blame me, for I have sincerely (as far as it is lawful for a man to speak) expounded to you the whole matter; that therefore you may understand the conclusion of the matter, be very attentive. Our Stone is made out of one thing, and four mercurial substances (whereof one is mature, the rest crude, but pure, of which two are drawn out of a mineral by the Third, but wonderfully joined with a temperate, not violent

fire, and so cocted every day, until all be made one by a natural conjunction most secret, not manual.

Afterwards the fire being changed, let it be digested with a fire daily increased, at first more moderate, and so every day increased until these volatiles are fixed by a sulphur of their own kind, fixt and incombustible, until the whole compound possess the same nature, fixity and colour. For then it securely resists the fire, and this is the most powerful power of power, overcoming every subtile and penetrating every solid thing; the virtue of which being turned into Earth appears complete.

But there are, that I may describe the thing particularly, manifold degrees of this our process, in Number Twelve, all which I will briefly run over. The first whereof is called Calcination.

#### OF CALCINATION.

And calcination is the first purgation of the stone, the exsiccation of the humidity, by the virtue of the natural heat of our Water, from whence the composition is turned into a calx or powder of a black colour, yet unctuous, and retaining the radical humidity.

The final cause of this calcination is that the solution may be the better induced to the Stone, which without this cannot be had; for gold is a very fixt body, neither can it be immediately dissolved by our water, except only in part, that is, be made soft, incrudated and albificated; in which albification two natures appear, volatil and fixed; which we liken to two dragons, or serpents. Wherefore that a full dissolution may be made, there is need of contrition, that the body by calcination may be made spongiuous and viscous

because then at last it is fit for dissolution.

The second final cause is this, that we reconcile contrary qualities, for whilst they fight, they are unprofitable unto us; for in the first conjunction one water distinguishes between sulphur and mercury, volatile and fixt, and these are enemies to one another, and different things, but it is our part to bring them to a union, but contrary qualities are not reconciled, but by a medium; there are therefore in our first operation four contrary qualities, heat, cold, dryness and humidity, of which two, hot and dry, are attributed to sulphur, cold and humid to mercury, therefore they are opposed diametrically, the heat of sulphur and the cold of mercury, also the humidity of mercury, and the siccidity of sulphur; to reduce these contraries to friendship cannot be done without a medium, but the medium must be partaker of both, also suited to both. Would we therefore reconcile cold and heat, the medium will be by siccidity, which may be joined to both heat and cold; by turning therefore the composition into earth, heat and cold agree in this third thing, that they may dwell together, to wit, the degree being abated, but afterwards being dissolved into water, also two other enemies are reconciled siccidity and humidity by frigidity of water, so that now one is made two by the conjunction, made after a natural separation. But the efficient of this calcination is, the operation of heat upon moisture, turning everything that resists it into most subtle powder, but the moving instrument is the fire contrary to nature, stirring up heat in the body, and digesting the humidity into a viscous and unctuous powder. But that this operation is prior to dissolution take these reasons; it is prior, because a certain solution is made (as I may so say) by our Divine Water. Therefore the congealation

of our spirit, will be expected in the next place, because spirits are always congealed after the dissolution of the body; for they have the same operation, such therefore as the solution is, such the congealation is to be expected after it.

Then the order of Nature requires this, for a woman exerciseth her dominion first, then it is necessary to be overcome by her husband, but the woman retains her whole dominion in the water; this therefore will be the first work, of the man exerting his power to overcome that, in which the woman possesseth both her qualities, which being done, he will easily subject to himself that, in which she hath only one quality.

Lastly, heat is not consequentially joined necessarily to any quality, but siccidity will always be the end of heat; from whence it appears, that the man ought first to exert his power, therefore calcination is the head of the work, for without this, will neither be commixtion or union, this therefore is to be done in the first days of thy Stone, for in the first dealbation, the body is reduced into its first principles, sulphur and mercury, of which the first is fixed, the other volatile, therefore are compared to two serpents, or Dragons, the one winged, showing its volatile nature, the other without wings, denoting fixity, both these coming from one fountain, tends to one thing, therefore is likened to a serpent taking his tail in his mouth to show that sulphur is nothing without the substance of mercury, nor mercury without the substance of sulphur, but that this Mercurial Sulphur and sulphureous mercury, perfect the whole Art. Therefore it is deservedly called one composition, that although it appears twofold in the beginning of the work, whence it is called rebis, yet by conjunction they may be made one and the same, and this

is called one Elixir, which never would be possible unless they were quite of the same nature. Therefore the nature of sulphur and mercury is diligently to be observed, and we must take care of errors, for these two are not contrary things, but one and the same sulphureal mercury, mature and digested, and mercurial sulphur, crude and immature. Therefore the Divine Kind of Generation will be necessary to be observed, to wit, how Nature has operated in procreating metallic bodies in the mines under the Earth, because we do all things in our work in imitation thereof, as near as can be, therefore we choose the same matter which she hath made use of, although Art has found out a far more subtile way to the abbreviation of the work, and the more than perfect exaltation of the Stone. For in metallic veins, one thing alone is found, viz. Mercury, which is very crude and frigid, and in which the sulphurial quality altogether is inactive, also no digestive heat is found there, but by an imperceptible motion after a long time, by little and little this metallic principle is changed, until at last it be converted into fixed sulphur; for that whilst it remained frigid and humid it was called mercury, in this elevation or excitation, it is named sulphur.

But the matter is otherwise in this our Work; for besides mercury crude and cold we have another thing, to wit, mature gold, in which more active qualities exist. This therefore we join to our mercury, in which passive qualities are found that the one may relieve the other and that which Nature helped by no heat hath digested in the mines, we having a double fire, digest, whence it comes to pass that we don't make simply gold, but some other thing much more noble and excellent than gold.

You see therefore what sulphur is, what mercury; how also we

have a double sulphur and a double mercury in our Art, which yet are not distinct in essence, but in maturity and perfection; also you understand, as I think, after what manner they are worked, since the perfect body of gold is incrudated by our divine water not wetting the hands, and it is not without sulphur, participating of the natures of the luminaries, therefore in this operation the woman ascends upon the man, and predominates over him for a time, which indeed is unnatural, till the man begins to exert his power, and then first of all by his siccidity-bringing heat, does exsiccate the humidity of the woman, by converting all into a most subtile and viscous powder, from which powder by solution, water is afterwards dissolved, in which water is the spirit of the dissolvent and dissolved, the man and the woman are joined together. But the excited heat doth not here find a bound, but as yet works every day by separation, by distinguishing between the subtile and the gross, that the first may swim at the top, the latter may subside so long till all are of the same quality, and then at length in the hour of their nativity, they are inseparably conjoined, and the man ascends upon the woman, and impregnates her; at length she brings forth the cloud which she hath conceived, in which she putrifies and is corrupted, and afterwards both of them ascend or arise again glorious, not now divided, but made one and the same by conjunction, and are so coagulated, sublimed, cibated and exalted, into a most perfect nature and multiplied in weight and goodness or quality, according to your discretion; whose excellent use will be proved, as well in projection as in medicine.

Therefore these black and stinking ashes are not to be despised, since in them the Diadem of our King is contained, and I tell you in all truth, that whiteness will never be had unless you make it

black for unless the body putrifies it will remain without fruit, but if it be corrupted then indeed thou shalt see them arising from thence, where it seemed they had lost their bodies which they had, and they will appear that which they never were before. Honour you therefore the sepulchre of our King, for unless you do this, you shall never admire him coming from the East. Therefore you must take care that you don't err in this first entrance, for the work is spoiled unless you be wary here. The common errors in this operation are many and various, firstly, of them who know not what is to be calcined, but seek the principle of Gold making in extraneous things. Some bring in for their material principle those things which are not of the same imposition with metals, such are Borax, Alloms, Attrement, Vitriol, Arsenick, seeds of plants, wine, vinegar, urine, hair, blood, gums, and the rosins of the Earth; some do endeavour (such is their blockishness) to generate salts of every kind, out of the Flame, I pass by these, understanding nothing at all in Metals, yet desire to perfect calcination, either with corrosive waters, spirit of salt, sulphur or fire, and do indeed corrode the bodies, not calcine them. For this calcination is not made by the native calidity of the Body, helped by a friendly heat, but by a corrosive force of waters, without any propensity of the metal to it; therefore metals are fouled and dissipated, and estranged from a metallick nature, but not naturally calcined. Therefore every calcination, which is made elsewhere than in the perfect body of gold, is vain and unuseful to our work. Also every calcination of Sol, in which a dissolution, without laying on of hands, does not follow, is false and vain.

Therefore this our calcination, is necessarily to be made by



Mercury, which being joined to Gold (a due weight and proportion both of quantity and quality being observed) softens it and takes away the solidity and incrudates it; and by this internal heat, joined with the outwards heat of Vulcan, stirs up that native heat of the gold, which being stirred up, acts upon the humidity and exsiccates it into a subtile powder, viscous and black; and this is the true key of the work, to incrudate the mature, by the conjunction of an immature, being incrudated, to calcine it, being calcined to dissolve it, philosophically not vulgarly.

The signs of this our calcination are these, first, after the body shall be satiated with water, as soon as the Keeper of the Gates shall stir up the heat of the bath, the water begins to be obscured, or that which was a splendid composition before, then it visibly grows turgid, and swells, ascending and descending continually, until the whole at last become a viscous and fat powder; in which it appears that the humidity is conserved in this operation, otherwise the labour would be in vain. From thence therefore, it is easily resolved into mineral water, which is the last and most certain sign, that our calcination has been true and philosophical, for as soon as the heat begins to operate, the frigid and humid, being impatient thereof, goes to the top, from thence it melts and descends, and so reduceth it, as much as may be, to its own similitude; doing this daily until at last the whole be resolved into Fat, and as it were glutinous water; for so our operations are concatinated, that one is the cause and beginning of another, neither can one be had or understood without another. But we, that we may instruct the Sons of Art more fully, and drive away the unworthy, as far as may be from this Art, do handle, as it were, divers operations, when there is but one re-

cipe, one thing, one regimen, and successive disposition to black, white and red, neither are we to be understood otherwise. Wherefore everyone that will truly be a Philosopher, should regard the sense, not the letter of writers in this Art. But that we may come to our true calcination, these things are to be considered that follow. Firstly, that thou should get our Mercury, without which, nothing is done in this Art; see then that thou be not deceived in that common Mercury, which is altogether unuseful to our work, for if thou work in it to thy dying day, thou wilt find nothing in it.

Secondly, thou must take care, that the fire of the Furnace be not too intense, but let it be clibanically measured, which that thou maist fully understand, know, that the sulphur which predominates not in the Mercury or Water digests the matter, which together with azoth is abundantly sufficient for thee. Let not therefore, its internal quality, confound the external form, then be not solicitous about the manner of making the Fire, only have a care that it be not too gentle, for then thou wilt easily despond for want of heat, nor yet let it be over violent, but of a moderate degree, according to the nature of the Bodies, and exclusive of cold; take these things on the other hand, concerning the internal and natural fire, I call that internal which increaseth the work in the end.

Thirdly, be careful of the quantity that thou dost not put so much to be drunk by Laton, that he cannot afterwards eat, for if thou shalt put on too much, there will be a sea of trouble, if too little, it will be burnt into smoke, be not therefore covetous or prodigal, between the extremes, keep a mean.

Therefore, in joining the male with his female, remember that it behoves the activity of sulphur, to exsiccate the superfluous

humidity of mercury, therefore do not drown the active with too much crude sperm, the woman will also desire to rule, therefore do not choak the humidity of thy stone with too much earth, but with discretion mix it sweetly, and according to the exigence of Nature, lest the virtue of the stone be diminished; make therefore an amalgam, not as the goldsmith does, with four or five parts of water, but as the philosophers do, with a double or treble to the last, but it is better, to take three to four then one to two, aince the solution will be better, because the calcination will be more natural. Ripley witnesseth with me "that by how much the more earth (says he) and les water thou take, so much the better solution shalt thou make." In the first place therefore, beware that your land be not overwhelmed with waters, because the fire is hidden in the earth, which will not operate if there be too much humid superfluity; whence the error will be incorrigible, and the work vain.

Fourthly, be careful of the closure of the vessel, lest the spirits should fly out and the work be destroyed. Keep therefore the vessel and its ligature, nor look upon this to be of little moment. Consider therefore man, who as he is generated by Nature, so also our gold is matured by art helped by Nature; therefore consider with how great care Nature has shut the womb of a pregnant woman, lest anything should either get in or pass out, otherwise the Foetus would perish. With no less industry be thou cautious in perfecting this philosophical work, lest thy labour be in vain. Hear therefore the Philosopher, saying, "take a vessel and fire, strike it with a sword, take the life, this is the closure." Hermes says:- "The vessel of the philosophers is their water, and know for certain, that the vessel of Nature is only fit for us in this Art, which

diligently is to be shut." For in forming the Embrio, there are very great winds, which if they should vanish we are undone; for the error is irreparable, whence the damage is most certain.

The work in the Fifth place is patience, that thou don't dispond or study to make the solution too speedy, but firmly believe, that too much haste is the greatest enemy to conjunction, and hinders it; for the Body to be dissolved, impertinently rubifies, stirring up a feaver, that is, a fire against Nature. Whence being struck as it were with the hammer of Death, it becomes impertinently passive from active, and instead of black, it appear citrine, like a wild poppy, but our true calcination, conserves the radical humidity in the body to be dissolved, and it is finished in no other colour but black, and becomes a discontinuous calx, unctuous, fat, and fit for fusion. Be therefore patient, that thou maist obtain thy desire, because you will have very much cause of dispair. When therefore we speak of our operations, do not think that we perfect them in one or two days, or see the colours or signs in the first hour. No verily; but we have expected much and long, till there was made an agreement betwixt contrary qualities, wherefore Trevesan teaches in his practice, who was a learned and good man in this Art, that he staid in Prison, that is, suspense of mind and doubt, forty days, but that he returned afterwards and saw clouds and mists. Moreover, if thou should put grain into good land, thou shalt not look into the Earth, by moving it every hour, that you may see, whether, and how much it begins to increase, if you should do this, you could not expect a sweet vegetation, much less fruit from thence. So foolish and insipid are they who as soon as ever they have joined the dissolvent with the dissolved, presently seek some signs of the

operation, nor can satisfy themselves, but they either move or open, or add, or detract something, or at least increase the Fire to accelerate the work, and so by this means hinder the work of Nature; and therefore do not attain the wished for ends. Therefore attend to my Doctrine, as soon as thou hast prepared the matter, that is, mature yellow sulphur, with his crude white sulphur, and hast duly espoused them, shut them up in a vessel and let them stand without trouble; if thou rightly proceed, within 24 hours, thou shalt see thy compound swelling, and perhaps sending forth some bubbles, by reason of the Heat of thy sea water, striving to excite the heat of the included matter; but in the first entrance, thou shalt behold the variation of the colours slowly, (as at least it will seem to thee) because then the Keeper of the Gates, necessarily sustains many labours, because whatever is done, he alone then does it, because the Bath is not yet prepared, that is, the natural heat of the King, is not yet stirred up.

But when the Bath is made hot, our housekeeper shall sustain but few labours, and the operations will be easily to be distinguished. Therefore let the Sons of this Art know for certain, that the first colour that will appear, after the silver colour of the amalgama of the body will not be perfect black, for this colour does not come in a moment, but every day the more the whiteness is diminished, the more blackness will supervene, until at last it be completed. For blackness is a sign of a dissolved body, which is not made in one hour, but little by little, but incessantly; for the tincture proceeding from the reins of Sol and Luna, shews itself black to the eyes, but is extracted insensibly, and imperceptibly. Therefore the coming of blackness and the departure of the tincture, out of

the bowels of the dissolved body, is the same measure and term of time, because as soon as the tincture is wholly gone out, so soon the blackness will be perfect and absolute. Concerning this, hear what Ludus Puerorum says: "First, by how much the more thou decocts, so much more thou subtilizeth the gross, and blackens the compound."

And Bernard Trevesan saith:- "The Earth of the rest beginning to predominate, the blackness of the element appears, but does not obtain his dominion but by little and little."

To finish in a word, there are only four principle colours, the first whereof is blackness, and that most slow in coming, and longest in duration, which if it were made perfect by a momentary ingress, the work would be most expeditious, for it should not perish more slowly than it came, and remain in the top of blackness for an hour; for there is no interstitium in these operations, but it increaseth to the height of one Degree, at which it no sooner arrives, but decreases again, therefore it ascends slowly from it but there is not a moment in which it doth not ascend or descend, for nothing resteth but in its end, but blackness is not the end of our stone, ergo, etc.

How then shall blackness appear? To wit, even as night comes, for first the twilight, at last Dark Night, and that by inscrutable degrees, every moment there being less light in the air than another, until at last there be no light at all, then it is deep night, but all this is wont to be within an hour, yet the motion is inscrutable; but our work because it requires a longer time, the motion must needs be more imperceptible. Thou therefore that seekest this, consider the example produced, and thou shalt have thy answer.

Objection. But after the first excitation of the matter, the

tincture goes out every hour and moment, but the colour of the Tincture going out, is blackest blackness, therefore after the first stirring up of the matter, blackest blackness is of the Tincture gone out, but not of the going out, or if so, yet it goes out inscrutibly, but insensible blackness, although most black, when it goes into much white, will not manifest the blackest blackness in the whole Compound, but a whitish colour, but if so be the subject of whiteness, be not subtile and well depurated, even as this white is now, then its tincture in its first egress, is not compleatly black, but it obtains this by a putrefaction, which is not a bare egress of the tincture, and the extracting water, that is between sulphur and mercury. Concerning this thing hear the saying of Moriens, "Our operation is nothing else, but an extracting of water out of its earth, nor that only, but a returning of the water upon the earth, until the earth putrefy." Therefore the tincture is not altogether black of itself, but most white, because by how much the more the tincture goes out, which is the soul, by so much the more the Earth which is the Body, is dis-spirited, and so it putrefies and blackens. How long time then, must we expect, before it be perfectly black? In this thing attend to what Flammel says:- "The colour which thou ought first to see is blackness and that not every but most black, and that within the space of forty days." Also Ripley says:- "Suffer the commixt, and coequated natures to lie together six weeks, which time expect with a slow fire." When the colours die they will show it, for at that time they will boil like liquid pitch, and will putrefy. And Bernard in his parable says, "The King putting off his splendid robes, gives the silken ones to Saturn, being cloathed in black, which he retains forty days." All this

understand of blackness in its height, which is plain from the above repeated words of Flammel, but a more remiss blackness will appear sooner; so the Scala Philosophorum says:- "Within sixteen days in the degree of putrefaction, an easie fire being kept, the matter will be continually covered with blackness." And this either later or sooner, according to the ingenuity of the operator, in adapting the matters. But whether will intermedial colours appear, in a Progress, from white to black, as in the progress from black to white? It seems so, because there is no transition from one extreme to another, unless by mediums; and we answer that they so appear, although indeed confusedly, and some in some works will appear in a progress to the height of blackness, which perhaps will not appear in another, because they are only accidental colours; but not altogether the same, betwixt the first whiteness and blackness, which are between this, and ultimate whiteness, because there is not the same reason of matter; in the former the thick terrestrial matter was to be burned and purified, but in this work the matter is more spiritual and pure; therefore in a pure or depurated subject in a progress from the extremity of blackness to the extremity of whiteness, and intermedial colours will be much more clear and admirable than those which appeared in an earthly subject. But in both progresses they will appear, in the former transition, between the extremes, obscurer, fewer and fouler; in the latter, more, more shining and splendid, witness the philosopher:- "after the heighth of blackness, before whiteness, in the hour of conjunction great miracles will appear; for whatever colours could be thought on in the whole world then will be conspicuous." And Ripley says:- "In our work colours will appear, than which never more fair appeared." Also before perfect blackness the intermedial



colours will show themselves, witness the Philosopher, who painting the colours of the dragons, saith: "They are black, yellow and azure, and these intermedial colours, says he, denote that thy confections are not yet perfectly putrified. In a word, the various colours in dying, will appear more obscure, but then a few, and this before black night "obnubilate" the whole horizon. But in rising again, very many and very splendid ones will arise, because the body now begins to be glorified, and the light to predominate over the darkness and this in a depurated, and spiritual subject. But in what order will these foresaid colours appear?

This truly cannot be determined, because they are varied many ways, but the better the juice of the water of life shall be, the better the signs shall appear.

The order of the four principle colours is described by all, but no one can determine the order of the accidental ones, let it suffice thee if within forty days thou hast a complete blackness, don't mind other things much, but it is good to attend, for blackness is first especially desirable, and though others appear, unless thou seest this without doubt thou hast erred. But as I said, other colours are not to be despised, except the venereal, or imperfect red, which if it appears before blackness, is to be suspected, especially when the siccidity of the compound, and discontinuity of the parts accompany it, I say this precipitation is a fatal index to the operator of his lost time. This same thing the philosopher witnesses, saying:- " A vehement Fire hinders conjunction, and tinges white, with the colour of the wild poppy." And Flammel in his hieroglyphical figures says:- "Unless thou shalt behold, the blackest black of black whatever other colour thou seest, thou art in the way of

error; but especially a reddish colour is to be suspected, for if thou seest that, thou hast burned, or art burning, the lively virtue of the Stone."

But I must stay no longer in these things, since one water does all this, so that the internal compound, continually be ruled, with external heat; neither is there anything in the whole work more wonderful, than this our water, which I have fully described above, to which place I send thee back.

#### Concerning Solution.

And the dissolution of our Stone is the reduction of it into its first matter, the manifestation of the humid, and the extraction of natures, from their profundity, which is finished by bringing them into a mineral water. This operation is of no light work or moment, for how hard it is, those that have toiled in it can attest.

F I N I S .

TRACT THE THIRD.  
THE FOUNTAIN OF CHYMICAL PHILOSOPHY.

I will divide the whole of the Art into these parts: The first shall contain things substantially and essentially constituting the work. The Second the disposition of them - the things essentially constituting the Stone, are a Body or Mature Sulphur, or red Brass and water, or immature Mercury, or white Brass, to which a vessel is added, a Furnace and Triple Fire. The Disposition of these things, considers the Weight and the Regimen. The Pondus is two-fold, the Regimen two-fold, those things which perfect these operations are Calcination, Dissolution, Separation, Conjunction, Putrefaction, Distillation, Coagulation, Sublimation, Fixation, and Exaltation, of which the two first are made especially by a temperate Incomburent and altering ignition of the Fire, heating the King's Bath and changing him first into a subtile viscous Earth, discontinued black and stinking, then into Mineral Water, diversely coloured, and this is called a Fire against Nature. The three separations which follow are made from the combining of the first and third Fire, to wit, of the Natural and contra-natural, which being so joined together, make an unnatural Fire by circulating the matter every day, and separating the more subtile from the thick, till all be of the same Temperament, and then conjoining the things separated, impregnating them, and so putrifying them.

The five last operations are made by the Fire of Nature; daily increasing and predominating, which first circumacts the putrefied matter daily and cleanseth it from filth, by an often ascension and

descension, which therefore is called Distillation, Volatization, Ablution, Mundification, Cohobation, Imbibition, Cibation, Humectation of the Earth, and this is done so long by the heat, until the Siccity begins to coagulate, which is called Inspissation, which by a longer Coction, or sublimation, brings a fixity, whose Bound is Exaltation; this is not the change of an inferior place, for the Superior, but of the most vile thing, to make the most Noble.

These are all our operations and successive Dispositions, which by some are called so many Regimens, which name if any one had rather impose, he may; however know there is only a double fire, natural and against Nature, of which the latter acts first, because the other is not brought to light, but by this, and Putrefaction must go before Regeneration; and when these two fight with one another, they make an unnatural fire, and from this contention rises putrefaction; and after this is a glorious regeneration in which the Sulphur and water become one thing, and also receive a congealation, from no fire but a Natural.

Therefore our Body which is commonly called Terra Lamnia, perfects the whole work; but it can in no wise be moistened but in its own Water, which Water is truly pluvial, not such as the common people know to get, but ours, which none ever saw, but a true philosopher, believe me for I speak the truth. Fools know how to extract many waters, to wit wetting the hands, but our Water is the Life of all things about which thou must take pains, then neither Sol, nor Luna will be wanting to supply thee with Riches. But I will tell thee, and that faithfully, what kind of water this is, it is the water of Salt Petre, which is known as Mercury, but in the heart a pure infernal Fire; but have a care thou be not deceived by Quicksilver, but

understand that Mercury, which the returning Sun dufuseth everywhere in the Month of March. Gather thou it in the Month of October, because then surely it is found ripe, and the most precious Treasure in the whole world.

But that I may describe our Mercury to thee, our Rain Water so that thou mayst find it, know that it is before the eyes of the whole world, that yet are ignorant thereof, or at least, does take the vulgar for it, and deturpates it with various tortures, but neglects our true Mercury in its season, therefore it never perfects our Magisterium. For the common Alchemists do look upon it with a blue look, whence it comes to pass that they scorn it; but it astonisheth the sons of learning with its splendour, and is greatly accounted of by them, therefore it is a vile thing, and yet the most precious, which no one is ever contemned without a great judgement of God.

But thou when thou seest it, don't despise it because it will appear very dirty, and if thou therefore despise it, thou shalt be deprived of the Magisterium, but if thou dost greatly esteem this contemptible thing, then indeed it shall seem glorious, having changed its countenance; for our Water is a most clean virgin, and is loved by many, but she meets all her wooers, cloathed in sordid garments, that by this means she may distinguish philosophers from fools, for whosoever shall behold nothing but externally, will scorn him as unworthy of such a secret, since whores show themselves to their wooers dressed in splendid garments, but this chaste and most precious Maid seems outwardly foul, but is inwardly fair, which indeed cheats many fools. But whatsoever mental man, can see the Spirit which lies hid under the patent body will not esteem her little, also our Virgin look upon him as a Friend, and putting off her filthiness, will

shine most amiable, whom then none but a fool but must admire and love, for she will bestow upon him infinite Riches, and perfect health. Therefore honour ye this Female, the Sister and Wife of our King, to whom if you be assistant in putting off her dregs, she will get most splendid garments for herself, and bestow infinite riches upon thee.

Therefore this our Queen is clean above measure, whom if you shall behold, you will think you look upon a certain Heavenly Body, for she is indeed the Heaven or the fifth Essence of Philosophers, whose brightness you cannot imagine, unless you see it; believe me for I have seen her snowy splendour with my eyes, touched with my hands, then which nothing can be thought fairer. Our Water is then truly Pontick, Serene, Christaline, pure and clean, which is not so in its Nature as we make it by our Arts, and its our Sea, our Hidden Fountain, out of which our Gold naturally is created, when yet it prefers itself to gold, and conquers it, and in the hour of its Nativity, Gold is joined with it, and is washed in it, and both increase together into a Stout Hero, which neither Ceasar nor the Pope can buy with Money. Therefore with all thy strength get this water, of which an Ounce is worth above a Thousand pounds, because by this alone, without any other labour, except the addition of a perfect clean, pure body, thou maist perfect our most Honoured Stone, to which no Treasure in the World can be equaled.

But there is need of profound meditation before thou canst conceive our Sea, to wit, its flux and reflux; but if thou be diligent, by the help of God, thou shalt obtain thy desire: I for my part, after I knew the Field in general, where this our Secret Fountain did purl, yet I did not learn to get it out, till after a year and

a half, giving myself to daily study and profound contemplations, because the Fiery Furnace of the wise men lay hid from me long; but after I knew this, and how it was fitted to its proper vessel, after a few days I beheld the admirable brightness of our Water, which being seen I could not but be amazed, for as in the practice so it is in the theory, and on the contrary; for he that exactly knows the Magistry of this Water; no words or secrets of the philosophers, sayings, writings, or enigmas, will be concealed from him; so whosoever hath once made up our water, nothing remains to be done, but to cast in a clean Body in a just quantity, shut the Vessel and so let it stand, till the complement of the Work. But we have another twofold Fire, which thou shalt easily know, as soon as thou hast learned this first; but that we may return to the Water, in which believe me the whole secret consists, which water although it be one, yet is not simple but compound, to wit of the vessel and Fire of Philosophers to which a third is added, namely the Bond. When therefore we speak of our Vessel, understand our Water, when of the Fire, in like manner understand water and when we dispute of the Furnace we would have nothing diverse, or divided from the water. Therefore the Vessel is one, the Furnace one, the Fire one, and all these are one, to wit, Water.

Therefore the fire digesteth, the Vessel whiteneth, and penetrates, and the Furnace or Bond encompasseth and includeth all, and the Fire is Mercury, the Vessel also Mercury, lastly the same Furnace is Mercury, and note well, there is no fire in the whole work but Mercury, when notwithstanding, the fire is manifold, and the water manifold; therefore as well fire as water is diversified by their Virtue, in the work; as in number, so they agree in one and the same

gender, to wit Mercury. Therefore our Fire is Living, our water Living, our Vessel Living, our Furnace Living, and all these are one. Know also dearest! that there is only one thing in the whole world, in the which this our Mercury is to be found, it is of a like essence with Gold, unlike the substance, by converting the elements whereof, thou shalt find what thou seekest. Join the Heaven with the Earth, upon a fire of friendship, and in the midst of the firmament, thou shalt see Hermes, his bird. Do not confound the Natures, but divide them and join them again, and thou shalt reign in honour all thy life; hear therefore this great secret, in the Southern Coast is found a very high Mountain, very near to the Sun, which is one of the seven, and highest but one; this Mountain of which we now speak is of a very hot temperature, because it is not far from the Sun, and in this Mountain a vapour or spirit is shut up, which is highly necessary for our Work; but it does not ascend unless it be enlivened, neither is enlivened unless the Earth be digged knee deep in the top of the Mountain, but if this be done, the Spirit or thin exhalation ascends, which being congealed by the Air, drop by drop, runs into most clear Water, warm like a Bath, which is presently gathered, for it is the true Caduce of Mercury, with which he works wonders; this is our Water, our Fire, our Furnace, and it is our Mercury, and not the vulgars; but the hot and humid liquor of the most pure salt which we name Mercury; because comparing it with the Sun, its immature and frigid. Verily I say unto thee, except the Almighty had created this Mercury, the transmutation of metals were impossible, because the Sun does not tinge unless it be tinged. But he is not tinged but by this our Water alone. O! this blessed humidity! which is the philosophical Heaven, whence wise men have



drawn their inestimable Dainties! O, permanent Water! dissolving and amending Sol, our Nitre and wonderful salt petre! whose price is inestimable yet it is little esteemed. Therefore the thing is vile and yet very precious, whom our Sol loves as his only Bride, whose virtue if the vulgar knew, they would not sell a drachm for a thousand ounces of silver; for it is most precious gold, lively and penetrating, therefore it turns the body of gold into a meer spirit, and is joined in marriage, as the Woman to the Husband, whose fairness Sol admires and rejoices in her, and for love kills his own wife, and she moved with love makes him alive, and is impregnated by him, conceives and grows big, also brings forth a Son a most Seren King. O happy they who can go to this Fountain of our Water! for if they shall drink of it, and shall eat afterwards a little piece of fat flesh, they shall reign as Princes all their Life on the Earth

Therefore the whole secret of our work consists in knowing this our Sea, which who ever is ignorant of, he hath long ago destined his money to perdition, if he does not spend any about this work. For our Ocean draws its original, from one Mountain and that a very high one, as I have said above. But if ascending to the top thou dig knee deep, a certain exhalation or white fume will ascend, which will perfect the whole magistry, but there remains another secret, which thou art obliged not to be ignorant of, that thou maist obtain thy desire, to wit, how thou must dig in the Mountain, since that the Earth in the superficie of the Mountain, is to be cut with no blow, for such is his dryness, that it is concreted by means of heat, into a substance harder than flint. Attend therefore to this secret, in Saturnine places is found a certain herb called Saturnia, whose branches appear dry, but juice abounds in the root, gather this herb

together with the root and carry it with thee, until thou come to the foot of the Mountain, under which by the Ministry of Vulcan, thou shalt dig and bury the herb, which presently goes through the pores of the Mountain, by loosing the Earth thereof, then at length, climbing to the top, thou shalt easily bore knee deep, and shalt pour so much fat and so much dry Water, that descending to the bottom of the Mountain it may wet the herb there laid, which presently being made moist, together with the Water, ascends like smoke, and hurries with it the spirit of the Mountain, carrying it up with it, which spirit is a fiery virtue, mingling itself with the water, and inhabiting therein, and it is the water into which thou shalt cast thy Bond, or the Vessel or Furnace; the spirit of Saturnia is a whitening fume, and the vapour of the Mountain is fire, and all these are fire, so thou hast Saturnia a vegetable, royal and mineral herb, by which with fat flesh is made such a broth, to which no dainties in the world may be compared. Now thou hast the whole secret of our Water, described under an enigmatical discourse, yet not so obscurely but thou maist easily if thou be diligent and learned, by contemplations and experiments perfect the work. For all these are true material principles of our Stone, besides which, nothing can or ought to enter, into our work to wit, the King and the Water, which is the Bath of the King, and know that our Water is a Vessel, as our King is contained in it; and a Furnace as our Fire is included in it; and our Fire, as the Virtue or Spirit of the Mountain inhabits in it; Female, as it contains the Vapour of Vegetable Saturnia, which is very friendly to Sol; and penetrates, whitens and molifies him and make him to cast out sperm; then the fiery virtue which is shut up in the Water begins to work upon our Body so reduced, by wasting

it and mortifying, by burning and putrefying or rather exciting to these things until the innate heat of Sol is deduced from power to act, which dealbates, coagulates, fixeth and tingeth; and therefore our Stone is called the World because it contains both the Agent and Patient in it. It is the moving and the moved, active and passive, fixt and volatile, mature and crude, one whereof succours the other, and the one is amended by the other, because both is homogeneous in itself. For Sulphur and Mercury are the same in Water, and in a Body in identity of the Genus, and only are diversified by decoction. Keep this Secret. Therefore we do not to that end, order crude and volatile Mercury, to be mingled with mature and fixt Sulphur, that we might affirm that Sulphur is different in one and the other, and the Mercury different also; for where would then the Homogeneity of Metals be, which we affirm in our Stone, but therefore we mix these two species, that we by our Art, might perfect Gold, a thousand degrees more, in a far shorter space, than Nature has formed Simple Gold in the Mines.

For Nature from only crude, humid, and frigid Mercury, without any addition, generates Gold by a long decoction, under the Earth; but Art to contract the Work, throws in mature and fixed Sulphur to Mercury made most pure by Art, and so extracts the most digested virtue of Sulphur by Mercury, which Sulphureal Virtue, strongly changes and perfects Mercury into a complete elixir.

Observe therefore, the work and the process thereof, whence thou shalt understand the cause of the wonderful abbreviation of the Work. Gold is a Body hot and dry, Luna cold and moist, Mercury the Medium of carrying the tinctures; the Body of Sol is most digested, of Luna imperfect and immature; Mercury the Bond, by which these two contrari-

are united. Join Luna to Mercury, with a due and convenient ignition, and mingle them so, that Luna and Mercury may become one Mercury retaining the fire in itself, and all the feces and superfluities will fall from Mercury, and he shall become clear, as the tear of the eye, although not Diaphanous, then lastly mingle this Mercury with Gold, in which is Luna and Fire, and then the hot and dry will love the cold and moist, and will lie down together in one bed, that is in the fire of friendship, and the man will be dissolved upon the woman, and the woman will be coagulated upon the man, and then the spirit and the body will become one by commixtion. Go on afterwards with that foot thou hast begun, and so often reiterate the Heaven upon its Earth, until the Spirit put on the Body, and both be fixt together. For then our Stone is perfect, and indued with Regal Virtue, the which no price can buy. For Mercury is the Water of all Metals, they being decocted in it. And even as simple Water, which in its own Nature is cold and moist, which notwithstanding if it be mixed in decoction with any vegetable, receives and puts on other qualities of the thing mixt with it, whose force and spirit or life, which resides in the water, goes out by decoction into the water, and the water convertibly, receives its Nature; yet the thick and corporeal Earthy part of the substance decocted, is not that spirit that changes the quality of the water, but is separable from the water after decoction. In like manner we must understand of argent vive, with its species yet differently, for whatsoever metal or mineral shall be so familiar with Mercury, as to be mixt per minima, and decocted with it, that Mercury according to the species of the metal so joined, puts on other qualities, and will cast off his own dreggs. Therefore metallick and mineral species are subordinately

and subalternately to be decocted in it, and it is their water, into which mineral spirits are emitted, by decoction, and do alter it no other ways than vegetables decocted in their simple water. Yet a double difference is to be noted, between the foresaid decoctions, first the water is not fixt with the vegetables, as Mercury with metals, therefore these are of a stronger composition than those. The Second, that in the decoction of vegetables or animals, the water being a diaphanous humor, not only receives new virtue and qualities, but also a different colour to what it had. But it is not so in Mercury for its Nature is altered, but not its colour nor form of flux; but the colour of a dissolved metal lies under the form of liquid argent vive, and by its virtue does not appear. Therefore Mercury first acteth upon a metal by dissolving it, afterwards the metal acts upon Mercury by coagulating it, and as in dissolution, the form and colour of the metal lay under the form and colour of Mercury, so also in coagulation the form of the metal, so neither the qualities of the metal in dissolution hinders the flux of Mercury, nor the qualities of Mercury in coagulation, hinder the fixity of the metal. Dost thou not see here a certain wonderful agreement betwixt Mercury and metals, for they love like mother and son, sister and brother, male and female. Therefore their bodies are made better by water for the generation of all things is by water, and they take in it, and by it, a latitude of subtilty, that is a spiritual and volatile Nature, and the water in like manner is amended by the Bodies, and is retained and puts on a corporeal Nature, and so the whole compound is matured together, when the Agents become Patients, and on the contrary. But the reason that the colour of Mercury is not changed in decoction by the Body dissolved, is

this, that the Earth and water are homogeneous in Mercury, and so temperate that neither can be separated from the other, and they are so strongly commixt, that in so wonderful a tenuity of matter, there is such great density of substance, as to hide the colours, whence if any proportion of Mercury be spoiled, either destructively by deturpating things or generatively with a Body appropriated to itself, it will manifest the colour that is thrown into the substance. But there are proportions of Mercury in respect both of Earth and Water, in respect of the second it flows and is liquid, in respect of the first it wets nothing that it touches, but that which is the Unity of its Nature. From what hath been said, all errors of operators in Mercury are detected. For some obstruct or divide its homogeneity, by drying it with various sublimations, others spoiling and disproportionating the earth, to bring in a transparency. As many as do this, do nothing but a sophistical work. For Mercury is the sperm of metals, which Nature, with much sagacity hath formed in the veins of the earth, for metal; neither is anything wanting to it but pure digestion, but it is not digested unless by pure metallick incomburent sulphur, which indeed it hath in its center, by which Nature would form gold in a long time; but it is altogether unknown to man how he should make this by his Art. For although Gold might be made of Mercury alone without any addition, yet it would not be perfected but by long time and great cost, which would be foolish to undergo in making simple Gold. Therefore Sulphur is the only thing in the world which Nature has perfected, that is familiar to Mercury. This therefore is mixt radically with it, and by this Mercury is decocted and Mercury because of the repugnance of qualities putrefies it, and so by regeneration it rises again, not Gold such as is in

the mines, but spiritual penetrative and tinging, in so much that it easily enters all imperfect metals, when cast upon them, which in a very short time, it digesteth to the analitical proportion of Gold, and the dregs being cast off restores them to perfect health. Thou seest therefore that Mercury is by no means to be disproportionated from its own Nature, but to be matured, and that not by itself without any addition, and yet without any outward addition, but a radical union of a clean Body with it per minima, which is done by our secret conjunction. Yet see you be not deceived, for this conjunction is not made by manual operation, but only by a Natural, man not only not helping, but also not well understanding its cause, therefore this is called a Divine Work. Fools can confound the Body of Gold with Mercury, and then they call it animated Gold, but they find nothing in it. For although these two should remain together a thousand years, nevertheless they would afterwards recede one from the other in their own proper Nature. Therefore the conjunction was not alterative but only a confusion of two between themselves. But in our operation, the spirit of Sol infuseth itself into the Spirit of Mercury, so that they never depart the one from the other afterwards, even as Water does not, being mixt with water. Therefore in this Operation the greatest nay the whole secret of the Art lies hid. Attend therefore thou son of Learning and see warily that thou dost not err here. Therefore the Body of Sol will never be joined with Mercury inwardly, unless Luna mediating, or an imperfect Body and Fire; and this Luna is the juice of the Water of Life, which lies hid in Mercury, which is sharpened by the fire, and is a spirit entering a Body, and altering it and compelling it to retain its Soul. Now therefore thou seest of what Mercury we have thithertofore

spoken, not vulgar but pluvial; which properly is not called Mercury but Mercurial Water; for the Mercury of the Vulgar is water, but a spirit and fiery virtue is wanting to it, supply if thou canst that which is wanting with all thy Art, then it will no longer be Mercury of the Vulgar, but like to ours. But if thou canst not do this let that Mercury alone, for thou canst expect nothing but loss from it. Behold now God is my witness, I have told the whole matter, which if thou art wise thou canst not be ignorant of. For Vulgar Mercury has seduced more, than anything else, for the workers therein have found nothing, because they did not know our Mercury. But to return to conjunction, which believe me is the whole secret of the Art, for the Earth is not united inseparably with the water, but water adheres strongly to water, hence it follows, that this laudable conjunction is not celebrated till after dissolution; attend thou therefore to solution, and Nature will join together, and this dissolution is made in Mercury by the help of included Luna, and Fire. For Luna penetrates and albifies, and the fire mortifies and triturates, but the water includes both these Virtues, according to the saying of the philosopher, "the Fire which I will shew thee is Water." And another, unless Bodies be subtilized by Fire and Water, nothing is done in the Magistry. O Blessed Mercury of ours, which frees us from those many labours which sophisters endure! for they make many operations with their hands, and profit nothing, because they know not the true course of Nature. But we do nothing, but leave all things to be done by our Mercury, which proceeds in a better method, according to its natural instinct, than any man could invent; for he is constrained by the necessity of his end, wherefore he never misses the right way if he be not hindered.



But there are some sophisticated operators, who take Gold and put it to Mercury, then shut them in a glass and set them over the Fire, expecting some notable thing from thence; but since they cast fat and good seed into barren land, they are deceived, for they find not the Harvest they expected, because, as is abovesaid, and shall be further said more plainly, Gold is not the matter of our Stone, in its whole essence, nor yet Mercury, wherefore the bare mixture of these cannot generate our Stone, for Gold, in the Work, is a male to the work of Generation, in whose most secret reins the seed lies hid, which if it once send forth, being received in a due matrix and conjoined with the passive female seed, 'tis cherished with a due heat, and cibated with a proper aliment, then truly we shall have from Gold abundantly to perform our Work.

So neither a man, as he is a man, can neither be called the Father, nor the matter of the embrio; but he has in him such a matter, from which by the conjunction of a dissimilar spermatick matter, in the same kind, by an apt disposition the infant is formed; in like manner we must understand of Gold. For Gold is the most perfect of all metals, and the Father of our Stone, yet it is not the matter thereof for the sperm which Gold sends forth if it be handled by Art, will be the masculine matter of our Stone, and is nothing else than a most digested virtue of Gold, which is extracted from it by sagacious Art, and then is called our Living Gold, and not Vulgar, which is dead; so also in the procreation of man, a man may be said to be dead; (respect being had to the act of generation) until he pours out the due matter which he hath in himself into a fit place, just so 'tis in our Art; therefore our Gold is not Vulgar Gold, for they differ as a Father differs from his sperm

which he hath, the first is necessary to our work, the Living, the other dead and unprofitable, that is, sends forth its seed, which is the active virtue of our Stone. So therefore go ye on with a great deal of caution, take this Body which I have demonstrated, and sweetly extract the seed from it, then (and not till then) this Gold (which before was dead, idle and useless) being made living, active and fit for our work, will supply thee with the first matter of our Stone, to wit the Masculine, and so is no longer called Gold by us, but Brass, Magnesia, Lead, Dung, nor can it indeed properly be called Gold, for Gold is a Body but this a chaos, that is a Spirit, nor will return by any Art to its pristine species of Gold, because the Body is turned into spirit, from hence saith Menaldes, "In order posterity to make Bodies incorporate." Hermes also says, "O Son, extract the shadow from the Radius, that is, extract from the Gold which is called the Radius, its seed which is called the Shadow, both because it lies hidden and as it were in a shade, and also because it comes out under an obscure shade of blackness. Aristotle also saith "The first thing that ye ought to do is to sublime the Mercury, then cast clean bodies into clean Mercury." But I would have the reader admonished what sort of sublimation is here intended, for there are infinite false erroneous and sophisticated operations, one true and natural, which notwithstanding is done by Art, I omitting all these vulgar operations follow the intention of the philosophers, and mean that sublimation which they call the preparation of the thin matter, by which the eclipse of the Earthy interpositon is taken from Luna, that she may receive Light from Sol, which comes to pass when the dark sphere of Saturn which obscures the whole horizon is vanquished, then Jupiter obtain-

ing the empire ascends into the air with a splendid cloud, whence sincere, beautiful and lovely dew drops upon the Earth, which mollifies it, and raiseth great winds in its belly or bosom, which brings our Stone upward whence it is endued with Heavenly virtue, which falling down again to the Earth which is its Nurse, puts on a Terrene and corporal Nature, so it receives the Force of inferiors and superiors. We conclude therefore, that neither gold nor Mercury, can afford us the first matter of our Stone, until the tincture be extracted from Gold, the dissolved, by Mercury, the dissolvent, which tincture is a Living active virtue, not dead as Gold was before its dissolution. This is the matter of the old philosophers; which we ought to take, which as the author of the New Light says, "is, but does not appear until the Artist pleaseth, in knowing which all the perfection consists." Wherefore I order you whoever would be searchers out of this secret, that you would take that which is vile, and manifest to the whole world, out of which, by a wonderful manner, ye shall extract that which is most hidden therein, that is, our Menstruum; and the Western Mercury is our Philosophical Field, in which your Sol shall arise and ascend; join this with his delectable Bridegroom, and let them lie in the bed of Love without stirring, until from this hidden Nature (which is Mercury regenerated by the Philosopher there proceed a Living Virtue which may raise the dead, then comes a Royal Off-Spring, of which Sol is the Father, and Luna the Mother, and so you have a most true explication of the New Light, you must take (saith the Author) "that which is, and you must use this, for the true matter of the old Philosophers, and so we have spoken fully and plainly of our body, and of our water; and of our Red Sulphur, and White Brass. We have said there ought to be added

to these a furnace, vessel and triple fire; note well what, and about what, I speak here, for the Furnace is of lute or brick, the vessel glass, and the fire elementary, of which we will speak lower in the last place of this little Treatise, concerning our disposition, but here we speak of thing essential and substantially conducing to the work. For the Furnace of Brick, is not wont to be called by us our Furnace, nor elementary Fire ours, nor the glass vessel ours, for these commonly are common to us and sophisters, and they will excel us often in the curiosity of these externals. But we call those things ours which they neither have nor can have, verily I say that our Fire, our Furnace, our Vessel, are secret, nor obvious but to Philosophers, for they enter into the very essence of our Work, hence a certain Philosopher writing of this fire, says, "Behold the fire I shall show thee is Water," also another witnesseth thus, of the Vessel, "The Vessel of the Philosophers is their Water," another also writes, "The intention of all the philosophers is this, that all operations should be made in their humid fire, in a secret furnace and vessel." Which Testimony plainly enough declare another Fire, Vessel and Furnace then are commonly known.

Moreover my Brother, let it not be a cause of scruple to thee, that I have before numbered, our furnace, fire and vessel amongst the things essentially constituting our Stone, for in this I follow the intention of all philosophers writing in this Art, concerning this Vessel Sendivogius writing, names it the vessel of Nature also the Fire of Nature. Flammel, Artephius, Lully, and all the rest have kept the same method; it is plain therefore that they would have something hidden from the eyes of the Vulgar. But I in good truth say, that these three are but one, for Nature is but one,

the adept sons of art do know, and will witness this. For the Fire is, to the excruciating of Bodies, more than Fire, therefore it is called burning wine and a most strong fire, hence the Philosopher, "Burn our Brass in most strong fire;" which whilst sophisters hear, they are deceived, thinking it to be a fire of coals or flame, which is contrary to our fire. Concerning this John Mehungus speaks, "No artificial fire can infuse so great a heat as that which comes from Heaven."

### THE FIRST GATE.

Concerning Philosophical Calcination.

Not printed in the Dutch Edition.

Calcination purgeth our Stone, restores natural heat, destroys nothing of the radical humidity, and brings a due solution to the Stone; the caution is that it may be done philosophically, not vulgarly with salts or sulphur variously prepared, etc; whoever therefore truly desires to calcine, should desist from this work till they understand our calcination better, for that every calcination destroys Bodies, destroying the humidity of the Stone; we also do reprobate all dry calxes, for that we increase the radical humidity by calcining, but diminish none.

In calcination, we join Nature to its Nature, for that like loves like, if any one denies this he will not be worthy of the name of a philosopher, nor ever will get any benefit from our Writings, for he understands them not.

Therefore apply thou Nature to Nature, as reason requires, seeing all things have this from Nature, that like begets its like, man is

begot by Man, a lion of a lion, so let everything be calcined first in its proper Nature. Learn this and never doubt to be benefitted by it. Therefore we make calxes unctuous both white and red, which are not perfected but by three degrees, they are fluid like Wax otherwise to be rejected, nor are perfected, but in a year, to tinge without a Fucus. But thou must take care in the first place concerning the weight, for it is possible for thee to doubt in this; lest therefore thou shouldst loose thy labour, let the body be calcined with Mercury, made so subtile, in which there is one part of the Solar quality, two of the Luna, until the whole will flow together like a liquid Wax.

Afterwards increase the Solar quality in Mercury, that there may be four parts of him, two Lunar, so that thou shalt begin the work at the Figure of the Trinity. Three parts of Body- three of Spirit, and to complete the unity, let there be one part more of the Spiritual, then the corporeal substance. This is proved by the testimony of Raymond, If any one seek the proportion there, the Doctor hath demonstrated to me the same. But Bacon hath taken three parts of the spirit to one of the body. I did not sleep of many nights:

But choose which way thou wilt.

F I N I S .