

The Third Book .

Of Saturne or Lead the first Direction .

CHAPTER I.

Of the Elixir, Putrefaction into Sulphur, the Oil of the Sulphur, of the Conjunction of the Salt and Oil of the Spirit, or Salt of Saturne, which containeth the Oil or soul of the Menstruum of white Mercury, and red water of Paradise, Resolution, Solution, distillation, Hyl, Purgation, resolution of Sericon, of the Gum of Sericon, of the solution of the Minium or Adrop, of Calcination of Minium into Adrop and red Lead, of Calcination of Lead with AQUA FORTIS.

Very many have writ of SATURNE or Lead, but none that I know of have writ fully thereof in any particular Treatise; therefore I do not here only set down what I have gathered from them most briefly and truely, but also those things which I have found and proved by my own experience, which I have annexed to them, that the work may be absolute and compleate.

Of which, as they say, MARY the Prophetress, and the Sister of MOSES in her Books of the work of SATURNE is thus said to write. Make your water running like the water of the two Zaibeth, and fix it upon the heart of SATURN: And in another place, Marry the Gum with the true Matrimonial Gum, and you shall make it like running water. Of which process of MARY, GEORGE RIPLEY our Country man hath these verses,

Maria mira sonat
Quae nobis talia donat
Gummiis cum binis
Fugitivum fugit inimis
Horis in trints
Tria vinelat fortia finis
Fila Plutonis
Consortia jungit Amoris.

Or thus,

Maria mira sonat, breviter qui talia donat
Gummi cum binis fugitivum fugit in imis
Horis in trints tria vinclat fortia finis.
Maria lux roris ligam ligat in tribus horis
Filia Plutonis consortia jungit Amoris
Gandet inassala sola per tria sociata.

The heart of Saturn, saith RIPLEY, is his white and clear body, out of whose doctrine the work doth briefly thus proceed, that is to say, that a water he made out of the body of Saturne, like the water Zaibeth, and that water fixed upon the heart of Saturne; but because the practice of drawing out this water of Zaibeth, doth not appear out of this, nor the way of making the heart of Saturne, therefore the foregoing direction in the HOLY GUIDE will shew them both.

Therefore I have joined two Tables, in one of which the shorter is the demonstration of the reduction of the body of Saturne into his heart or Salt, the other longer and greater, is the extraction of the water Zaibeth, and the consummation of the work of Saturn.

Having thus described this work, I now come to the explanation, and say, that the Calcination of the Body is twofold; for the Calcination thereof in the shorter work, for extracting the heart of SATURN, is done on this wise by AQUA FORTIS.

Take 8 or 10 Ounces of Lead in Filings, and dissolve it in AQUA FORTIS in double proportion, and fortified with Salt Armoniack in an Earthen Vessel with a narrow neck, and set it in ashes till it be totally dissolved; and there will remain a white matter in the bottom like Grains of white Salt, which is a figure of perfect solution; then pour your matter that is dissolved in the water into a Body, and set thereon a Limbeck, and in Balneo draw away the corrosive water, till there remain a dry substance in the bottom; and so you have the body converted white by Calcination with corrosive water, out of which the heart of SATURNE is to be drawn.

The way to wash away and purge the corrosive water from the body, pour warm water upon the substance in a Limbeck, and pour it often off till it have no sharpness at all upon the tongue, and then your body is prepared for drawing out the Salt.

When your matter is well dried, dissolve it again in distilled Vinegar, and distill the Vinegar twice or thrice from it, and in the bottom you shall have a lucid clear and white shining Salt, which is then called the heart of SATURN.

Now I come to the practice of the other greater work, that the verity of the stone may be found, of which many have made mention in their Books, as RAYMUNDUS, who calleth it the Vegetable, Mineral, and Animal Stone; GEBER saith there groweth a Saturnian Herb on the top of a Hill or Mountain, whose blood if it be extracted, cureth all infirmities.

RIPLEY writ a whole Book, called his PRACTICAL COMPENDIUM, of the practice of the Vegetable Stone, teaching the manner and form of operation; but because he neither set down the solution plainly nor perfectly, he hath been the cause of much error, and hath not only deceived me but all those that followed him, until after a long time I found a way to dissolve SATURN, so that it could never after by distillation be turned into Lead again, which is the chiefest and greatest secret of the Vegetable Stone.

But let us hear the words of MARY the Prophetress, and RIPLEY taken from her: The Radix of our matter is a clear and white body which putrifie eth not, but congealeth MERCURY or Quicksilver, with its odour makes its water like the running water of the two ZAIBETH (alis ZUBECH) and fix it upon the fixed heart of SATURN; which words do most aptly agree with the properties of Lead; for if any one be smit or wounded with a Bullet, and the Bullet remain in the body, it will never putrifie.

And also if Quick-silver be hanged in a Pot over the fume of molten Lead, so as the fume of the Lead touch the Quicksilver, it will congeal it.

Thus far of the preparation of Lead, we now come to its denomination. They bid us fix the water ZAIBETH upon the fixed body of the heart of SATURN; now for the exposition of the body, for the name of SATURN, RIPLEY calleth it ADROP, of which that is made which the Masters call

SERICON; the water of SERICON they call their Menstruum, the two ZAI-BETHS joined together in one water, are the two MERCURIES, that is to say white and red contained in one Menstruum, that is to say of the water and Oil of the fixed body or heart of SATURN; Follow what I have written concerning the imbibition of the earth, our operation is no otherwise then in the Practical Compendium of RIPLEY.

ISAACUS also writ a Treatise of Lead, he worketh chiefly according to the doctrine of MARY the Prophetress, and laboreth much to fix the earth of SATURN, and after to dissolve the body in distilled Vinegar; that by the addition of corroding and sharp things, his red Oil may be distilled, which he called the water of Paradise, that he may imbibe his fixed earth therewith; which way is much shorter then RIPLEYS, but the rubification and fixation of the earth is long and uncertain; wherefore I have both forsaken ISAACUS and RIPLEY in making the earth, instead of which I have given the fixed heart of SATURN, as you may read in the HOLY GUIDE.

But that the body may be prepared according to this Table, and after my intention and the desire of RIPLEY, we both will that the Oil or Water of Paradise be drawn out of the Gum of SERICON (whose father is ADROP) SERICON is made of Red-lead; therefore it is first necessary to shew the way of making Minium of Lead, which THOMAS JUC an ENGLISHMAN hath described, together with the Composition of the Gum of SERICON, which AUTHOR I purpose to follow, as being the best.

Take ten or twelve pound of Lead, and melt it in a great Iron vessel, as Plumbers use to do, and when it is molten, stir it still with an Iron Spatula till the Lead be turned to powder, which powder will be of a green colour; when you see it thus, take it from the fire and let it cool, and grind that powder upon a Marble till it be impalpable, moistening the powder with a little common Vinegar, till it be like thick honey, which put into a broad Earthen Vessel, and set it on a Trevet over a lent fire, to vapour away the Vinegar and drie the powder, and it will be of a yellow colour; grind it again and do as before, till the powder be so Red as Red-lead, which is called ADROP; And thus is SATURN calcined into Red-lead or Minium.

Take a pound of this Red-lead and dissolve it in Gallon of Vinegar, and stir it with a stick three or four times a day, and so let it stand in a cold place the space of three days; then take your Earthen Vessel and set it in Balneo twenty four hours, then let it cool and filter the liquor three times; and when it is clear, put it in a body with a Limbeck thereupon, and distill the Vinegar so long as it will ascend, and in the bottom the Gum of the SERICON will remain like thick honey, which set apart, and dissolve more new Lead as before for more GUM, till you have ten or twelve pound thereof.

Now give careful attention, for we now come to the point and period of RIPLEYS error, for if you put four pound of this SERICON to distill in a Limbeck, and from thence would draw a Menstruum, as RIPLEY teacheth, perhaps you would have scarce one ounce of this Oil, and some part of a black earth will remain in the bottom, and most part of the Gum melted again into Lead, by which you may know that the SERICON is not well dissolved, nor as yet sufficiently prepared, that a Chaos may be made thereof fit for distillation, because it is not yet well dissolved; therefore in ISAACUS there is found a way of resolving this Gum with distilled Vinegar, acuated with calcined Tartar and Salt-armoniack; Wherefore, saith he, if thou be wise, resolve thy Gum; but I like not this actuation of the Vinegar; as I may call it. I rather choose to resolve the SERICON in RAYMUND'S calcinative water, which is a compounded water of the Vegetable MERCURY or fire natural, with the fire against nature, as RIPLEY testifieth, and it is more verified by RAYMUND in his Book of MERCURIIS, where he teacheth how to dissolve bodies with his calcinative water.

I will reveal unto you this water, which is almost unknown: Note therefore, that the Vegetable MERCURY is the spirit of Wine (instead of which we may sometimes use distilled Vinegar) and that the fire against Nature is a corrosive water made of Vitriol and Salt-Peter.

Therefore take which you will, either spirit of Wine rectified (or AQUA VITAE) or distilled Vinegar four pound, and two pound of corrosive water, and mix them together.

In this water thus compounded, resolve half a pound of Gum of SERICON in a circulatory, and set it in Balneo four or five days, and the Gum will be totally dissolved into the form of water or Oil of a dusky red colour.

Then distill away the water in Balneo, and there will remain an Oil in the bottom, which is then the Chaos, out of which you may draw a Menstruum containing two elements; and this is the true resolution of the Gum of SERICON, in this water you may resolve so much Gum as you please by reiteration.

Take two pound of this Chahodical substance, and prepare it for distillation in naked fire or sand, and lift up the clear red Oil, wherein both the spirit and soul doth secretly lie hid, which ISAACUS calleth the water of Paradise, which when you have you may rejoice, for you have gone through all the gross work, and come to the Philosophical work.

Therefore now proceed to conjunction, and join the white heart of SATURN with the red Oil, as it is found in the Rosary.

CANDIDA SUCCINCTO JACET UXOR NUPTA MARITO, That is to say, the red MERCURY to the Salt; if you proceed to the red work.

Therefore take four ounces of the Salt or heart of SATURN, and as much of the red Oil or water of Paradise, and seal them up in a Philosophers Egg, and so soon as they shall feel the heat of the Balneum, the Salt will dissolve and be made all one with the Oil, so as you shall not know which was the Salt, which was the Oil.

Set your glass in Balneo, and there let it stand in an equal degree of fire, till all your matter be turned white and stick to the sides of the glass, and shine like fishes eyes, and then it is white Sulphur of Nature; but if you proceed to the red work, then divide your white Sulphur into equal parts, reserving one part for the white work, and go on with the other part, and in a new glass well sealed up, set it in Ashes till it be turned into a red colour.

When your Sulphur is thus converted, imbibe it again with equal weight of its soul, dissolving and congealing till it remain in an Oil, and it will congeal no more, but remain fixed and flowing.

This then is to be fermented with the fourth part of the Oil of Gold, as is often mentioned before.

We have set down already before of the augmentation in quantity and quality, therefore it is not necessary to repeat it here.

We will now return to the white Sulphur before reserved, that we may set down the manner of the white work.

When you have your red Oil or Soul, if you desire to make the white Elixir, set part of the said Oil in a glass in Balneo to digest, then take it out and put it into a body, and in a lent fire distill away the spirit or white MERCURY, which you must try, that you may know whether it arise pure without water or not, as you do when you try the spirit of Wine, for if it burn all up, it is well; if it do not, rectifie it so often, till it be without any wateriness at all; then have you rectified your spirit, wherewith dissolve your white Sulphur, till it remain fixed, and flowing, as you did before in the red work, then ferment it and augment it with the fourth part of the Oil of the white Luminary or Luna, as you did the red, and it will be the white Elixir, converting Imperfect bodies into perfect SILVER.

A COROLLARY.

RIPLEY divided the scope of this work into four operations, whereof the first is the dissolution of the body, the second, the extraction of the Menstruum and the separation of the Elements; the third is not necessary in our work, because we cast away the earth after every distillation, instead of which we use our Salt or heart of SATURN; the fourth is, that there be a conjunction of our Salt as is before described.

HEREAFTER FOLLOWETH THE ACCURTATION OF THE WORK OF SATURN.

The way of extracting Quick-silver out of SATURN is found in ISAACUS, of which I know how to make a special accurtation with his water of Paradise, which I gathered partly from the foresaid Author and others; RIPLEY made his accurtation with Quick-silver precipitated with Gold, and the imbibition with Corrosive water, which I like not, because the

Elixir so made will be the greatest poison, as himself confesseth, that it were better for a man to eat the eyes of a Basilisk, then taste that Elixir.

But because I desire to set down this accurtation of Lead alone and his Elements, that no strange body may be added to our Elixir, and also that it may be made a Medicine for all uses: I have found out the way of making alone with the MERCURY of SATURN, and his own proper Tincture; for I make a body of one thing which is a spirit, and make that Medicine with its own proper spirit. Read all the Philosophers, and you shall never find a word of this process, nor none of the Ancients will teach thee how to make the MERCURY of SATURN, which that it may be briefly done, this following work will shew at large in our HOLY GUIDE.

CHAPTER II.

The Medicine, Elixir, Fermentation, Imbibition, Precipitation, Quick-Silver, Saturn, Lead, The Toad .

My great Grandfather CHRISTOPHER HEYDON, saith in a certain Manuscript of his, *Levi enim Arte norunt Alchimista Mercurium currentens consicere ex plumbo*; that is to say, the Alchemists knew how by an easie Art to make current MERCURY out of Lead; but what Art that was, neither he nor any of the ancients have shewed unto us, *QUAERITE, QUERITE*, saith the first Alchemist (so PARACELsus was pleased to say in imitation of him) & *invenietis, pulsate & operietur vobis*, that is to say, Seek and you shall find, knock and it shall be opened unto you; which may rather seem to be the words of an envious Master, then the precepts of a Teacher. But having learned this, I learned to seek, that is to say to read; I read, I knocked, that is, I tried many experiments, although they were repugnant to doctrine and Philosophy, therefore although I almost despaired of that Art, yet because nothing is difficult to the industrious, by often knocking, at last I found it apart, by what means I attained to the Art of such a facility, that is to say, of making Quick-silver of Lead; and when the process is read to the operator, it will be

rather rejected then believed; but to the end this Art may be revealed as a great secret, I thought it necessary to speak first of the Instruments necessary in this work, before I come to declare the doctrine, which are three in number, that is to say, a Furnace, a Crucible and a pair of Tongs, as appeareth in the HOLY GUIDE.

CHAPTER III.

The Crucible, the Furnace, the Hole in the Top of the Furnace, the Tongues, the Coals .

Let the Furnace be D., the place filled with Coals E., whereunto put fire and when the Coals are well burnt, so that they give a clear flame and fire, take your Crucible A., well anealed that it break not with the sudden heat, and put therein three ounces of filed Lead, having twelve ounces of MERCURY sublimate well ground, and Salt Armoniack six ounces mixed together, which put upon the filings of Lead into the Crucible A., and when the fire is strong and glowing hot, take your Tongs C., and presently take up your Crucible, and put it in B., the hole in the top of the Furnace till you hear a great noise and buzzing, then so soon as you can (least the Quick-silver flie away with the spirits) take away the Crucible with the matter therein, and set it in an earthen dish filled with ashes to cool, and when it is cold strike the lower part of the Crucible, so that the matter of the Lead may fall into an earthen dish, and you shall find your Lead converted into Quick-silver.

This Crucible and Furnace is at large characterized in the HOLY GUIDE.

This work is to be reiterated with new spirits till you have a sufficient quantity of Quick-silver, with which proceed as followeth to precipitate this Quick-silver, that from a spirit it may be converted into a fixed body by fixation.

Take of this Quick-silver so much as you please, and put it to precipitate in a round glass well luted, and set in in ashes to the top of the glass; yet let us stay here a while, that your understanding may be the more enlightened.

Therefore understand that the intention of this work is to fix the spirit, which may sooner be done with the spirit of a fixed body, which before was Homogeneous with the body; and which of its own nature desireth to join again with its body.

Therefore nature requireth that she may be helped by Art in this work, to which the Artist consenting, he administheth to adhere unto; which metal is Gold, which is thus prepared, that it be sooner parted by the Quick-silver and stick thereunto.

Take as much pure Gold as you please, and dissolve it in AQUA REGIS mixed with equal part of ACTUM ACERRIMUM, or LAC VIRGINIS, then set it to digest the space of a day, then put your dissolution into an Alembick, and set it in Balneo, to distill away the water as dry as you can, and do thus three times, and the third time distill it in ashes, that the Salt Armoniack may sublime. Then put distilled Vinegar upon the matter remaining, and after it hath stood three days in Balneo, distill the Vinegar away in ashes, that all the substance of the Salt Armoniack may sublime; and do thus three times, always putting in new Vinegar, until the Oil of the dissolved Gold remain in the bottom; then take of your Quick-silver three times so much as your Gold, and pour it upon the solution of the Gold, that they may mix together and be united; then put your quick-silver with the solution in a round Glass stopped only with a piece of Cotton, and with a stick put it down every day as it doth ascend, and keep your Glass in ashes the space of a month, till your quick-silver be turned into a red precipitate, then again dissolve it in new distilled Vinegar, till the whole substance of the quick-silver be dissolved; and the Vinegar be coloured in a golden colour, then distill away the Vinegar in ashes, and again precipitate the quick-silver, which is in the bottom of a Gold colour, into a red and fixed body; and so have you the MERCURY precipitate of SATURN.

It remaineth now that the body be imbibed with its soul, that this being from a spirit reduced into a body, may again imbibe its soul, that it may be dissolved therewith; therefore put it into a Glass, and add thereto equal proportion of its soul or water of Paradise, and shut your Glass well the space of five days, till the body be dissolved with the soul.

Then dry it in ashes till it penetrates and flow; and when it is dried, try it upon a hot Iron plate, if it be fixed and melt, if not, imbibe it again with half the weight of its water, and do so till you make it fusible and piercing by imbibing and drying it, and when it will melt in the fire, and penetrate, it is then the stone, and fit for fermentation.

We have said enough of the manner of fermentation in the second Book, and therefore it is not necessary to repeat it here; and so after fermentation it will be the Elixir.

Then it is to be augmented and projected, as is before declared; and thus the work of SATURN is accurtated, of which GEORGE RIPLEY saith:

ADROP is the father of the stone, Sericon his brother, LYMPHA his sister, the earth its mother.

But if you desire to know all the secret of SATURN or Lead, I will set you down one process out of PARACELBUS; when you have well prepared the heart of SATURN, saith he, take two or three ounces of that heart and grind it small with double weight of Salt-peter, and put it in a subliming Glass, with a head well luted to sublime, encreasing the fire by little and little as long as any thing will ascend or sublime; thus far PARACELBUS: Now if you find this true, RIPLEY will tell you what you shall do with it, in these words.

When by the violence of the fire in the distillation of the Gum of the Sericon, a certain white matter shall ascend sticking to the head of the Limbeck, like Ice, keep this matter which hath the property of Sulphur not burning, and is a fit matter for receiving form, you shall give it form after this manner by rubifying it in ashes, and when it is red Sulphur give it of its soul until it pierce and flow, then ferment it.

Here I have delivered unto you all the ways and manners of SATURN, which are found in any of the Philosophers Books; to the end therefore that the work may be compleated with a demonstration of this word PLUMBUM PHLOSOPHORUM, as appears in the Practical Compendium of RIPLEY, we say that the Philosophers Lead is not taken for Antimony but for Adrop, being converted into the Gum of Sericon.

It remaineth now that we in order treat of the third termination of this Book; therefore after we have done with SATURN, it is necessary to speak of JUPITER, viz. Tin; but because there are many other ways of handling SATURN besides those we mentioned, therefore we refer the Reader thither, seeing he followeth his footsteps; for he is the off-spring of SATURN and naturally born from him.

CHAPTER IV .

The third Table of the Elixir of Iron.

It is not necessary to prefix a peculiar Table to this metal alone, because it is set down before this book, nevertheless I will here reckon up its parts and operations as followeth.

- | | |
|-----------------|------------------|
| 1. Calcination | 5. Putrefaction. |
| 2. Solution. | 6. Sulphur |
| 3. Separation. | 7. Fermentation. |
| 4. Conjunction. | 8. Elixir. |

Exaltation or augmentation and projection is spoken of sufficiently in the former Books.

MARS being most earthy of all the Planets or bodies, it is not to be doubted but that it may easily be reduced into a body with little labour; and therefore most easily converted into Salt, which is done by Calcination; therefore we will first shew his conversion into Salt.

Understand therefore, that hence ariseth a twofold consideration, that is to say, that it be calcined one way into its body or Salt, the other way that the body be prepared for solution by calcination.

The practice differeth but a little, for whether you calcine Iron for its Salt or its Menstruum, one only manner of preparation sufficeth.

That is to say, that you take filings of Iron or Steel, as much as you please, and mix therewith equal weight of Sulphur in an earthen body with a Limbeck well luted thereto, then set it in ashes to sublime till all

the Sulphur be sublimed from it, then dissolve the filings which remain in the bottom in AQUA REGIA, and it, will be converted into Salt, which will be cleansed from the said water, if you put thereon distilled Vinegar and distill it away; do thus three times with new Vinegar, and you shall have a yellowish red Salt in the bottom, which then is a body to be joined to the soul, which keep in warm ashes till you use it.

Now for the practice of Iron or dissolution, take filings of Iron or Steel, so much as you please, and put it in an Iron distilled with Vinegar, and set it in the flaming fire the space of three hours, then take it out and let it cool; reiterate this work four or five times, then calcine it with Sulphur, as you did before.

When it is thus calcined, set it to dissolve in a corrosive water, by adding equal weight of our ACETUM ACERRIMUM; and let it stand till it have dissolved so much as it can in the cold, then set it in hot ashes, and let it stand there the space of four or five days, pour off the water an- dry which is not dissolved, and again calcine it and dissolve it, and when it is dissolved, so as the water be coloured red, pour it out into a body, and keep it till you have dissolved as much calcined Iron as you please.

Then take all your dissolutions, and with an Alembick distill away the water in Balneo, and put distilled Vinegar upon the matter remaining in the bottom, and let it stand upon it in Balneo the space of seven days; then take out your Glass and filter the dissolution, and then again in Balneo distill off the Vinegar, and in the bottom will remain a thick Oil of the Iron or Steel; but if it be not dissolved to your mind, reiterate your solution in RAYMUNDS calcinative water, but it would be better if it were edulcorated with AQUA VITAE, drawing it away again in Balneo, and so you have your Iron dissolved into a liquor.

Therefore proceed to distillation, that there may be a separation, and distill it in an earthen Vessel in a strong fire, encreasing the fire as much as you can, and receive the oil, or soul, or red tincture of MARS separated from the remaining Feces by the nose of the Limbeck, which oil is the most permanent tincture for colouring Sulphurs for the red work, or for exaltation of all Elixirs in colour, for it makes it tinge and colour higher.

When you have thus prepared the tincture, then proceed to conjunction, and work with the Salt before reserved, taking three or four ounces of the Salt, and equal weight of the soul.

Then seal it up and set it to putrifie in Balneo, and keep it there till it pass through all colours and be white, and then it is Sulphur of Nature.

Then take out your Glass and set it in ashes in a greater degree of heat till it be red, then dissolve the red Sulphur with its own soul, and again dissolve and fix it; dissolving it in Balneo, and fixing it under the fire, and so it is prepared for fermentation.

The fermentation is, as hath often been spoken of before, with the resolved oil of the Sulphur of Gold in a fourfold proportion to the Medicine, that by the addition of the ferment, it may be made Elixir transmuting all bodies.

And note that this Elixir of Iron excelleth all other Elixirs, for it rubifieth more, and tingeth higher, and is better for mans body, for it prevaileth against the spleen, constringeth the belly and cureth wounds, it knitteth broken bones together, and stoppeth the superfluous Flux of the Courses.

CHAPTER V.

The fourth Table of the Physical and Alchymical Tincture out of the red Lion and Glue of the Eagle, drawn out from the Authours Experience.

It is chiefly to be remembered how we first taught you to dissolve Antimony with our ACETUM ACERRIMUM, which may be also well done if you dissolve it in our calcinative water, and after that Antimony is calcined which we spoke of in the end of the second book; it is also to be remembered that in the end of the book I spoke of the Glue of the Eagle in the sixth Table of the first book; these being remembered, it is to be understood that we attribute no other beginning to this accurtation, except that where before we took the blood of the red Lion and the Glue

of the Eagle when they were both destroyed; we now join them sound and and not hurt together, that they living may mortifie and dissolve themselves, which I have fitly called Corporeal Matrimony, or the Union, for in this wedlock they die together, that they may be vivified in the Celestial Matrimony, therefore it is not to be wondered if this Table differ from the other, for this pertaining to the handling of spirits, the other way teacheth the manner of making the Elixir of bodies; therefore we now come to demonstrate the foregoing Table.

Therefore that I may plainly reveal all things unto you, take Antimony well ground, half a pound, and as much Mercury sublimate, likewise ground, and grind them both together upon a marble, till you cannot know them one from another; then set them in a cold place, that the matter dissolving may drop into a Glass set underneath, for when the matters are well mixed together, then say, that they will both shortly be dissolved when the water is perfectly dissolved, it will be of a greenish colour and loathsome smell.

Put this water with the thick part with it into a Glass, and let it stand the space of three days in a fixatory under the fire, and in short time you shall see your dissolvedness of a brownish black colour, and after, that is to say, in the foresaid time it will be red, something higher then red Lead.

Dissolve this calcined matter in RAYMUNDS calcinative water, and when you have dissolved it all into a red liquor or deep yellow, then is your matter brought well into its Chaos.

Put this liquor into a fit body with an Alimbeck and receiver, and by distillation separate the red oil or the red Mercury from the white body which remaineth in the earth; and if any matter ascend into the head of the Alembick, despise it not, but trie if it be fixed; and if it be not fixed enough, sublime it till it be fixed.

Whereunto join equal weight of its soul, for the Celestial Matrimony, and always leave out the earth in the bottom if you have any sublimate fixed, if not, take the white earth remaining in the bottom, with which proceed as before is said, and join the white body with the soul; when they are thus joined or married, set them to impregnate and revivifie

in Balneo, till it pass through all colours, and at last be converted into red, which then is the stone.

The manner of Fermentation, Augmentation, both in quantity and quality, and projection, is spoken of before in other works.

And thus Sons, Brethren and Reader, I have delivered and opened (and also have amended many things) all the secrets of the Ancient Philosophers, whose writings were rather published to conceal the Art, then to make it manifest or teach it; although it pleased HERMES TRISMEGISTUS, the first writer of this Art, both to say and protest that he had never revealed, taught, nor prophesied any thing of this Art to any, except fearing the day of Judgement or the damnation of his Soul, for shunning the danger thereof, even as he received the gift of Faith from the Author of Faith, so he left it to the faithful; yet when you read his writings, either in his Smaragdine Table, or in his Apocalypse, of his twelve Golden Gates, and shall find nothing plain or manifest, what will you think of such an Author? Believe me all the Ancients have concealed the secret of their preparations in the gross work, although they writ most famously of the Philosophical operation; therefore I have used my endeavour to trie, for out of their writings I found that the Elixir might be made of the Planets or Metals, and also of mean Minerals, which came more neer to a metallick nature, then reading more; I found a certain method amongst them all, as it were with one consent or voice on this wise.

First and principally, that bodies should be made incorporeal, that is to say, discorporated, or discompounded, which then is called the Hyle or Chaos.

Secondly, That out of this Chaodical substance, which is one thing, three Elements should be separated and purified.

Thirdly, That the separated and purified elements should be joined, the man and the woman, the body and the soul, heaven and earth, with infinite other names so called, that the ignorant might think they were diverse, which only were nothing else but water and salt, or the body and spirit or soul, that is to say, white MERCURY and red, which they joined together that a new and pure body might be created in putrefaction,

that a Microcosmical infant might be created in imitation of the Creation, that is to say, Sulphur of Nature.

Fourthly, That it should be fed with Milk, that is to say, with its own proper Tincture, and after nourished by Fermentation, that it may grow to its perfect strength.

Having learned these, I began to practice, and in the practice of every body and spirit, I found diverse errors; but reading more and trying more, at last I found the manner and true way of dissolving all bodies, separating and conjoining them; finding the composition of their secret of secrets, that is to say, LAC VIRGINIS, or ACETUM ACERRIMUM, and RAYMUNDS calcining water, wherewith I dissolved all bodies at pleasure, and perfected the gross work, wherefore I purposed, contrary to the custom of the Philosophers, to reveal the whole work, lest I being envious, should be the Author of error like them; therefore I have added their works to my own experiments and inventions, which are plainly and truly writ, that the Artist need to read no books but mine, for herein is almost all things contained, which are found plainly writ by the Philosophers; and also those things which are found true by my own experience.

Now you have all things methodically in this Art without error, with which by the help of God, you may attain to the end.

Alchymy revealeth and openeth unto us four other secrets.

The first is, the composition of Pearls, far greater and fairer then natural ones, which cannot be perfectly done without the help of the Elixir.

The second is the manner of making precious Stones of ignoble ones, by the same Art which we taught before in malleable Glass.

The third is the manner of making artificial Carbuncles in imitation of natural ones, which few or none have spoken of.

The fourth is the manner of making Mineral Amber, of which PARACELSUS hath only writ in his book of vexations of Philosophers, and in the last Edition of his works in the six of his ARCHIDOXES; but because they cannot be made without the help of the Elixir's, therefore they deserve a place amongst the Elixirs; of the fourth, that is to say, of the virtue or rather the vice of making Amber, I shall handle it coldly, I have reserved the explanation of this Aenigma, till the last place.